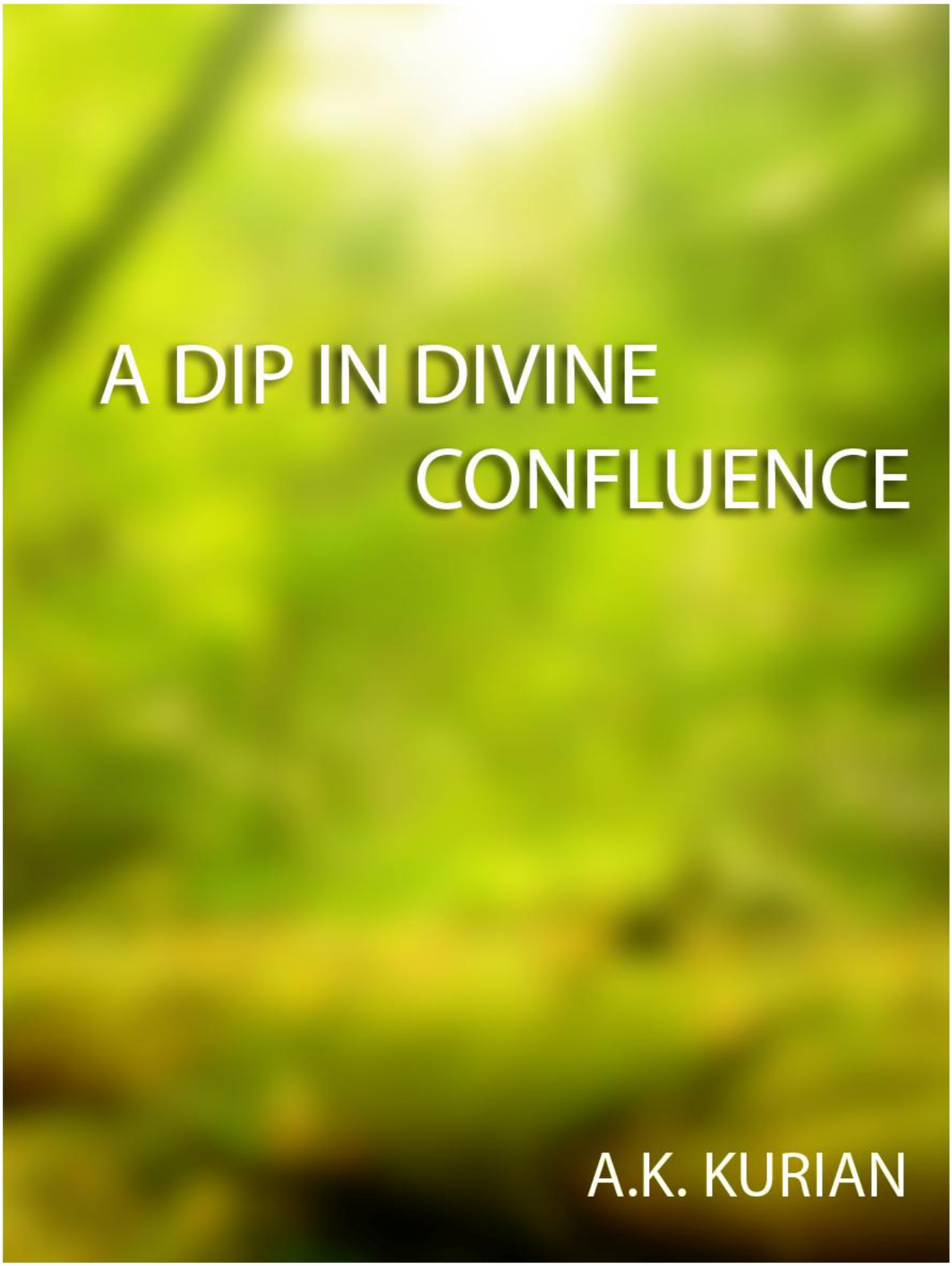
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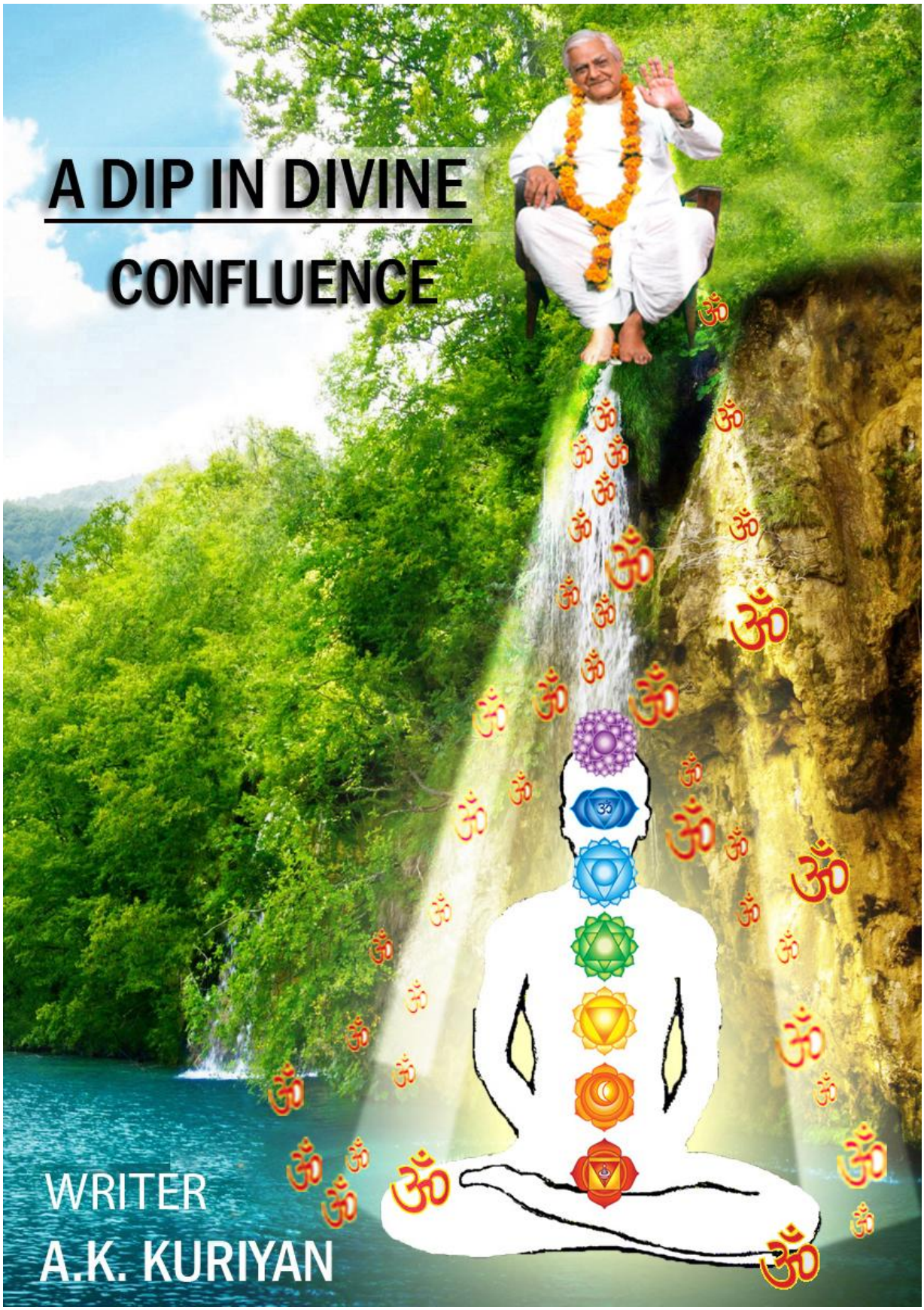
A DIP IN DIVINE
CONFLUENCE
WRITER
A.K. KURIYAN

A DIP IN DIVINE CONFLUENCE

Biography of a Yogi

A.K. Kurian

Charan ruj

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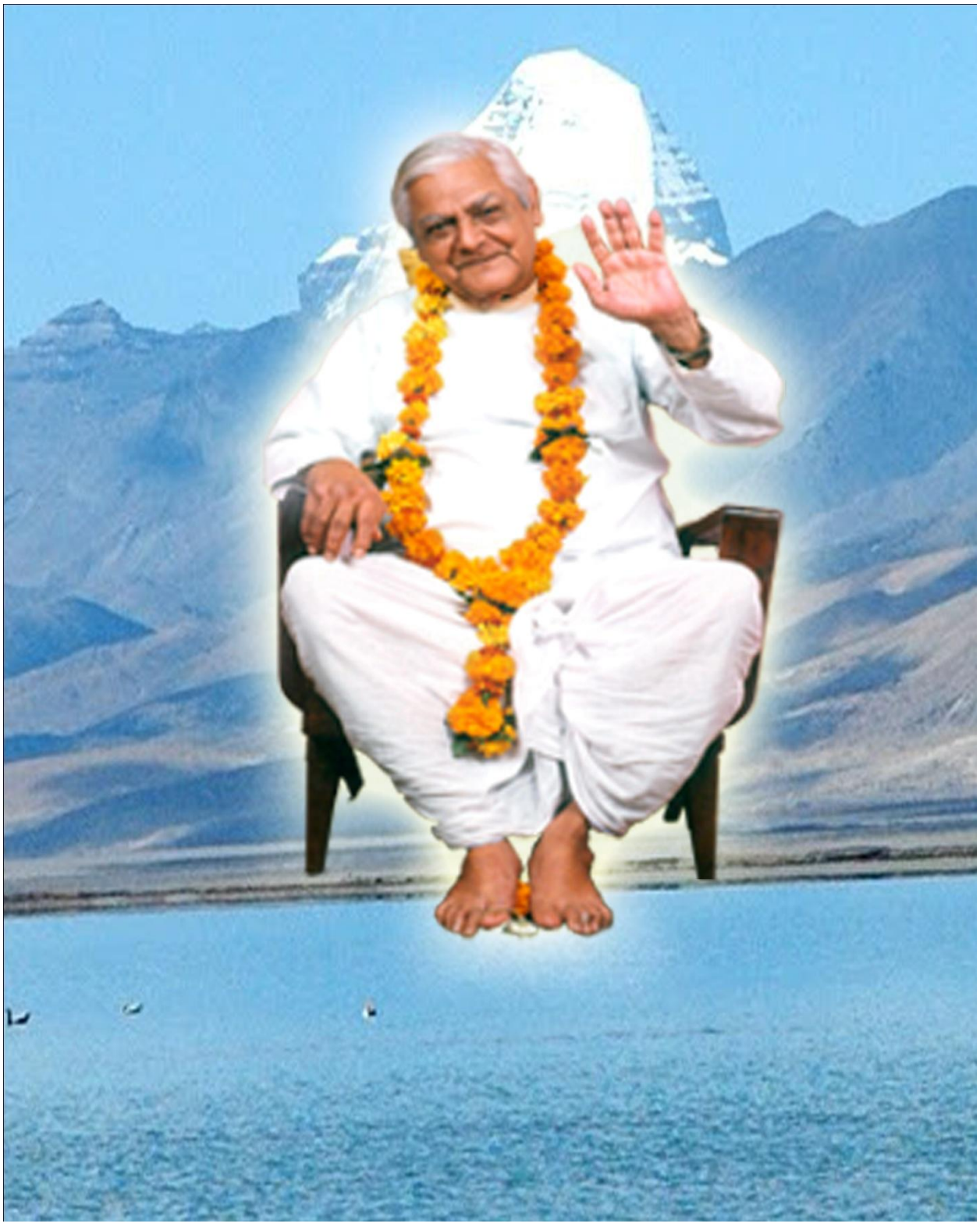
Dedicated Respectfully to
Revered Guruji
Shri Wasudeo Rameshwar Tiwari
And to
Those Seekers After Truth



CONTENTS

PART ONE
Biography

Arti of shri Guruji *13*
PREFACE *16*
1 Birth: South America *25*
2 voyage to India *39*
3 The search for God *46*
4 The Narayan Kavach *61*
5 Saint Eknath's Guidance *80*
6 Anushtan at ayodhya *89*
7 A Dip in the Scared Sangam *102*
8 Telhara: Dispensary *109*
9 Lord Vitthal's Visit *121*
10 A Thread Ceremony Extraordinary *128*
11 Mazhar Khan and the ball of light *133*
12 Brindavan; Vision of radha *138*
13 Telhara: Music and Astrology *154*
14 In the Service of the muses *160*
15 On the move once again *177*

PART TWO
Philosophy

1 From the Master's Mouth *202*
2 Anatomy and the yoga *210*

3. Posture and meditation *227*

PART THREE

Experiences

1 Shridhar Gnngadhar Dharmadhikari *241*
2 Laxman Rao Deshpande *245*
3 Janaki Prasad Mishra *247*
4 Vijay Shankar Dubey *249*
5 Gajanan Wayalkar *254*
6 Chitranath Mishra *257*
7 Guru Prasad Pandey *260*
8 Ashok Kumar Pandey *263*
9 Dr. Girish Pandey *265*
10 Dr. (Mrs.) Sudha pandey *272*
11 Raghunath Damodhar Kupatkar *274*
12 Narmada Prasad Dwivedi *280*
13 Laxmi Prasad Mishra *283*
14 Bhaiyalal Tiwari *287*
15 Rajendra Saraf *286*
16 Vasant Vitthal Takwale *287*
17 Kamlakar Pandey *293*
18 Dr. Wasudeo Balkrishna Deoras *294*
19 K.N. Deshpande *297*
20 Sow. Meenakshi Deshpande *298*
21 Smt. Sheela Pandey *301*
22 Dr V.A. Shinde *302*
23 Dr. (Mrs.) Syeda Shinde *305*
24 Dr. M.S. Pandher *306*
25 Dr. (Mrs.) Kulwant Kaur Pandher *309*
26 C.K. Shukla *312*
27 Smt. Shashi Shukla *313*

28 Dr.(Mrs.) Chhaya Banerjee 314
29 Prakash Kashikar 315
30 Shri Ram kinker Tripathi 316
31 Ram Vadhan Mishra 318
32 Ku. Rama Mishra 319
33 Premchandji Parekh 320
34 Smt Tara Devi Parekh 322
35 Satish Parekh 323
36 Gyan Shankar Shukla 324
37 A.K. Kurian (confessions of a christian) 326

Glossary

''ARTI''

Om Jai –jai–jai Guruji, Om Jai –jai–jai Guruji

Jai Gurudev compassionate, Mercifull *Guruji*

Jai- jai ocean of grace----------(2 times)

Vasudev Jai ho, Om Jai –jai–jai Guruji

1. Eight Siddhis are humble to Guruji

Master of all nine treasures of universe

Vanish all mankind's anguishes------(2 times)

Well wisher of all devotees. Om Jai –jai –jai Guruji

2. You are Yogi incarnated with Divine Power

Only convicted to ofer help to all

Guiding force to Penance Seekers------(2 times)

& re-deemer of surrender devotees. Om Jai –jai –jai Guruji

3. Serene, superconscious, Non-attached, Immutable

Immortal our Guruji

Always dwellsin the heart of devotees------(2 times)

Om Jai –jai–jai Guruji

4. Guruji you are our loving mother of us sons

May all be calm in the course of your glory------(2 times)

Om Jai –jai –jai Guruji

5. We only offer this prayerin your lotus feet

Grant immutable devotion in our heart incessantly -(2 times)

In every breath of devotees. Om Jai –jai –jai Guruji

Om Jai –jai–jai Guruji, Om Jai –jai –jai Guruji

Jai Gurudev compassionate, Mercifull Guruji

Jai- jai ocean of grace----------(2 times)

Vasudev Jai ho, Om Jai –jai–jai Guruji

Om Jai –jai –jai Guruji, Om Jai –jai –jai Guruji,

= = = Jai Guruji = = =

PREFACE

What is truth? Asked the jesting pilate, "but he would not stay for an answer,"wrote Francis Bacon. Like Pontius Pilate the pompous Roman Governor of Palestine who condemned Jesus Christ to crucifixion, many men throughout history asked the question, ***"What is truth?"*** *And very few waited and looked for an answer. Fewer still persisted and attained the truth. Many of us do still ask 'what is truth?" But how many of us have the courage to persevere in our quest for the truth? How many of us are willing to pay the price for the truth's attainment?*

This book is in three parts. ***Part I is the story*** *of a living saint, Shri Wasudao Rameshwar Tiwari by name. He is a house holder having children and grand children of his own. It is the story of this man's hunger and thirst for the attainment of the Ultimate Truth which set one free, the painstaking search he made for attaining it, the troubles and tribulations he underwent, the courage he exhibited, the divine guidance he had been given and the price he paid through his long years of sufferings and privations till he attained the* ***penultimate Reality or Truth, till he realized his "SELF" and the Omnipotent.***

The part II was originally intended to contain a couple of chapters of this *Saint's philosophical discourses given to the disciples from time to time. But due to unavoidable reasons the* ***Pravachans*** *could not be included. All the same the chapter "From the master's mouth" graphically explains his views on Yoga which forms the fundamental philosophic tenet of his teachings. In this part is also included a chapter entitled* ***"Anatomy and Yoga" a scientific study by Dr. V.A. shinde M.S,.***

Professor and Head of the Department of Anatomy, P.J. N. M. Medical College, Raipur (M.P.) *which may be of interest to the readers.*

Part III contains the spiritual experiences *of some of his disciples who are of considerable spiritual attainments.*

The readers are welcome to make their own judgment of this testimonies. India that is Bharat had never been wanting in Holymen and Godmen, Avatars, Miracle-workers, Rope-walkers and what not. This land had ever been and still is being swarmed by Sadhus and Charlatans, Monks and Mahantas, Mendicants, Fakirs and Gurus who masquerade as God's right hand men. You look for one you will come across one thousand alleged greats. There are the child yogis, adult yogis and old yogis and Sadacharis and Brahamcharis to boot. There are those who stand on one leg, yet others who stand on their heads or bury their heads. There have been more than enough for home consumption with the result that the export market flourished for some time lately. Presently there is a recession abroad and the export has come to naughty. Yet genuine Saints and Gurus are hard to come by; more so the house-holder saints and masters who are well acquainted with the difficulties and problems of the common man of the family.

Those genuine Saints of God realization does exist in our midst, though very little in number is a gratifying fact. Their presence is not often well known, neither do they have large number of disciples; the reason being that they do not make much 'noise' but remain silent and work in silence. Neither do their disciples beat the drums. These are the few saints who uphold the common man's faith in the Supreme Being and

the mainstay of all religion. Verily, such men are a blessing to this iniquitous earth.

Such a genuine saint and master is Shri Wasudeo Rameshwar Tiwariji. He does not have nor does he want any cult or sect to grow around him. What he is interested in is that people of all colours and climes-Hindus, Muslims, Christians, Janis, Sikhs all alike-should take spirituality more seriously in their daily lives. All the religions contain great truths or the one Ultimate Truth expressed in diverse manner. This Supreme Truth can be experienced and verified by anyone willing to work for it. Such a spiritual quest will become easier if there is a master to guide and to help.

The Guruji of this book, as one who has traversed the mystic yogic path and attained the Truth, is willing to help and guide all those who are genuinely desirous, irrespective of their religious affinities.

In recent times there has been a spurt in books throwing light on the lives and exploits of God men to their glorification and deification. These biographies are mainly of Monks and Bramacharis. There is a paucity of books on the lives and achievements of house-holder Saints. The family man forms the back-bone of the society according to our Master. He says," This subject (The Yoga of spirituality) is related to the Heart (Anthakarana) and so the clothes and ashram of a Sadhak have no bearing on it. What guarantee is there that merely by wearing saffron coloured robes, the passions residing in the heart are thrown out? On the other hand, I would say, that the study of yoga is an essential duty of a Grahasth. Without Yoga the duty of Grahasthashram remains unfulfilled. Grahasthashram is the best of all ashrams. It is the back-

bone of the society. In the real sense it is the test ground of human beings. While remaining in that ashram and discharging all prescribed duties of the same, to progress on the path of self realization is the demand of the day." If it be so, then it is imperative that the lives and attainments of householder saints must be made known so that the family man may find inspiration, encouragement and guidance. And that is first and foremost justification for bringing out this book.

Yet another reason that encouraged us to undertake this task is the noble desire of this Master's disciples who have deep spiritual experiences of their own to share their experiences and happiness with their less fortunate brethren.

This book reveals much by way of personal experiences etc., but hides more, not only many a deep personal spiritual experiences but also the mystic and occult methods of meditation. These methods are too esoteric to be revealed through the Pages of a book but must be learnt directly from a ***'Sat-Guru.'***

There may not be any lack of critics who might derogately remark that this book contains a lot of crap which are scientifically untenable but are mere hallucinations of fevered brains. The only reply I care to give is: it has been said umpteen times that the taste of the pudding is in the eating of it. You are welcome to scientifically test and verify these claims. You must have a sane mind, a good back bone and a Sat-Guru to guide. That is all.

I am fully aware of my inability to present this book. I am no writter. The flaws and fault are mine whereas the credit for this book goes to

Revered Guruji. Had he not lived such an adventurous and noble a life this book would never have been written. I owe him much.

In Writing, This Second Edition, many more persons were given divine order by Resp. Guruji –

Mr. D. S. Rai Retd. Commissioner & secretry of Sadguru Pariwar had been very helpful from the begining with these valuable suggestions , Dr.Sanjiv Rampalliwar, Prof. Physiology, Dr. Ritu Bajpai, Asst. Prof. Physiology Rewa & Mr. Naman Soni Shahdol help in graphic design, Mr. Vasu Shukla, Ved Prakash Shukla, Mr. Vinod Pandey, Mr. Santosh Shukla, Mr. Anand MIshra, Mr. Nilesh Dubey, Mr. Ritesh Dubey, Ku. Neha Verma Bhopal, Yogesh Sharma (Photographer) Raipur. (all 10 are the disciples of Rev. Guruji) I. wishes here to acknowledge my profound gratitude to all brother disciples. I wish here to confess most respectfully that had been merely an instrument in bringing about the 2nd edition. The real author is Resp. Guruji; whome Divine directions provided me the strength to complete this Herculian task. I also wish to acknowledge my profound gratitude to all brother, sister disciples. Even if a handful of readers find inspiration and encouragement from this book to seek truth, to knock at and enter the'strait gate' and tread on the "narrow path", that will be recompense enough, for in Rrevered Guruji's words, "There are millions of starsin the firmament of heaven but it is the one Moon that dispels the darkness of the night and illuminates the earth." This book is now sent out to the Truth seekers with the Master's ample good wishes and Blessings.

Tilaknagar, Bilaspur.C.G. ***A.K.K.***

Rewa, M.P. ***Charan-ruj***

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BIOGRAPHY

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01

BIRTH : SOUTH AMERICA

Our story begins in the closing years of the last century which saw the mighty British Empire at the zenith of its power and glory. The empire by this time had extended to almost half of the world, far into the East including India, Burma and so on and far into the West including a good part of the Americas. The time was then, when the Britishers could proudly and reasonably claim that ***"the sun never set on the British Empire".***

The British rulers at this time needed large number of workmen to develop and exploit their colonies in the different continents, for, their own home land- the petty British Islands- could hardly supply enough administrators and governors and army top brass to rule the extensive empire. India- their biggest colony- had the largest population. This population, the British rulers decided, should be made use of for developing the other sparsely populated colonies in the African and South American continents. With this end in view the British rulers started recruitment of Indians as labor force to be sent abroad for a period of time as contract labour. After the contract period was over, often it was for five years, those workers could return home or if they so desired settle down in the colonies they had gone to as workmen. They could become naturalized citizens of these colonies; they could acquire land and become farmers or could settle down as traders and businessmen or they could choose any other profession that suited them.

One such batch of contract labor to go abroad to British Guiana in South America included a couple of Brahmin families of the Tiwari clan who were natives of Allahabad District of the then United Provinces- now Uttar Pradesh.

As 20th century dawned these families had already settled down as naturalized citizens near George town- the capital of the colony. One of these families the family of Mr. Rameshwar Tiwari lived on plot No. 4, Plantain Walk on the West bank of the Demerara river. He had a cloth shop in Georgetown.

Into this family a child was born on 23rd July, 1908 at 4 a.m. local time, and was named Wasudeo Rameshwar. This child was chosen by destiny to become a Great spiritual guide, friend and philosopher to many. What follows is the story of this child from his infancy through youth to old age-his unquenching thirst and quest for truth and wisdom, his Yogic practices, the troubles and tribulations he had to undergo, the Divine hand that led him through the vicissitudes of life to the penultimate stage of self realization and through self-realization to God realization.

From his very infancy the child Wasudeo showed certain peculiar and unusual traits of character.

An event occurred on his first birth anniversary that clearly brought out the mystic characteristic in the child. On this day infant Wasudeo who was generally jolly and playful seemed to have lost all external sensations of life. He lay still on his bed. His limbs were numb. The pupils of his eyes were unmoving as his gaze was fixed on to something. The frightened parents called in a doctor, who could find no symptoms of

any disease. The doctor himself was puzzled. He could not diagnose any ailment and, therefore, could not prescribe any medicine. He advised that the child be kept in warm water to maintain his body temperature. This was soon done and the worried parents resigned themselves to patient waiting and to silent prayers. Time passed, seconds ticked away into minutes and minutes into hours, the child showing no signs of life. After about 12 hours which was a very long period for the woe- begone parents, the child began to move his limbs to the great relief of his parents. Within minutes he returned to normal. What had happened to him? Was he in trance, in communion with his heavenly father?

The child Wasudeo lost his mother before he was three years of age. He lived at his maternal grandfather's house where his maternal relatives like uncles, aunts and other relatives helped to bring him up. He was admitted in an English school and was enrolled in the kindergarten class. Even in the school he began to show an unusual liking to remain alone and aloof from other children of his age. He did not like to chatter and play away his time as other children did. He seemed to be happy with his own self, his dreams. He did not seem to enjoy the games and the company of other children. The elders noticed his reserve and left him often to himself. The absence of the loving mother made him, it seemed, more of an introvert.

Though reserved he was not a dull boy. He had an exceptionally brilliant mind and a sharp intelligence. By the time he completed three years of his age he had learnt by heart some ***150 to 200 slokas (verses)*** *such as Manglachar, Dev puja mantras, Havan mantras etc. And by the time he was five years old he had learnt 114 slokas from the "***chanakya Niti,**

Satyanarayan Katha" *etc., by heart. This certainly is no mean achievement for a child of so tender an age. People frequently asked him to recite the verses and loaded him with gifts of small coins.*

Another incident occurred when the child was three years old. It was a few months after the death of his mother. One day his maternal uncle Mr. Nand Kishore Dubey was going out for his morning bath. The child Wasudeo was at this time in the shop. Before leaving, his uncle gave his rolled gold wrist watch with a gold strap to the boy for safe keeping. The child kept it under a package of cloth in the shop for safety. The uncle did not ask for the watch on his return. Both the uncle and nephew forgot about the watch. After three days the uncle remembered that he had given his watch to his nephew for safe keeping and asked him to return it. Wasudeo looked for it under the package of cloth where he had kept it. It was not there! Bundles after bundles of cloth were removed and a through search was made. But to every one's surprise and sorrow the watch was nowhere. The enraged uncle rebuked the child severally. Other elders too scoled the child mercilessly. They presumed that Wasudeo had actually given the watch to somebody for a few pieces of coins and was telling lies about the place where he had kept the watch. Wasudeo wept bitterly and all the time he insisted that he had kept the watch below the cloth package which he showed them. The elders were, of course, puzzled by the mysterious disappearance of the watch. What else could they do but to forget the whole episode? Months passed. The Christmas season had begun. The clothes had brisk sales. Rolls after rolls of cloths were taken out of the shelves for sales. One day just before Christmas while measuring out a suit length of cloth to a customer the golden wrist watch fell on to the

counter from this cloth roll. Wasudeo was also present in the shop. The elders and the boy stood stupefied at this mysterious reappearance of the watch. Thus the child Wasudeo's honor stood vindicated. This incident gave to the child. Wasudeo the idea that ***truth was more important than praises or blame which are cheap commodities one can live without.*** *He found now from personal experience that truth would win at the end.*

The child Wasudeo had another unusual experience when he was five years of age. Wasudeo's grandfather though very affectionate was also a strict disciplinarian. The boy now a pupil in a kindergarten had to follow strictly the routine of study, play and rest. 10 O'clock at night was the time for everybody to go to bed. One night as usual Wasudeo was sent to bed at 10 O' clock. But this night sleep would not come to him. With his legs folded on to the chest he laid on his bed. At around midnight he woke up to pass urine. He had to go to his grandfather's room which was next to his for the pot which was kept below the grandfather's bed. As he came out of his room he saw a majestic and quite handsome figure of a man of about 30-35 years of age sitting on the sofa in the grandfather's room. He appeared to be very tall; as tall as about 7 feet. There was an special glow and grace in his face and light, pleasant and beautiful, radiated round his person. There was a divinity in this figure seated on the sofa. No word was uttered either by Wasudeo or by this Divine visitor. The grandfather was all the time in deep sleep and was not aware of this miracaculous presence in his room. This vision thrice repeated in the same night, gave an added impetus to Wasudeo's longing for the supra-mundane.

In his grandfather's house daily recitation of verses from the Ramayana, the Mahabharata and the Shrimad Bhagwat and other religious books was a customary habit. *Wasudeo evinced a keen interest in listening to the recitations of these great epics. He used to be thrilled by the lives and exploits of Lord Shri Ram, Shri Krishna and of the great Rishis who lived in the ancient Indian soil.These stories inspired him. A desire to have spiritual experiences as the Yogis and Rishis of ancient India had taken roots in his heart and began to grow. A longing to go to India- the land of epics Gods began to take deep roots in him. When alone his mind would go on pilgrimage to India- to the place of Lord krishna's birth, to Shri Rama's Ajodhya , to the birth place of Tulsidas, Kabir and Surdas, to the jungle habitations of the Vedic munis. These brooding habits and his excessive fondness for being alone brought on him at times the ridicules of the elders. He was often called* ***"Babaji"*** *by them as a taunt.*

His father, grandfather and other relatives saw to it that his brooding habits and fondness for loneliness did not come in the way of his school education. He continued with his studies now at ***St. Swithin's English school.***

Wasudeo's thread ceremony (upanayanam) took place at his father's house at 4, plantain walk when he was seven years of age. From this time he began to live with his father. His father Rameshwarji started teaching him systematically to read and write Hindi and Sanskrit. Within a short time he had developed a mastery of reciting the Holy mantras in a pleasing, rhythmic and sonorous style. This mastery stood him in good stead throughout his future life. One incident as to how this mastery

came in handy even at the tender age of about nine may be of interest to the readers.

Once the Indian community at New state a colony a few miles away from Pantain walk requested his grandfather Pandit Jaya Mangal Dubey to conduct a recitation of the Shrimad Bhagwat which was to last seven days. Accordingly Pundit Jaya Mangal Dubey started the recitation. On the third day he developed some trouble and his voice became very coarse. It was very difficult for him to continue with the reading. Seeing the old man's predicament the sponsors of the programme asked the boy Wasudeo if he could continue with the recitation. Thereupon Wasudeo took up the recitation and completed it in the next four days. Apart from the applause it also fostered in him a deep reverence for the holy books and he also developed an ardent desire to go to India where the Gods, Goddesses and the holy men dwelt. More of this later.

We have seen how this child Wasudeo was blessed with a divine visitation at the age of 5 in his grandfather's home. If the Divine gave him 'darshan' Saitan also did not lag behind in bestowing his favours on him. He had an encounter with a jinni (genie) a short while after his thread ceremony. Here is how it happened.

One day Rameshwarji had to attend a marriage ceremony at New state. There was a high bridge over the canal which linked Amazon and Demerara rivers. The bridge was near the Vreedon hope church. The St. Swithin's school in which Wasudeo was studying was situated in this church compound. One had to cross over this bridge to go to New state. Rameshwarji and son Wasudeo were returning home after the wedding ceremony. It was late night 1 a.m. or so. As they came near the bridge

*Wasudeo saw a Jinni of enormous proportions standing over the bridge. The Jinni had planted one leg on the railing on the one side and the other leg was on the other side. Thus he stood blocking the way. If one had to across the bridge one had to pass through in between the legs of the Jinni which the Jinni was not going to allow. Wasudeo immediately told his father not to go ahead as the Jinni was barring their way. Rameshwarji, of course, could not see the spirit, but started to recite mantras to drive away the evil spirit. Both parties stood confronting each other for some minutes. Then all of sudden the Jinni lifted his legs and plunged into the canal waters making loud noise. As they crossed the bridge the Jinni came out of water and started following them. He followed them up to a hundred yards or so near to their house. Then he halted and said, "**I am damn pleased with you, Rameshwar. You along with this boy, are the first to have been allowed to cross this bridge at such a time as is given to us. I promise to help you. So whenever you are in trouble remember me. And then the Jinni was nowhere to be seen.***

Then there is again another incident which occurred when Wasudeo was around 8 years old. One evening, the sun had just set. Deep red colors emitted by the setting sun could still be seen spread across the Western horizon. Darkness had not yet enveloped the face of the earth. Rameshwarji just then received a telegram that said Mr. Jaya Mangal Dubey, his father-in-law was ill. Rameshwarji and Wasudeo, therefore, after a hurried supper, set out in their Buggy for New State. They had to cross the bridge near Vreedon hope church mentioned earlier. On reaching the bridge the horse suddenly stopped and started braying and trying to stand on its hind legs. Wasudeo then saw dozens of kittens

playing on this road. Shortly they disappeared. Buggy moved on. They crossed the residential areas, travelled two or three miles through uninhabited area. Once again the frightened horse refused to go ahead. It began to bray again lifting its fore legs. Wasudeo now saw that there were a number of coffins lying-across on the road blocking the way. Rameshwarji started to chant some mantras. For about an hour they were held up here; for the coffins would not disappear nor let them go on easily. But such evil spirits were not able to frighten the child Wasudeo for he was always from his very birth, under the protection and guidance of the Divine.

Time passed on. Then quite a startling experience occurred when Wasudeo was 9 years old. One night he lay awake on his bed. Sleep did not come. He felt an unusual sensation of cool air rising up from the anal canal and hot air passing out. He watched this strange phenomenon with some surprise and pleasure. Within a few minutes he felt powerful bubbles rising up from his anal canal which travelled upwards and reached the pharynx. Then quite quickly and smoothly the scene changed. He saw himself surrounded by what appeared to be the vast Atlantic Ocean. He saw the mighty Ocean waves rising up and drowning the whole world. He saw the city of Georgetown, his own home, even the bed on which he was sleeping, sinking to the bottom of the Ocean. The bed sheet on which he was lying was floating over the waves carrying him on it. The waves would lift him up, bring him down, carry him forward, he did not know where to. This vision, this experience continued throughout the night. It was only when the day broke that the scence changed and Wasudeo became aware of the world around him.

The memory of the night's experience would persist in him throughout the day. He would be performing his duties like studies and school attendance etc. only mechanically and half-heartedly. At night when he went to bed the same vision and experience repeated. Every night for the next three days he had the same visions and experience repeated. He was in a state of ecstasy. During the day he would conduct himself like normal people, of course, as much as his heightened consciousness of the night's experience permitted him. Throughout the day he would long for the ***night which for him seemed to be meant for divine visions and enjoyment.***

The third night's vision and experience brought the previous nightly experience into a grand finale. On this blissful night he saw a calm, wave less, mighty ocean. It appeared to be the Pacific ocean. He was floating over the placid waters. ***He saw floating towards him a big leaf of a Banyan tree. As it came near him he saw that on it was laying a Divine babe, a boy of scintillating beauty, grace and charm. There was a luminosity surrounding the child. There were only two figures in that environment. The Divine Babe lying on the Banyan tree leaf and Wasudeo on the bed sheet. The Divine child appeared to be frolicking on the leaf and sucking on the thumb of his right leg. This vision ended with the night.*** *but the happy memories of it remained fresh in Wasudeo´s mind even after and persists even to this date though he is now a grand old man of 72 years.*

There is a touch of the supernatural in the ensuing event that occurred sometime after the experiences of the boy Wasudeo above recorded.

This event too took place when he was living through the 9th year of his age.

The Tiwari family´s house was situated, as recorded earlier, on Plot No. 4, Plantain Walk. On the back- side of the stable of the house there was a water pond. The careless neighbours made it a receptacle for cow-dung, urine and all sorts of filth. Soon the pond was filled with rubbish and began to emit foul smell. There were many to dump dirt into the pond but none to clean it up. The foul smell was rather suffocating to the residents around. Rameshwarji and his neighbours were fully aware of the need for urgently cleaning the pond. They were not getting the necessary work-men to do this dirty work. Days passed. On a Sunday evening Rameshwarji was, as he often did, sitting and conversing with his friends in the front lawn of the house under a Neem tree. They talked of among other matters the immediate need for cleaning the pond. They saw then a young man coming down the highway and approaching the house. He came and stood before the house. On being questioned who he was and what he wanted, he said that his name was Imandar and that he was looking for some work. He would be quite happy if the family would give him some work. He said, he was a healthy young man of about 22-24 years of age, Rrameshwarji asked him if he could clean up the pond. The young man agreed to do so, and the wages he wanted was boarding and lodging and a pair of clothes to wear.

Imandar started work on the very next day. After his day´s labour he spent his free time happily with Wasudeo and with the dog Tiger

playing with and amusing the child. Wasudeo, Imandar and Tiger seemed to be a jolly trio meant for each other.

Tiger, a cross -breed dog of the Tiwari family, had a personality of his own and had a very peculiar and undog like behaviour which should not go unrecorded. This dog Tiger was very much like an orthodox and pious Hindu, very strict at the observance of Ekadashi as a day of fast. He would neither eat nor drink on that day. It appeared that he had a special sixth sense for identifying the Ekadasi days. Once the family forgot the count of the Ekadashi but was reminded of it because Tiger refused to take any food on that day. Is it a small wonder then, that this dog died on an ***Ekadashi?***

Imandar, Wasudeo and Tiger were very thick on their friendship. Imandar would fetch meat, cook it and feed Tiger. All three enjoyed each other's company much.

It took about 4 months for Imandar to clean the pond. As his work was over he decided to leave. Rameshwarji offered him money and clothes but he would not accept anything. He was pressed to stay on in the family, but he would not do so either. As he was about to leave one Mr. Subratimiya- friend of Rameshwarji enquired of him whence he had come and why did he choose of all places to come to Rameshwarji and do the 'dirty job'. Why he as a Muslim, did not mix with the other Muslims of the area and offer the customary Namaz etc. Imandar smiled; pointed his fore finger at Wasudeo, "I came for the sake of this boy", he said and walked away. Rameshwarji and Subratimiya, amazed as they were watched the young man moving ahead on the highway. After going some 200 yards or so he could not be seen. It appeared that

he vanished into thin air. The road was wide and straight and one could easily see to a distance of more than a mile. Nobody in the neighborhood saw him either.

As days passed by, Wasudeo became more and more immersed in his mystic dreams. He continued to lose his interest in normal life. Wasudeo's father, grandfather and other relatives were getting more and more concerned about his strange moods and character traits. The perturbed father, Rameshwarji took him to several professed holy men including Priest and Bishops of both catholic and protestant denominations. The catholic Bishop frankly admitted his inability to help the boy and advised Rameshqarji to take the boy to India where it was possible for the boy to obtain the required help and guidance. A venerable old Muslim gentleman who could read the mystic traits in the boy also tendered the same advice. After Imandar's statement about the purpose of his coming there and doing the 'dirty' work and after his departure Subrati Miya too was of the opinion that Rameshwarji should take his son to India at the earliest.

Having been compelled to decide in favour of leaving for India, though much against his own inclinations, Rameshwarji disposed of his property by transferring it to his brother-in-law and his family. Thus the father and son were soon ready to set sail.

=== Jai Guruji = = =

2.

Voyage To India

Rameshwarji Tiwari and son Wasudeo set sail in the passenger ship "Sutlej" in the last week of August, 1919. Wasudeo was now eleven years old. His mind being too young and being preoccupied with the sweet visions of the holy land of India did not retain many impressions of the long voyage. His scanty recollections are that the ship sailed round Cape of Good Hope, halted for about a week at Capetown for taking in of coal. The ship at times had to sail through rough waters and for the rest the voyage was uneventful.

After about six weeks "Sutlej" anchored at Calcutta's "Fogatis Ghat" on the 4th of October, 1919 the day being the holyday of Dusserah. India celebrates this day, every year, in memory of the legendary victory of Lord Shri Rama- the symbol of Good, over Ravana- the legendary king of Lanka and symbol of Evil.

Was it a mere coincidence that Wasudeo's ship should reach the Indian port on this auspicious day? Or was it an indication that the ultimate victory would be his in his ensuring search for the eternal?

The 'sultej' with about 1000 passengers on board had to put anchor and wait at the ghat on this day because no passenger was allowed on shore as large crowds were milling the city streets due to the festival.

On the 5th of October, 1919 an eleven year old Wasudeo ended his long pilgrimage and set foot on the soil of India that is Bharat- the land of his dreams.

While in Calcutta Rameshwarji wanted to take his son to the temple of Kali-Mata, the presiding deity of Bengal. Wasudeo was very keen to have a 'darshan' of 'Kali-Mata' for whom he had deep love and reverence.

One Mr. Bhikari, a Bengali, who was a crew on the "Sutlej" in its long journey, offered to take them to the temple of the Goddess mother. Bhikari took them to his residence in Mutiaburge- a suburb of Calcutta. After bath and refreshment they proceeded to the temple. Rameshwarji and Bhikari were ahead together and climbed the steps to the temple. Wasudeo being attracted by the flowers, toys, sweet meats etc., displayed in the shops around, lagged behind.

Wasudeo began to climb the steps. His eyes were looking straight into the inner sanctum of the temple where sat the Goddess mother on a lion's back. As he climbed on to the third step Wasudeo saw not a statute but an actual living Goddess seated on a living lion. The lion began to roar. The Goddess mother was seen commanding him to silence. This vision led him into a trance and he fell on the steps unconscious. The devotees behind called the father's attention to the boy. Rameshwarji and Bhikari immediately returned to Motiaburge. Wasudeo's temperature began to shoot up. This high fever continued unabated for three days. Fourth day found him in a state of delirium and the boy began to mumble "take me to Allahabad by the next train. My eyes will open as the train whistles off the Howrah station. I will ragain consciousness as soon as the train goes beyond the outer signal and I will sit up as soon as the train reached Burdwan."

The anxious father was at a loss to decide if he should subject his son to the strain and tedium of the journey. What if the boy's condition worsened on the way? Should he take the utterances of the boy in delirum as a divine direction? Bhikari sensing Rameshwarji's inner conflict advised him to treat the boy's word as being issued from the holy mouth of the divine Goddess and proceed to Allahabad by the very next train.

The express train for Allahabad steamed of the Howrah station. Wasudeo's temperature returned normal. The train ran past the other signal. Consciousness returned to the boy. The train reached Burdwan. Wasudeo sat up on his seat. The father sat stunned at this miraculous occurrence. He had to acknowledge to himself the fact that his son was under the Divine influence and would ever remain so.

The train reached Allahabad. Here the three most holy rivers- the Ganga, the Jamuna, and the Saraswati meet and merge into one on their onward journey to the bay of Bengal. This meeting point called Triveni or Sangam was considered so scared that a single dip in it was potent enough to set the bather free of his sins; in other words he would attain 'Mukti' or salvation. The boy Wasudeo had read in Tulsikrita Ramayana the praises of this Sangam and was very eager to have a bath here. Rameshwarji also desired to have a holi dip.

As they approached Triveni a hoard of Pandas who were on the look out for their prey began to sing of the glorious effects even a single dip in this sacred spot would bring into their lives. One could feel the sacredness flowing into one's being.

Wasudeo did not know how to swim. It was, therefore, arranged that he should hold on to a rope and bathe. He was so eager for holiness and bliss that he went on with his holy bath for full 15 minutes inspite of an enraged father's shout of fury.

Bath finished, he came out of water; no way holier or happier than before! The bath gave him no satisfaction, nor any sense of spiritual elevation. He had taken not less than 30 dips in this holy Sangam. If one dip alone were enough to bestow 'Mukti' on the bather how much more satisfaction and sublime bliss should have been his! But here he felt no sense of absolution or blessing but brought on him only insults and abuses from his father! Wasudeo felt convinced that there was some other mystic sangam or Triveni somewhere else. It could not have been this confluence of these three sacred rivers at Allahabad that India's ancient Munis and Poets sang about. It could not have been this Triveni that Tulsidas had taken such pains to record. If ever there existed the real Sangam anywhere, Wasudeo now firmly decided to find it out and have a real dip in that confluence come what might.

With a disappointment and a determination in his heart Wasudeo accompanied his father to the village 'Semariha' in Meja Tahsil of Allahabad district. Here they spent a week visiting with the relatives. Rameshwarji wanted to visit his relatives before he chose a place of his own to settle down. They went to Sewai, Mouza, Bhagesar and then to the Kalupura which was Rameswarji's ancestral village. Ultimately Rameswarji built a house in Sewai village and resigned himself to the rustic life.

Months passed. Wasudeo was now 12 years old. This was the year of 1920; month July. Schools and colleges reopened after the summer vacation. Like other children of his age Wasudeo wanted to go to school. He requested his father to enroll him in a school. Rameshwarji refused and instead sent him to the fields to till the land and to tend the livestock. Wasudeo was restless. He wanted to learn. Besides other subjects he had a special keenness to learn Sanskrit- the sacred language in which were written the Vedas, the Upanishads, the Shrimad Bhagwat and other holy scriptures of India. Without learning this language, he felt, it was not possible to read the holy books in the original; to grasp the meaning and the spirit of these shatras. This desire had its origin in Wasudeo's infancy when as a child he used to listen to the recitation of these sacred books at his grand father's home in Georgetown. We have already seen how the child Wasudeo used to be transported into realms of the epic Heros of India; it was this keen desire that ultimately brought him to India- the home of these sacred shastras. Time and again Wasudeo pleaded with his father; remonstarted with him with tears overflowing his eyes that he be sent to Banaras where he could learn Sanskrit and the Vedas. Banaras had institutions which provided food, clothing, lodging and instruction free to the needy and deserving. All that Wasudeo wanted of his father was that he be taken to Banaras and be left there. He wanted no financial help from his father. The infuriated father landed half-a-dozen blows on wasudeo's back with his umbrella and issued a final warning, "Don't utter a word about learning hereafter." Rameshwarji had not taken very kindly to his son for it was because of this son that he was forced to abandon his affluent life and business in South America and come to

lead this rustic life now. Wasudeo could learn whatever he wanted, according to the paternal decree, not under the Pandit of Banaras but in the fields under the tutorship of cows, bulls and buffalos.

The next three years Wasudeo spent in the fields helping the farm land and tending the animals. He used to smuggle into the fields books like the Vishramsagar, the Ramayana, the Mahabharata, the Geeta and Surdas etc. which are usually available in Brahmin homes. He would read and meditate under some tree shade while the animals grazed around. One day, as chance would have it, the biography of Swami Ramdas- an eminent Saint of Maharashtras fell into his hands. He read it avidly and noted how Ramdas had run away from the marriage mandap for he did not want to be tied down to any wordly bondage. This gave Wasudeo an added impetus to remain detached and free of all worldly affairs. He too aspired to have high spiritual attainment as Ramdas had attained.

Rameshwarji had no sympathy for the so-called spiritual aspirations of his son. Wasudeo was now 15 years of age, high time to get married according to the rural custom. So Rameshwarji hoping that a young pretty girl's presence and services would cure Wasudeo of the mystic madness, settled his marriage without consulting him and began to collect all the necessary articles for the wedding feast for the marriage was to be solemnized within a month. When this came to his knowledge Wasudeo refused to go through the marriage. He was adamant. He was, this time, ready to face his father's fire and fury. He had not come to India to have a woman tied round his neck like a 'mill-stone'.

As fate would have it, Rameshwarji passed away quite suddenly within a month.

Wasudeo, orphaned so early in life, was profoundly shocked. His grief knew no bounds. His sorrow and tears remained unbated for a very long time. With all filial love and devotion he performed all the last rites of his deceased father. Full three days he spent in tears and fasting since the sudden and sad demise of his father whom he loved deeply. All this time he neither touched food nor water. Then all emotions spent, he relinquished all his claims of property in favour of his step-mother and left home. It was many years after that he visited the place again.

Now Wasudeo became the maker of his own face "faber fortunae suae" as the Romans had put it. The desire that was driving him mad was the desire to study Sanskrit. From his very infancy he was blessed with various mystical visions which we recorded earlier. He was very anxious to test the validity and veracity of these experiences by a through study of the Shastras.

Wasudeo left Sewai and went to Kalupura. This was the village of his paternal relatives. Here he lived with his aunt Sudamia who loved her in return. Near Kalupura was the village Barokhar where lived a learned Brahmin pandit Raghuvir Prasad Mishra who was also the kul-guru of his aunt's family. This Pandit had the reputation of having completed "Gayatri Purascharana".

Wasudeo approached Pandit Mishra with the desire ton learn Sanskrit. Would Panditji condescened to give him also lesson in Sanskrit? He requested for the Panditji had other pupils learning under him. But Pandit Mishra would not, for how could he, an orthodox and sincere

Bramhin as he was, think of teaching a "Shurda" the most sacred hymns of the Vedas. In Panditji's view, Wasudeo though a Brahmin by birth was a shudra for he was born in a country beyond the seas and had come sailing across the seas to India. It was a grave sin- a profanity to reveal the sacred sutras of the Vedas to a shudra. The only concession Panditji would yield to the entreaties of Wasudeo was that he (Wasudeo) could sit at a particular distance from Pandiji and his pupils and he could hear the lessons and learn. If Wasudeo learnt anything in this way the sin of teaching him would not be on Panditji. Such humiliations could not stifle Wasudeo's enthusiasm for the study of Sanskrit.

Within about six months Pandit Mishra realized that Wasudeo, the shudra who was kept at an arm's length had learnt the lessons better than his pure Brahmin pupils!

Wasudeo was now sixteen years of age. His aunt Sudamia and other realatives started persuading him to marry. The bride chosen for him was Indirasa- a girl hardly six years old. Pandit Mishra who was also the Kulguru impressed upon Wasudeo the fact that marriage need not come in the way of his search for the Divine. Even if he married now he would have some 10 to 12 years in his hands before the girl attained maturity and these years could be used in spiritual pursuits. Wasudeo reluctantly though, agreed to this and marriage was soon solemnized.

A week after the marriage Wasudeo left the village in search of his God.

= = = Jai Guruji = = =

3.

The Search For God

Nuptials over, Wasudeo, now 16 year's of age, left home. He was not on a honey moon trip with his wife. He had a tryst with his maker; he knew not when and where. His travelling kit consisted of a pair of clothes, a shawl and a lota (a small multi-purpose metal pot) and a little cash. He was setting out in search of a Guru (Guide) who could lead him to God.

Where to go was not easy to decide. He remembered that he had an uncle, Pandit Paramsukhji Pandey, by name, employed as a priest in the royal house hold of a Gond king at Pasan- a town situated some 21 miles interior from Pendra road in Madhya Pradesh. Wasudeo decide to visit this uncle. Perhaps this uncle might be able to help him, he thought. On reaching Pasan, he learnt that his uncle was out with the king on a royal tour to Matin. One of his uncle's disciples- carpenter by profession gave him food and shelter.

A few days passed. The uncle was not yet back from his tour. It so happened that a raut (cowherd) Banavasu Ahir, came to Pasan one day seeking Pandit Paramsukhji's help. He felt very sad at punditji's absence. Punditji being absent he did not know where else to go, whom to turn to for succour. On being told that punditji's nephew was present Banavasu decided to tell the tale of his woes to this young Pandit with a view to solicit his sympathy and possible help.

Banavasu's story was that he had about a thousand milch animals- cows and buffalos. These animals used to conceive quite regularly but

within about three months of conception abortion began to take place. Almost every day was there many abortions. This went on occurring for quite sometime. Banavasu and his house hold were deeply perturbed. These animals and their milk were the source of livelihood and wealth of Banavasu. It somehow came to be believed that an evil spirit was causing these abortions. This Shaitan had taken up his residence on the tree under which the animals used to be tethered. As he had nowhere else to turn to for help in the absence of Punditji, would the nephew the 'chhota Pandit' go with him and do something to drive way the wicked Shaitan, pleaded Banavasu. The nephew, of course, agreed to give a trial and went with Banavasu to his village some ten miles away.

On reaching Banavasu's village Wasudeo spent a day or two studying the place. Then he started "Durga Saptasati" a nine day Purascharana. Fourth day onwards the abortions stopped and the evil spirit disappeared once for all. This was a remarkable feat for a 16 year old youth. One and all in the village loved and revered him as a protector with a touch of the Divine.

News spread rapidly of this miracle. The nephew's exploit reached the uncle too who had by this time returned from the tour. But Raut Banavasu Ahir requested and insisted that this young savior of his should stay with him for sometime. Wasudeo, therefore, spent about six month in the village with Banavasu, all the time was practicing his Sadhna.

As the festival 'Holi' (the festival of sprinkling colours on each other) approached uncle Paramsukhji persuaded Wasudeo to go with him to

his native village near Kalupura for the Holi celebrations. Reluctantly though, Wasudeo went with his uncle.

Festival over, Wasudeo did not return to Pasan. This time his journey took him to distant Danapur a place some 35 miles away from Shegaon Railway Station in Maharastra where another uncle of his was employed. He stayed here under this uncle's hospitality for about a fortnight. Then he stepped out into the wide world in search of a Satguru who could satisfy his aspirations.

*Now on began Wasudeo's wanderings in Western India. He would walk on; when tired he would rest under shady trees on the way side. He felt absolutely free now, free as a sky lark. Sadhna and ghumana (meditation and wandering) were his preoccupations. He would cook and eat if any one offered him raw food. He would not accept cooked food. Never begged for food or shelter. Nor stayed he in anyone's house. He fasted when no food came by. Many a time he kept his body and soul together by eating tree leaves and fruits and drinking from wayside streams or wells. He rested under way side trees or in way side temples. Of course during rainy season he would accept shelter if any one offered. But he would leave the place as soon as that contingency was over. Thus awandering from place to place he came to Bhusawal. From here he had a spell of train journey. He reached Bharoach and went to Surat, Anand, Godhra and many other places in Gujrat and Rajasthan. He travelled frequently in trains with proper tickets whenever he could afford to and under the courtesy of the Imperial Railways when he could not. Many a ticket checker and guard had the benefit of his '**free'** company. In all these places Wasudeo was searching*

*for India's alleged hordes of holy men. He came across many Sadhus, Mahantas and Vedic Pundits. He heard miles long dissertation on the sacred Shastras. But he was not lucky to come in contact with a genuine man or spiritual experiences of the type he used to have from his very infancy. Many of these men had not even heard of such experiences. The best advice he often got from these professed Godmen was "go and read such and such book". "**Chant** such and such holy name of the **Lord."***

With an iron determination Wasudeo moved on. Travelling through Kathiawar, Surat, Viramgaon, Bharoch, Bhusawal and Shegaon he reached a place called Wari, in Maharashtra. Here was a temple dedicated to 'Hanuman' and was popularity known as 'Wari-ka-Hanuman' attached to this temple was a math managed by Mahant Shri Das Baba. Here in this temple premises our young aspirant spent a few days in meditation. Here the strict discipline he was subjecting himself to, his fervent devotion, his perfect detachment, dedication for the quest for truth came under the notice of Mahant Shri Das Baba, who wanted to make this young man his disciple and in due course of the time make him his successor. One day the Mahant informed Wasudeo of his desire. Wasudeo was not afrer power, position or glory. So the same night when the Mahant slept he slipped away. The Mahant was very sad when he came to known of the abrupt departure of Wasudeo. The Mahant knew the worth of this young man that he in his last will and testament left instructions that Wasudeo should be made his successor as mahant after him; Shri Das Baba did not live long thereafter but the will remains in the custody of Seth Jokhiram, Seth Chhogalal and Seth Shriram of Saundala village.

Wasudeo who ran away from being caught and anointed as Shri Das Baba's successor reached Surji Anjangaon. He had no money and no food. He subsisted on tree leaves for a few days. Here he looked for and got work in a ginning factory owned by one Lalji Patel. His wages were Rs 5/ per month and two meals a day. Like the young Edison in the Gold Ticker Company in New York, our young wanderer too came to the notice of the management soon. Here is how:

One day the factory oil engine stopped working. It would run for a few minutes when started and would stop again. The factory engineer, Shriram Ashtikar was away on leave. The oilmen tried his best to detect the fault but failed. Our young ascetic who was watching suggested to the oilmen to open and check the governor box of the engine. As this was the only part that was not checked the oilmen. Opened the governor box and there was the fault. It took him no time to remove the defact. The oilmen narrated this incident to Ashtikar when he returned from leave. The pleased engineer Ashtikar brought this matter to the notice of the manager Shyamrao Talokar who immediately sanctioned a monthly increment of Rs. 5/- Ashtikar wanted to teach and make this boy an engineer. But Wasudeo did not like the idea for it was not money or comfortable life that he was seeking. If he were after wordly wealth and pleasure he had enough wealth in his native place Georgetown which he had abandoned.

As the ginning season was just closing a Ramlila company visited Surji Anjangaon. This was a touring drama troupe which staged religious plays, especially Ramlila. Wasudeo joined this company and thus started his stage life which lasted for years. In this company also he

continued with his habit of cooking his own food. His spiritual exercises never stopped but here he added another occupation i.e. he started some body-building exercises, for a good physique was an asset in his new carrer as a stage actor.

After staging plays in different places the Ramlila Company reached Nagpur and lodged in an old house on Bhandara Road. This house had a big compound and in the compound were three small shrines or temples. Two were so small that one could not enter. The third one was slightly bigger. One could sit inside. There was a raised platform or chabuthra on which one could sit or lie down. This temple was dedicated to Lord Shankar and was known as Shankar Mandir. Here Wasudeo, the wanderer, now an actor in Ramlila, was vouchsafed a great spiritual vision, first of such experiences since he started his wandering life. That he had a tremendous impact on him is needless to record. Here is the story.

It was the year, 1930. He was 22 years of age. Summer was just ending and rains were expected any day. The troupe at this time was staging Ramlila at Itwara locality. Day's dramatic activities over, one night the members of the troupe retired to bed. Some used to sleep on the verandah of the house and some inside. Wasudeo chose the 'chabuthra' (raised platform) of the 'Shankar Mandir' for his rest and meditation. Time was after mid-night approaching 1 a.m. He was just beginning his meditation. Appearance of a person attracted his attention towards the gate that opened from the main road to the compound. He saw the figure of a majestic and Divine person- about 7ft. fall, very handsome, radiating light all around him entering through the gate and coming

towards the Shankar Mandir. He appeared to be around 30-35 years of age, had beautiful curly hair. It was this very same Divine being whom he had seen in his childhood seated on the sofa in his grand father's bed room at Georgetown. Excitedly he ran to the verandah and woke up Mungilal- the Harmonium master and told him to hurry and look towards the Shankar Mandir if he wanted the 'darshan' of the Divine person. Mungilal hurriedly got up, tried to look outside, got his forehead knocked on the wall and fell down blind. When Mungilal realized that he had lost his eye-sight he began to complain saying "why did you wake me up. I am a miserable sinner. Darshan of Divine person is not for sinners like me". Mungilal went on cursing his fate. As morning dawned he regained his eye-sight.

The Ramlila Company stayed in Nagpur for about six months and then set out on another tour. This time the company visited and staged Ramlila in places like Pandurna, Multai, Betul, Katol, Wardha, Arvi, Pulgaon, and Morshi and came to Warood. Here at Warood, Wasudeo had two memorable experiences, one highly spiritual, and the other concerned with normal physical life. Here is a short account. The year now was 1931.

Wasudeo along with some of his companions was sleeping in the open. In the small hours of the morning when the sun was about to rise Mungilal woke up and went into the house. Wasudeo though still awake went on lying and looking into the Eastern Sky. To his wonder he saw the moon so big that it appeared to him to be not less than about 40ft. or so in diameter rising in the eastern horizon. Wondering why the moon should appear in the East at this time he looked in the opposite

direction (West) and his surprise knew no bounds when he found another moon-equally big and glorious shining in the West too. He turned his eyes to the east. The moon in the east began moving towards him in all her effulgent glory. The moon came to a hundred feet or so near to him and stopped. Inside the moon appeared an elliptical hollow. Cool and pleasant light radiated all round from the circumference. Inside on a golden throne were seated Lord Shri Ramchandra and Sitaji on his left. Guru Vasishtha was on the Lord's right. The Lord blessed the devotee. Then the moon began to move again. It cames over his head, moved towards north and disappeared.

God never fails his devotee. Help comes from unexpected sources and in inexplicable ways to the devotees in their hour of need. Wasudeo- the devotee also had many an experiences of the providential succor. Here in Warood came such help to him when he was in dire need.

While still in Warood he had an attack of dysentery (bloodless). He had several loose motions. Soon colic pain too developed. He had to run to the fields every few minutes. Two days passed in this way. His condition worsened. He could not even stand up. So with all the strength left in him, he crawled even and managed to reach a dilapidated house. It had a compound wall broken down at places. This house was situated near the river, outside the populated area. Here he was lying on the ground. As he had become very weak he could neither stand up nor move. His condition worsened still. Loose motions were non-stop like the running tap water. A day and a night passed thus. There was no one to help him. His colleagues in the Ramlila Company did not even know where he had gone to. On the second day here into this compound at about 4 p.m.

there came a young man of about 20-24 years of age. He looked like a shepherd. He had a big turban tied round his head and held a long staff in right hand. Coming near to Wasudeo he called out "Maharaj how is it that you are lying here in this manner. Please get up" Wasudeo feebly explained to him his condition. The shepherd whereupon untied his turban and tied one end to a pole nearby, helped Wasudeo to his feet, rolled the turban round his stomach and holding on to the other end of the turban the shepherd moved away a little and said to Wasudeo in a kindly tone of voice," please roll yourself along the turban from one end to the other so that the cloth may wind around your stomach like a coil. You will be alright as your intestines will move within."

This certainly was a strange way of curing dysentry. As Wasudeo was week and desperate he decided to give it a trial. As he rolled on a few times the pain left him and he heaved a sigh of relief and soon he regained much of his strength." You are alright now and you can go back to your place", the shephered said as he rolled up his turban. He then walked out of the compound and was not seen again. To this date Wasudeo never again had dysentry.

The Ramlila Company left Warood; visited Amravati, Yeotmal, Pusad and reached Akola. Here the company stayed and played Ramlila near Ram mandir located in Kholeshwar area. It was during the company's stay here that Wasudeo came in contact with the renowned ayurvedacharya Dr. Nandlal Bharti. This chance meeting led later to a closer and intimate association which was to last for many years. More of this later as we go ahead. This first meeting itself is of interest.

One day Dr. Bharti arranged a music programme. The venue was the first floor of the temple and the audience consisted of seven or eight of Dr. Bharati's most intimate friends. Wasudeo was free at this time and was very fond of music. He too wanted to enjoy the programme and sat on the stair case. Dr. Bharati had arranged tea to be served in between but not Pan and Cigarettes. One Nanuram Mistry a close friend of Dr. Bharti to begen tease him for not giving them Pan and Cigarettes. As Dr. Bharati came out in search of some one to bring Pans and Cigarettes he saw an unknown young man sitting on the stairs. The doctor asked if he would run down and get some Pans and Cigarettes. Wasudeo soon brought the articles. Meanwhile a few more guests had dropped in and the pans and cigarettes Wasudeo brought, fell short of the demand. Nanuram Mistry then sang a little praise of the doctor's miserliness. Dr. Bharati kept mum.

Dr. Bharati had not specified as to how many Cigarettes and Pans were required and Wasudeo had brought as many as were people in the hall when he left. This unexpected embarrassment in which the doctor was placed brought tears into Wasudeo's eyes and he wept bitterly. Dr. Bharati came round patted him on the back and consoled him. He asked what made him weep. The Doctor was much moved by wasudeo's explanation and kept him by his side to the end of the programme.

Programme over, doctor Bharati wanted to known the personal details of this strange youth. "How do you want the story to be…… true or false?" counterquestioned Wasudeo. The doctor was stunned at this candour. He wanted the truth. Wasudeo told him the whole story right from his birth in British Guiana to that day in Akola. He told the doctor

of his spiritual aspirations, his experience and of his search for an enlightened master who would lead him onwards to the Divine. This story touched the doctor deeply. Thereafter during the Ramlila Company's haltt there Dr. Bharati and Wasudeo met regularly, for Dr. Bharati insisted that he should take his meals with him (Dr. Bharati).

*Thus an intimacy grew betweewn them. One day Dr. Bharati suggested that he (Wasudeo) should continue his studies of Sanskrit and the Holy Scriptures. For that purpose he could go to Bnaras or to any other place of his choosing and he (Dr. Bharati) offered to bear all expenses. Wasudeo refused for he now was after the fount of all knowledge and wisdom i.e. the supreme and the book knowledge had lost its attraction. Dr. Bharati thereon asked him about the books he had read and the sadhna he was practicing. Wasudeo told him. Dr. Bharati then asked him to meditate on "**Pnavra**" (the beej mantra OM). Wasudeo agreed to do this.*

Here it may be stated that Wasudeo never had a guide (Guru) in the real sense, neither uptill now or hereafter. He was never initiated into any particular school of practice. Because Dr. Bharati had suggested to him to practice 'Pranav' he began to respect him as a guruji and began to address Dr. Bharati as Swamiji.

Swamiji (Dr. Bharati) wanted him to take up his residence with him. Wasudeo refused this offer too because his quest of the supreme was not over. The swamiji told him "My door is always open to you. You are welcome whenever you get tired of your nomadic life."

The Ramlila company left Akola, performed at Washim and then moved to Hingoli and then to Nanded and thence to Humnabad.

At Humnabad Wasudeo had a unique spiritual experience. At this place he chose the Shiv Mandir for his stay. On the very day of his arrival here he was talking a nap at noon on a chabutara in the temple premises. He heard a mysterious whisper telling him that Khwaja Sahib Moinuddin Chisti of Ajmer wished to see him. Two angels of undescribable beauty appeared before him. They had a cradle with them which was very tastefull decorated with flowers and that. Sweet fragrance wafted in the atmosphere. "We are sent to take you to Ajmer" they told him. Wasudeo kept mum. The angels stretched out their hands and he found himself seated in the cradle which bliss pervaded him. They took him a long distance and then descended to the ground. They could, they told him, bring him only up to this place because their duty ended here. For the rest of the way he would be guided by another set of messengers, they assured him and disappeared. All of a sudden there were four angels, still more glorious and charming who lifted up the cradle and began to fly. After sometimes they landed in a sandy field. "Please remove a little sand at this place" they told him and left. Thereupon he shifted the sand by his foot and to! A door opened to a beautiful and well lit staircase and there stood an old fakir (Imam) who was assigned to take him to the Kihwaja Sahib. They descended the steps and came to a hall in which were two tombs, one big and the other small. Wasudeo started to walk round the hall. In one corner he saw a small tank full of water. Then he saw a fairly big piece of gold moving up from the bottom and on reaching the surface. It jumped and sat on a side wall. He heard a voice say 'take it, it is for you." He said "I am not a beggar. I have not come here for a piece of gold. I don't want it. Give it to those people who are badly in need of it." He moved ahead. In the next corner

he saw a fire burning. From out of it again jumped a gold piece and again the voice said "take it, it is for you". ***Again he refused. As he moved to the third corner, He heard a voice "ask whatever you want****. You will get it. He answered " I am not a beggar. I have not come here on my own. I don't want anything. He moved on. At the fourth corner again, he was told. Ask what you want. You will get it. He again refused to ask for anything and turned to find, the fakir standing by. "Did you have the darshan of the Khwaja Sahib? The fakir asked him." What is there to see but the tombs? Retorted Wasudeo. They turned back and began to climb the stair case. Why did't you take the gold? If you did not want it, you could have given it to me," said the fakir. "You heard what I said. If you want, go and ask yourself," Wasudeo told him. "Come Khwaja Sahib is waiting for you. He is very much pleased by your selflessness," said the Imam (fakir) and led the way. As they reached the ground Wasudeo found a marble platform surrounded by a beautiful garden of chrysanthemum flowers. On this platform a person was lying covered by a muslin sheet (chaddar). The figure seemed very tall and majestic. I don't want to see an old man. If Khwaja Sahib wants to give me darshan let him give me in the form of a child said Wasudeo. Soon movements could be seen inside the muslin sheet and a child of great beauty and charm with curly hairs down upto his neck emerged out of the muslin cover. The boy jumped down from the platform, beckoned Wasudeo to follow him and then walked to the garden. He plucked some chrysanthemums and gave them to Wasudeo. Take these he said and disappeared. He was then ascorted back to humnabad.*

Shortly after this vision a Pathan youth came to him. He introduces himself as Sher Khan and said that his grand father wanted to meet

him. Wasudeo was not interested to go to anybody. Sher Khan said, he would take him to his grand father even by force, if that was necessary. Wasudeo was ready to resisit force if it came to that. He was not at anybody's back and call. The Pathan youth was in a fix. He realized that he had made a wrong approach. "Really, the position is that my grand father, he is a pious man. He has taken to purdah,"Sher Khan began to explain politely. "For some days now he has been in self-chosen isolation spending his time in prayers and meditation. No one not even the family members are allowed to enter his room. We leave food for him outside his room. As he can't come to you. Will you go with me to meet my grand father? He requested. Wasudeo then accompanied Sher Khan and was taken to the old man's room on the upper floor of his house.

As the young ascetic entered, the old Pathan rushed towards him, held him in a warm embrace and kissed his hand, seated him on his own bed-stead and in voice chocking with emotion said "because of you I had the good fortune of seeing Khwaja Sahib in person today. All my prayers and penances of all my life have born fruit today. Since the Khwaja Sahib himself invites you to his place and showers his kindness on you. "You are indeed a Divine messenger. I am overwhelmed by happiness and joy at meeting you". There were tears in the old man's eyes. The old Pathan called his son and other member of the family to his room and introduce Wasudeo to them and explained to them what had happened and why he was ending his isolation. They were much surprised and moved and extended all courtesy to him. The old man called for fruits and milk and offered to our young ascetic. Thereafter the old man and

Wasudeo were bosom friends. Wasudeo visited this family frequently during his stay at Humnabad.

= = = Jai Guruji = = =

4.

The Narayan Kavach

The Ramlila Company left Humnabad, toured and performed in several towns like Nanded. Degloor and came to Madnoor. As the rainy season had begun the company camped here. While, thus camping here, an incident took place which throws some light on Wasudeo's character.

At Madnoor the Ramlila Company stayed in a wada, (a house with a large compund). Ramlila could not be staged due to the rains. At the instance of the rich man of the town who was popularly called Nagar Seth or Ayya. Komti by caste, a seven day rectition of Shrimad Bhagawat was organized. The venue was the hall in the house where the Ramlila Company was staying. All through this function Wasudeo kept himself alone and aloof and remained immersed in his own practice of meditaion at the back of the small hall. Not even did he attend the ceremony. Neither did he present himself for the Prasad at the end. Some one, at the end of the function, informed the Nagar Seth that there was a stranger who kept himself aloof from the function all through, though he remained all the time at the back of the hall. The Nagar Ayya was then in the company of the Tahsildar and some other prominent officials of the town. The stranger was sent for. In the meanwhile the Pujari (priest) a Telgu Brahmin who was also the Patwari (village revenue official) of the place and knew Wasudeo, told the Nagar Ayya about him. As soon as Wasudeo presented himself the Nagar Ayya expressed to him his readiness to pay his travelling expenses etc; if he wanted to go home or to meet his other requirements. "What do you

*want?" Asked the Nagar Seth. Wasudeo said nothing. Again the Seth repeated the question. Wasudeo kept mum. "What do you want?" Asked the Seth for the third time. There was considerable irritation in his voice. 'The Pujari at once closed the Seth's mouth with his own palm and said." Please stop. Don't ask him any more**. I knew** him. If he asks you for the keys of your safe and for all other property and asks you to wear a loin cloth and go away for some years, will you do it?" This statement coming from the Pujari as it did, brought the realization to the Ayya and to the officials with him that this stranger Wasudeo was not after any material gain and they bowed to him in respect.*

In course of time the Ramlila Company left Madnoor, visited and performed at places like Hyderabad, Seccunderabad, Begum Bazaar, Amirpet, and so on and reached Aurangabad. After performance here ended, Wasudeo also terminated his pretty long association with this Ramlila Company. Here he gave Ramayana discourses for a few days and then again moved out.

As he left Jalna he did not have any idea in his mind as to where to go but walking on straight ahead. He had no shoes. Walked bare feet began to pain him. Ignoring the hurt in the soles of his feet he pressed on. His feet began to swell. Blisters appeared everywhere on the soles and soon began to bleed at places. Further movement was impossible. Perforce he had to halt on the road side. Body temperature also began to shoot up." 'O' if somebody could give me a lift." He wished. Some time passed. Then a big car came along the road. As it passed him by he saw that except the driver it had no passengers inside. He waved to the driver to stop. The driver stopped it at some distance and looked out.

Wasudeo indisperation intimated him through gestures, for the distance did not allow verbal explanation, that he was in difficult and would appreciate if the gentlemen gave him a lift. The driver was not pleased with this road side stranger demanding a lift. He started the car and drove on and was soon out of sight. Wasudeo stood here for he could not move a foot, staring at speeding car. Some minutes passed. He saw then the same car coming towards him. It stopped before him.The driver put his head out of window and began to scold him. Did he not known to whom this mighty Rolls Royce belonged? It belonged to the Nawab, the chief Executive Engineer of the area who belonged to the Royal family of the Nizams of Hyderbad! How did he dare to stop such a Royal carriage which was only quite recently imported? Fumed the driver with the typical arrogance of small men who surround the big shots usually assume. Wasudeo gently explained to his pitable condition and told him that he was not talking to the Royal carriage but to the man who was driving it. Would he condescend to give him a lift? The arrogant driver having had his say pressed on the accelerator and drove on and was soon out of sight. Minutes passed. Wasudeo saw then the mighty Royal car returning towards his direction. It stopped by his side and he heard the calm voice of the driver asking him to get into it and sit by this side. Wasudeo in, the car moved on. The driver now behaved like a decent human being. He was going to Aurangabad and where did Wasudeo want to be dropped, queried the driver gently. On being told the Ram mandir the driver took him to the mandir, called out the mahant telling him that he had a guest, helped Wasudeo out of the car and with a salute drove away.

In the Ram Mandir at Aurangabad Wasudeo spent some 15 days recuperating his health. Soon his tempretaure came down and the blisters began to heal. In the mean time he helped edify the people by his Ramayana discourses. As soon he could move on his feet easily he took to the road again. He walked out of the town. As he got tired of walking he sat under a Banyan tree and rested. Time passed. He had no place in mind to go to. Hunger and thirst began to trouble him. The ethereal food of the soul befits not the body. The body began to clamour for some solid earthy substance and for a good measure of Adam's ale. But the spirit would not let the body go in search of its food and water. The day was spent on absolute abstinence. The next day being impelled by hunger and thirst Wasudeo returned to the town (Aurangabad) and by passing the Ram mandir went to a public water tap, drank belly full and then went back to the shade of the Banyan tree and lay there. Through out the day he had no food for he had no money to buy food with nor would he, under any circumstances beg for food. The next day again he returned town, drank from the public tap and went back to the Banyan tree's shade. A week passed this way. Wasudeo became very weak. During all these days no one offered him any nourishment. On the 7th day also he came to water tap, had his drink and began to limp away. As he passed a few steps he saw a window in the upper floor of a house open and a woman throwing down food in to the street below. Obviously it was some opulent family's left over food. His hungey stomach begain to murmur to him that this food was being thrown down by providence to meet his body's requirements. So he should not waste his time but should rush forward and should have his pick before it became uneatable. His mind began to

analyse the present situation. A physical need is a physical need which has to be met inspite of all lofty spiritual thoughts and fervour. You can't kill the body and save the soul for body is the abode of the soul and the soul has to realize itself while in the body. Was it not said that "Mens sana in corpora sano?" therefore sustenance of the body is equally important. Then came the thought to his mind that God is in every thing and every thing exists due to and in God and therefore food is also in God and God in food. He recollected the saying "Annam Brahma." So was it not logical to assume that the food was thrown down by Divine hands, seeing him standing there hungry, for no one else was any where near? What was the harm in talking it? He thought. Did not the great sage Vishwamitra himself suck at the once used old bones of a dead dog and drink the water in which those bones were boiled, and that too in the company of chandalas (Untouchables) to keep alive? If the sage Vishwamitra could do like that towards the end of a 24 year period of draught, why should not he take some of the thrown away food? He thought. But then came to his mind the fact that he was not yet dying. He could remain alive for more days. As a way out of his mental conflict he decided to take that food only if he was assured that it was meant for him. He stood there without moving expecting some sign. Shortly he saw cattle and street dogs rushing towards the food and begin to eat. A crow or two, too flew in for the pick. In a flash the realization came to him that this food was meant not for him but for the animals. Suddenly he ran with all the strength he could muster in his already weakened condition. He ran so fast as if mad dogs were after him and collapased. How long he remained in that semiconscious state he did not known. He opened his eyes hearing a roaring noise like that

of a lion. He saw then, as if in a vision, that he was surrounded by, lions, five in number, who were slowly coming closer to him. Then his eyes fell on a beautiful lady of about 50 to 55 years of age. She was very tall, around seven feet or so. She commanded the lions to stop roaring and to remain where they were. He is one of us," she told them. She came near to him and spoke to him in a motherly tone, "hereafter you will not suffer for want of a food. Your needs will always be met without your begging." She blessed him and disappeard with the lions. She was none other than the Goddess Durga also called as Kali-Mata. For quite some time after this he remained in trance. When he came back to the normal state he saw a school teacher how knew him, stunding by his side. The teacher said to him, "Maharaj, please get up and come with me for a cup of tea."

During all these past seven days none had paid any attention to him. He used to go to the town for water. People who knew him had seen him drinking water and moving away. But none had bothered to enquire of his welfare or to offer him any food. Were not these seven days a period of divinity testing his stamina and will power? That the Gods subject the devotees to serve trials is a simple fact.

From Auarangabad Wasudeo came to Paithan where he had an acquaintance, one Mr. Himmat singh Thakur, and stayed with him for the night. The next morning he went to the river Godavari where he had his bath and meditation. Then on his return he was passing through the vegetable market. Suddenly he felt somebody squeezing his fingers from behind. On turning back he found the smiling face of a stranger who introduced himself as the pujari of the temple dedicated to the famous

Eknath Maharaj. His name was Bhagawat Bua. "Come with me and have a 'darshan' of Eknath Maharaj-ji," he invited and led Wasudeo towards the hillock on which the temple was situated. Bhagawat Bua offered him food and both went on talking for sometime. Bhagawat Bua expressed his desire to hear Wasudeo's recital of and discourse on Ramayana. Wasudeo obliged him by a short recitation. The pleased pujari arranged for a discourse in the temple in the evening. He also suggested to Wasudeo that he should learn to play Harmonium and some Ragas so that he could sing Ramayana with musical accompaniment. He offered to give him necessary lessons in music. Wasudeo was very much pleased at this suggestion and expressed his desire to learn music systematically. It may be mentioned here that Wasudeo had a great liking for music from his childhood, both for vocal and instrumental. An instrument well played, or a song well-sung was enough to transport him to the realms of ecstacy. So far he never had an opportunity to learn music and he decided to take best advantage of this chance that came his way. This study of music helped him much in course of his later life and we shall speak of it at a proper place. Wasudeo was to begin his lessons next morning at 4 a.m. punctually at the appointed hour he presented him self in the music room attached to the temple. Bhagawat Bua was very much pleased at his punctually and devotion began to teach him the rags and showed him which of the key of Harmonium were to be pressed to produce the requisite note. The attentive and eager student Wasudeo picked up his lessons well and within a few days he could recite Ramayana to the accompaniment of Harmonium and table etc. Now he began to give discourse in the Ram

mandir at Paithan. Soon his discourse and recitals began to attract and edify an increasing number of devotees and became very popular.

As days passed Bhagawat Bua became deeply impresse by his young disciple's devotion to music, his self-discipline, and his austere way of life. His self-chosen poverty etc. Bhagawat Bua presented Wasudeo with a pair of new clothes, a turban and a pair of shoes. The apprecitive audience of his discourse used to give him money which he immediately gave to the temple.

Forty years later Wasudeo now in sixtees went to meet Shri Bhagawat Bua at Paithan and found Bhagawat Bua in Nada Samadhi.

Wasudeo's reputation as a Ramayana discourser began to spread in the neighbouring areas. One day a man came from Jalna inviting Wasudeo to come to Jalna and give recitals and discourses there so that the people there could benefit. The people of Jalna were eager to hear his discourses and therefore he was sent to take him to Jalna, the man said. Wasudeo then left Paithan and accompanied the man to Jalna where he took up his residence in the Ram mandir which was popularly known as Kali Kurti ka Ram Mandir. This temple was under the management of Mahant Bhagawathacharya. Who also encouraged him to give Ramayana discourses and recitations here. The style and content of his discourses pleased many people including the Mahant himself. And there was an ever growing audience to his discourses.

What made him tick as a discourser? What provoked such growing popular appeal to his commentaries of the sacred texts? The reason was that his explanations were not the usual textbook explanations which were a legion in the market. Everybody who is somebody seems to have

his own commentaries to make on the sacred scriptures. Even some prisoners who were undergoing long term imprisonment are known to have written, during their free hours in the jail, learned commentaries of Shrimad Bhagwat Geeta. What then attracted large audiences to Wasudeo's recitals and discourses? He was no scholar. He had no proper schooling. His knowledge of Sanskrit language was rudimentary. As we have been following Wasudeo's life story so far we known that his life's only passion was for the attainment of the divine wisdom and we have also seen that he had been blessed with Divine visitations several times. So when he explained Ramayana verses or the 'Shastra' his words came from the depths of his heart as being culled out of his personal experiences. When he spoke it could be said without exaggeration. That it was not Wasudeo who spoke but some Divine being through the mouth of Wasudeo. Such words of Divine wisdom could not but profoundly affect the listeners who had more than enough of routine lectures. The style he adopted in his discourses was not stereo type. He could and did often change his mode of discourses to suit the public and to the occasion. At times he would elicit questions from the audience after reciting certain verse and taking key words he would explain the origin of these words and their various implicit and explicit meanings. The music lessons he had under the able guidance of Bhagawat Bua also helped attract people to his discourses. People who heard him developed a better understanding of and respect for the sacred scriptures.

In Jalna Wasudeo also came in contact with a Bramhin, Pandit Shiv Kumar Shastri who was a Sanskrit scholar of some standing. As

Wasudeo was still keen to study Sanskrit he began to take lessons from this Pandit in his free time.

In the meanwhile Mahant Bhagawatacharya began to gain a better understanding of Wasudeo and of his merits that he along with some others suggested and encouraged Wasudeo to from a Ramayana club to give discourses at different places. Thus one day he found himself leader of a four-member Ramayana club. The other members were players of musical instruments like tabla, Harmonium etc. Thus Wasudeo's Ramayana club began to tour and give discourses at several places. Mahant Bhagwathacharya himself took him to the Mandir in Beed District. This temple, too, was under the control of the Mahantji. Here Wasudeo gave a month long Ramayana recitation and commentary. Then he returned to Jalna. After spending a few days here his party went to Devalgaon Raja and gave discourses at the Balaji Mandir. Back in Jalna he spent again a fortnight here.

Mahant Bhagwathacharya being very much pleased with Wasudeo's pious life spiritual attainments and with his ability to reach and guide people in spiritual matters, wanted to make him the Mahant of the temple at Beed District. But Wasudeo, as we have already seen, was after complete freedom from all types of bondages and did not like to be chained down by a Mahantdom. In the meanwhile an incident took place which hastened his departure from Jalana.

We have already noted how Wasudeo's reputation as a discourser was growing and he was constantly in demand to give Ramayana discourses at various places. This growing popularity of his began to adversely affect the income and reputation as a discourse of Pandit Shiv kumar

Shastri who one day sadly complained to Wasudeo, "since you began your discourses people are flocking to hear you; there is hardly anyone coming to my discourses these days. I will have to pack up and leave this place unless I want to starve". Wasudeo saw the sadness in the face of his Sanskrit teacher and decided to leave the place at the earliest. After a few days Wasudeo went to Pundit Shastris house. When Punditji came out he placed the bundle consisting of his earthly possessions at Punditji's feet, bowed to him in respect and said, "You don't have to leave Jalna. I am leaving the place my self and I have come for your blessings as I leave." This unexpected behavior of Wasudeo affected Panditji deeply and he began to apologise and insist that Wasedeo should stay on. There were tears in Punditji's eyes. Bowing to him again Wasudeo lifted his bundle and walked away without as much as a backward glance.

He came to Aurangabad and went to stay in the Ram mandir where a few months earlier he had landed with blistered and swollen feet. Here too he began to give Ramayana recitation and discourses. Here among his listeners was many a prominent man of Aurangabad among whom Seth Maganlal –a rich Gujarati and shri Bulakhi Maharaj deserve special mention, for their association was an important interlude in Wasudeo's life.

Seth Maganlal learnt that this young ascetic Wasudeo did not keep for himself any money out of the amount people used to give to the Ramayana club but distributed the same to the tabla player and to the others of his troupe. This impressed and surprised Seth Maganlal so much so that he requested Wasudeo to disband his club and to stay

with him (Seth Maganlal). Wasudeo agreed and thus the short career of the Ramayana club came to an abrupt end.

After a few days' stay at Seth Maganlal's house Wasudeo shifted his residence to Murali Manohar Mandir situated quite near to the Seth's place. Then he went to stay in the Gayatri Mandir nearby. This temple possessed an underground room (crypt). No one was allowed entry into this crypt but knowing Wasudeo's way of life and purpose the temple authorities permitted him to use this room for his meditation. This suited Wasudeo admirably well for his meditation usually lasted for six hours or more at one sitting. Days went by.

*One day, as Providence would have it, Govind Das the second of three sons of Seth Maganlal invited Wasudeo to accompany him to the family's flower garden situated just a few miles away. This was a very beautiful garden extended in about four acres of land. It had a two-storied '**Gol chhatri'** (round shaped building). The rooms were very airy and had windows all round. This place was very picturesque, offered a beautiful and lonely atmosphere and was ideal for Yogic practice of meditation. Govind Das invited the young yogi to live in this Golchhatri and practice for some days and he undertook the responsibility of bringing necessary food etc. Wasudeo gladly accepted the offer for it was a welcome change from the crypt of the Gayatri Mandir.*

Here he had an unforgettable experience. One day about noon, he was still in meditation at this hour, his eyes were opended by a flash of light in circular formation and inside this circle he saw standing the tall figure of a Muslim saint. His age seemed to be above 50 years and he had long beard. He was none other than the Pesh Imam who had taken his

Samadhi alive just half-a-mile or so away from this spot, 250 years before this vision. Even at this time there used to be a 'langer' (free food distribution) where fakirs and the needy were served.

"Are n't you in search of the seed (beej)"? The Sufi saint asked our young yogi.

"Yes indeed. I am after the seed and am not much concerned with the branches and the flower". Wasudeo replied.

"Well, the seed will come to you in due course. But unless you have the 'Kavach' (protective cover or sheild) to protect your body, mind and intellect, how will you avail of the seed? Therefore the kavach is important and for the kavach you go to the Gayatri mandir in Kasuparak mohalla where you will find the holy book 'Shrimad Bhagwat.' Open the sixth skanda (chapter) and note down the verses and practice. This will be your Narayan Kavach. And when you have protected yourself thus, the beej (seed) will come to you". With this advice the Sufi saint disappeared.

It may be mentioned here the entire universe and the multifaced creations are likened, according to the Indian concept to a tree with its trunk, leaves, braches, flowers and fruits etc. The tree originates from the seed. In the seed, the tree with its leaves branches, flowers, fruits etc, have their existence- life. In other words- the essence of the life lies hidden in the seed. Applied in a wider sense seed here means the ultimate reality- the creator of all or the Supreme Being whom we call god with capital 'G'.

Oh! What an experiences to have! A Muslim Divine should direct a Hindu to Holy Scripture of the Hindus and reveal to him the secret therin! We known that this was not the first visitation of a Muslim saint that Wasudeo was blessed with. Earlier the renowned Khawaja Moinuddin Chisti of Ajmer had given him a darshan. What do such visitations mean? Is there any real, essential difference between a Muslim and a Christian for that matter, in the ultimate goal? Except that each one follows a different set of rules and practice or say each one takes a different road to reach the centre? The different religions in fact provide only different paths or atmosphere for different people to facilitate their advancement towards the only one God- head. What a tragedy that we should kill and hate each other in the name of different religions! When in fact there is no essentian difference at all.The moral here is thaton the higher planes of spiritual attainment the outside differences disappear and there is only unity in divinity.

After this miraculous vision, it took Wasudeo a few hours to resume normal physical activity for his limbs had become numb due to the many hours of meditation in one posture. Late in the afternoon he began to walk toward the Gyatri Mandir to note down the Kavach. His mind was still pondering over the vision and the words of the Pesh Imam that he was not aware of the fact that he was heading towards the house of Shri Bulakhi Maharaj. Awareness dawned on him only when he had reached the house, the door was closed and locked but he did not notice the lock.

In view of what followed, a little personal information about this house and the family may not be out of place. Shri Bulakhi Maharaj and his

family members were devotees of the Goddess Bhagawati (Kali) for two generations. Her idol was installed in a separate room and worshipped in all solemnity with whole hearted devotion. Shri Bulakhi Maharaj's father was a great devotee of the Goddess mother and recipient of her favours.

A story is narrated that once a Brahmin in need of money pawned his wife's embroided silk sari to the senior maharaj for a certain amount of money, on the pledge that he would redeem the sari in due course. The Bramhin did not turn up with money to redeem the sari for almost eleven years. One day a Mahayagna was being performed in the house and a suitable offering had to be made. The senior Maharaj thought that the silk sari under mortgage would make a good offering. As he had by this time no hope left of the Brahmin coming back to claim it, he consigned it to Mahyagnya fire as an offering. But as fate would have it, the Brahmin turned up and called on the senior Maharaj three days after the Mahayagnya. The senior Maharaja was very much taken aback, a shudder went through his spine and his mind began to think of plans to keep the Brahmin away from embarrassing him. He thought of telling the truth. If the Brahmin demanded the sari. He could say that he did not except him to turn up after eleven years to claim the article as the mortage was not made keeping such a long period in mind. He could justifiably put the blame on the Brahmin. But being a sensitive and honest man such excuses did not satisfy the senior Maharaj "what would happen to his honour and prestige if the Brahmin went round telling tales against his honesty and credibility" he wondered. Such an eventuality would be horrible and mortifying.

In utter desperation the senior Maharaj submitted his plight to the Goddess mother for a solution. He sent word to the Brahmin that his sari would be returned within a few days. With absolute trust in his kul-devi (family Goddess) he sat at her feet in prayer. For two days he did not touch any food or water nor did the other member of the family, for all were worried on the third day a miracle took place. As the Maharaj was still in meditation seated in front of the idol the very same sari duly folded fell with a thud before him. The sound awakend him from his meditation, and when he saw the sari he burst into tears of joy and gratitude. His son Shri Bulakhi Maharaj inherited his father's devotion to the Goddess and in all sincerity continued it.

Now Wasudeo was standing at the door of this Bulakhi Maharaj's house. He found the door closed but did not notice that it was also locked from outside. Assuming that the Maharaj would be in he called out "Maharaj" he called again "Maharaj" receiving no response he called a third time. "Who is there?" he heard a woman's voice ask him. The voice seemed to emanate from the upper floor of the house. "Who else but the kalachor, the kalachor" (black thief) he replied and waited for the door to open. He heard foot-steps of a lady coming down. Tinkling of anklets was heard with every step which stopped behind the door. The lock outside the door suddenly fell near his feet. Through the peep hole in the door Wasudeo saw a very beautiful fore- arm with charming green bangles in the wrist, with long slender fingers well manicured, removing the latch from inside the door. Now the door was about to open and he heard some one calling him from behind. He turned back to see Bulakhi Maharaj's mother and family a short distance away at his back. They were returning home after attending

some function. The old lady called him and though he heard her he did not respond as he was in a semi-trance state with his attention focused on the hand that was removing the latch inside. The old lady repeated the call as she drew near. The hand disappeared all of a sudden. As she came to the door, she brought out the keys to open the door and to her dismay she found the lock lying on the ground in front of Wasudeo. What is this? How has this happened? She exclaimed.

By this time Wasudeo's attention riveted on the old lady who in return asked him what had happened. He explained to her what happened. The account of the event moved Shri Bulakhi Maharaj's mother so much so that she burst out into weeping. She caught hold of his feet and lamented, "It is our misfortune that we did not have the good luck of getting the Goddess mother's Darshan. You must stay with us henceforth that we may deserve to be blessed with the mother's Darshan. She entreated.

Shri Bulakhi Maharaj who returned home just then joined the family in pressing him to live with them. It was only when he finally agreed to stay that the old lady loosened her grip on his feet. He lived with this family for three weeks.

Shri Bulakhi Maharaj's house was an old one. It had a door as entrance from the street. On entering the house on one side was a small room in which was installed the idol of Goddess Bhagawati (kali). By one side of this room was the stair-case leading to the upper floor. Opposite facing this room was a hall where used to be held programmes like Bhajan, kirtan, Yagnya and so on. An oil lamp burnt incessantly in the verandah

outside the Goddess's room. The family was very particular about keeping this lamp burning all the year round.

The evening devotions and dinner over. The whole family retired as usual to the upper floor for the night's rest. For the guest (Wasdueo) however a bed was arranged in the verandah on the other side of the Goddess's room. This arrangement was to leave Wasudeo undisturbed for his meditation etc. which he used to have at night too.

One night, as usual the family retired to rest and Wasudeo too had gone to bed after his night's meditation. Clouds gathered in the sky and all of a sudden a storm broke out over the city. Gusts of wind rushed through all the corners of the house and put out the lamp in the Bhagawati's room. The whole house was plunged into darkness. Wasudeo though awakend, could do nothing to relight the lamp. He then noticed shri Bulakhi Maharaj's mother coming down the steps with a lamp in her hand. She came down, lit the lamp in the Goddess's room and quietly went upstairs.

Next morning as he was having breakfast with the family he made a reference to the night's storm and said to Mataji (Bulakhi Maharaj's mother) it was very nice of you to have come down and re-lit the lamp outside the Bhagawati's room. The storm was terrible indeed.

"Who lit the lamp, you say"? Asked Mataji in surprise. "Myself? How could it be? You could have been mistaken for once we go upstairs after night's prayers and dinner we do not go down, not one of us. Certainly I did not come down last night though we were aware that the lamp had been put out.

"Very strange." Replied Wasudeo and proceeded to explain." But I saw you descending the stairs with a lamp in your hand. You came and re-lit the lamp outside the Goddess's room which the storm had put out and went up stairs.

Suddenly it dawned on Mataji and other members of the family that the lady who went downstairs and re-lit the lamp was none other than the Goddess mother herself and tears of joy began to flow down their eyes. They were happy because the Goddess's living presence and blessings were on their house. She was a lady whom Wasudeo- their guest had seen in human form. But soon sadness over whelmed them for they were not blessed with a darshan. This feeling brought in a sense of unworthiness in them and added to their misery and they could not control their tears. Wasudeo had considerable difficulty in consoling them.

A fortnight after this event, Wasudeo left shri Bulakhi Maharaj's house and went to the Gayatri Mandir to note down the "Narayan Kavach" which the Sufi Saint had directed him to. This now was the year of 1935.

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5.

Saint Eknath's Guidance

Having equipped himself with the 'Narayan Kavach' Wasudeo returned to Seth Maganlal's Gol-Chatri and intensified his practice of meditation for he was now more eager to obtain the "Seed" (Beej). As before, Govind Das Seth Maganlal's second son, used to send him his daily requirements of food.

After a few days he was requested to give discourses on the life of Lord Krishna in the near by Gopal Krishna Mandir. He accepted. His narration of the life of shri Krishna and his elucidation of the Lord's teachings began to attract many an enlightened audience, for what he had to say was not the usual run-of-the-mill-type. His words originated from the depths of his heart born out of his immense spiritual experiences. They could not but profoundly affect his listeners.

One day, as his discourse was in progress, two gentlemen- Mr. Bapusaheb Deshpande and Dada Bhimrao Joshi walked in casually. They were normaly averse to attending temples, kirtans and Bhajans etc. for they were sufficiently advanced in spiritual matters wherein they could dispense with the normal temple attendance. They stood at the door listening to the words of the young speaker who was elucidating the conversation between Lord Krishna and Arjuna. The emotional and thought content of the interpretation touched their inner chords and so moved they became that tears began to flow down their cheeks.

While they were in that state, their presence came to the notice of Dwaraka Das- the son of the Pujari who knew them and their background. Surprised at their presence he got up and conducted them into the hall and seated them in the front row near the speaker.

The discourse over, the audience dispersed but Babusaheb Deshpande and Dada Bhimarao stayed back and introduced themselves to the speaker and sought to know more about him. This chance meeting was later to develop into an intimate friendship.

As they came closer together both Bapusaheb and Bhimarao observed the daily routine of this young ascetic Wasudeo, the hours he spent in meditation, his Spartan diet and simplicity, his absolute detachment, his inward state of mind, his self-reliance and above all the way he gave away to the temple all the money given to him by the audience at the discourses. All these qualities of Wasudeo continued his stay in the Gol-chhatri. Often he spent his evenings in the company of Seth Maganlal, Shri Bulakhi Maharaj, Bapusaheb and Bhimrao. The latter's house was the usual meeting place. These meetings further cemented the friendship among Bapusaheb, Dada Bhimrao and Wasudeo and they began to be known as trinity.

Sometime later Wasudeo left Aurangabad and came to Jalna again and spent a few days at kali-kurti-ka-Ram Mandir. From Jalna he came to Akola and lived here for a couple of days with the Swamiji (Dr. Nandlal Bharati) who in a way was his guide.

It was now nearly eleven years since he had left his child wife with her parents and started his wanderings in search of enternal. He began to

feel that it was high time that he paid a visit to Kalupura- his ancestral village. The year now was the beginning of 1930.

*He left Akola and came to Bhusawal where he boarded the mail train for Allahabad. This train journey brought him into an encounter with an Aghori Baba. The third class compartments were all crowded. He sequeezed into one and sat on his bedding in the passage. Facing him on the opposite seat was an Aghori Baba in all his 'ugly holiness' for which the Aghori's are notorious. This Baba was accompanied by a host of his disciples belonging to some rich families of Bombay, Calcutta and Ahmedabad. They were accompanying the Baba to Allahabad. This intrusion of Wasudeo into his sacred precincts did not please the Babaji a bit and the Babaji, being annoyed, collected all his mystic forces and declared a silent battle against this intruder. The Babaji began to stare at Wasudeo with unblinking eyes with all the mental powers he could muster. This is called '**tratak'** in yoga. The Babaji was thus trying to browbeat this stranger by practicing tratak on him with a view to drive him away with a bitter lesson and to impress his greatness upon his disciples. Wasudeo was not slow to realize the Babaji intention. So he too returned Babaji's stare with equal force. Both thus went on staring at each other with unblinking eye. The only truce the Babaji would allow was where he went to the W.C. for consuming his own excreta which he did quite frequently as if to reimburse his waning strength! Undaunted by the Aghoribaba's gimmicks Wasudeo sat on. The royal staring feat continued till the train reached Jabalpur Junction. During the long train journey from Bhusawal to Jabalpur the Babaji realizes that his mystic forces were powerless before him. So Babaji thought it better part of valour to cease hostilities. He got down on the platform as soon as the*

train stopped at Jabalpur; purchased two dozen bananas and offered one to his antagonist.

Thus the Babaji started the rest of the journey in a better frame of mind which was soon to receive a rude shok and change his future way of life. As the train left Jabalpur with Babaji in his seat, Wasudeo sought his permission to say something to him. It is needless to state that the Babaji's disciples who were travelling with him were eagerly watching for the outcome of Babaji's mystic confrontation with this stranger. They were now equally eager to witness the end of it all. Permission obtained, Wasudeo said. "Your Guruji (spiritual guide) is no more alive. You have a wife and three children in the village whom you abandoned helpless. So if you listen to my advice go back to them and lead a normal householder' life. " This revelation of the inner-most secret of the Babaji which nobody in the present company knew anything about shocked the Babaji and his disciples not a little. This revelation came as a mighty blow to Babaji and for a long time he sat stunned. Babaji realized that this strange young man was a man of greater spiritual realization and attainment.

The train reached Allahabad in good time and the party alighted. Babaji was by now ready to go home.

Wasudeo who brought about this denouement on the Aghori Baba soon reached his ancestral village Kalupura, went to his wife's village nearby, brought her home and began a house-holder's life in the house of his uncle Gompti Kaka. This was in February, 1935.

II

Two months passed in perfect wedded bliss. Wandering bug again bit Wasudeo the house holder ascetic. He could not resist the inner urge to go after the nether worldly wisdom. So one day he packed off his young wife back to her people, counseled her for patient waiting and without much ado left the place.

He returned to Akola and stayed at the Swamiji's place (Dr. Nandlal Bharati). Quite sometime was spent here under the Swamiji's guidance and protection. Then he took to the roads again visiting and staying at his old haunting places. Wandering thus almost an year passed. Early 1936 saw him again back in Aurangabad in the company of his old friends Bapusaheb Deshpande, Bhimrao joshi, Shri Bulakhi Maharaj and company. For stay he chose this time the "Murli Manohar mandir" which was situated near the Gayatri mandir.

Time passed on in long hours of meditation. Evenings were often, as before, spent in the company of Bapusaheb and Dada Bhimrao who had by this time come very close to each other. Often in such meetings each one sought the others advice to his spiritual problems. As Wasudeo, their young friend, had already gone much ahead of them in spiritual attainments there was precious little they could do to be of any help to him. They were unanimous in their view that Sant Eknath Maharaj the house-holder saint of hallowed memory was the one to help him further in his search. They advised him, therefore, to go to Paithan and seek refuge in the Samadhi of the Saint. They assured him that he would find

his desires fulfilled there at Paithan for they themselves had received the Saint's blessings. With renewed hope and with the one rupee given by Bapusaheb Deshpande for Bus fare Wasudeo left for Paithan.

Paithan is a town situated on the bank of the River Godawari which is considered the Ganga of the Southern India. This calm and sleepy town Paithan acquired renown and began to be looked upon as a place of pilgrimage by many because it was in this town the great house - holder Saint Eknath Maharaj lived and had his Samadhi some four hundred years ago. It was this Saint Eknath Maharaj who was divinely guided to go Alandi-a small town near Poona and remove the roois of Ajana tree which had began to go round the neck of the living Samadhi of Saint Gyaneshwar. It may be remembered that Saint Gyaneshwar had taken Samadhi alive here at Alandi, some two hundred years before Saint Eknath.

Wasudeo reached Paithan around mid- day. This was his third visit to this toun but this time he was bent upon beseeching help and guidance frum Saint Eknath Maharaj, no matter how long he had to be waited. We many recall here that on an early occasion when Washudeo was here he was befriended by Shri Bhagwat Bua- the Pujari of Saint Eknath Mandir and taught music lessons. On arrival here he went straight to Thakur Himmat Singh – a grocer by profession, who was an old acquaintance.

On the Eastern bank of the river was a long line of Neem trees, situated on one side of the road that led to the river was a Pan shop owned by one Mr.Gulam Ahmed who was a wrestler of sorts and was known as "Ustad" (Guru) in the locality. Though a wrestler he was no bully but a

kind hearted and helpful man. One day Gulam Ahmed noticed Wasudeo, a stranger to him passing through the road walking past his shop. Something in his personality, the grace that radiated from his face, attracted Gulam Ahmed to Wasudeo. It did not take much time for both to become friends.

For his practice of meditation Wasudeo chose the sandy banks of the Godavari river for here in plenty was the peace and solitude he wanted. Here on the river bank he selected a place and began to meditate at night. His meditation often lasted for hours till cock's crew the dawn of a new morn.

Wasudeo had come here for the specific purpose of obtaining Saint Eknath Maharaj's blessing and guidance and he decided to continue his vigil and meditation till such time as he received the Saint's blessings. A fortnight thus passed in sadhna on the Godavari sands. And then one night after meditation he was resting on the sand. One arm of his served him as a pillow. His eyes were riveted on the flowing water. Time was between 3-4 a.m. the bright image of a person rising from the water after a dip caught his eyes. This person was of medium height and of slight dark complexion. Fresh from bath, a dhoti well tied up a loose garment over the shoulders, and with a lota in his hand this person approached Wasudeo who was still lying on the sand. He came near to Wasudeo and spoke to him in Marathi language which meant "your work here is done. Now you go to Ayodhya where you will have your desire fulfilled" with these words of guidance he blessed Wasudeo and vanished. He was none other than the Saint Eknathji Maharaj.

Wasudeo felt happy and excited. The joy and elation he experienced knew no bounds. He had now seen the Saint Eknath in person and had received his blessings. The Saint himself in person now directed him where to go next and he was given the assurance that he would succed in his quest at Ayodhya.

With the arrival of the morning Wasudeo decided to take leave of his friends and bid good bye to Paithan without any loss of time for his 'tapasya' here was over and the sooner he reached Ayodhya the better he felt. He walked upto the Pan-shop of Ustad Gulam Ahmed and in casual way told him that his purpose of coming to Paithan was now served and that he was proceding to Ayodhaya. Gulam Ahmed- a sensitive sensible and practical man as he was knew what his friend Wasudeo was after. He immediately ordered for Jilebi' and Milk from a restaurant nearby and offered the same to Wasudeo as a send off gesture.

While Wasudeo was enjoying Jilebi and Milk, Gulam Ahmed enquired how he would go to Aurangabad; "On foot" he was told. Just then, as luck would have it a motor car stopped in front of the Pan-shop and the driver asked for a Pan. No other occupant was in the car. It belonged to a Tahsildar and the driver was taking it back to Aurangabad. Gulam Ahmed took the driver aside and requested him to give a lift to his friend Wasudeo to Aurangabad which the driver readily agreed to do. Thus Wasudeo and Gulam Ahmed parted.

On reaching Aurangabad the driver dropped Wasudeo in the Kasuparak Mohalla. With his old friends in Aurangabad Wasudeo began to plan his journey to Ayodhya. He had no money with him. Theonly way he could

think of raising the money was by selling his Paris tuned Harmonium which he had left at Seth Maganlal house's for safe keeping.

With thirteen rupees in his pocket he started on his journey to Ayodhya on the thirteenth day of the month. Had the number thirteen any special significance for him? or was it a mere coincidence that he had left home earlier on the thirteenth with just thirteen rupees ?All luggage he had consisted of a pair of dhotis, a few shirts, a blanket and the inseparable lota. The railway fare to Ayudhya cost him eleven rupees and just two rupees he had in his pocket to meet all his needs during and after the journey. But lack of such resources never troubled him.

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6.

Anusthan At Ayodhya

Wasudeo alighted at Faizabad Railway Station for Ayodhya, for he was not aware that there was the Ayodhya Railway Station nearer to the historic town. He had just 4 annas (present 25 paise) left in his pocket. A Rickshaw puller agreed to take him to the old town Ayodhya for two annas. With the balance he purchased chana for his food. Towards the evening the rickshaw dropped him in a cross road in the old town. He walked down the road and sought from a passerby, the direction to go outside the town to the Sarayu River. His idea was to spend the night on the river bank outside the town. Having got the direction he walked on. On both sides of the town he saw two big temples, both situated on the same side of the road.

At the gate of one of these temples stood Nand Kishure who was earlier a Pujari (priest) at Jalna and knew Wasudeo. Both saw each other at the same time and their surprise and happiness at this unexpected meeting knew no bounds."Pujari "exclaimed Wasudeo , "Pujari" called out Nand kishore and each ran to the other and embraced affectionately. Nand Kishore was soon acquainted with the purpose of Wasudeo's visit to Ayodhya and he began to think of making necessary arrangements for his friend at least for the night.

Here in Ayodhya Pandit Nand Kishore was the Pujari in what is known as the Napali mandir. This temple belonged to the Royal family of Nepal. The then king's grandmother, with her retinue, was in residence

at this time. According to the rules no male except the pujari was allowed to spend the night in this temple premises. Everything here was done according to the instructions and as per the orders of the old lady.

Pandit Nand Kishore explained the position to Wasudeo and then decided to approach the Maharani for her permission to allow Wasudeo to spend the night in the temple.He explained to her in detail about Wasudeo's presence and sought her permission so the wasudeo could spend the night here.The Maharani thereon instructed that the room near the main gate be given to this stranger for the night and food be sent to him from her kitchen.The Maharani also instructed Nand Kishore that this stranger asked to stand outside the temple beside the steps the following morning. She would see him and make her own assessment of him when she came to the temple for "Aarti" and would give further order about him thereafter. Pandit Nand Kishore was happy with this and Wasudeo spent his first night in Ayodhya very pleasantly indeed.

Next morning Wasudeo stood outside the temple steps, his head bent, his eyes seeing only his own feet strictly following the old monastic precept "caput hic illuc nonteneature". Thus he stood waiting patiently to be inspected by the royalty. Soon the Maharani came to the temple, saw him and what she saw pleased her. She was not slow in noticing the modesty, and the grace radiated from this young ascetic. She was then ready to relax the rule of the male presence in the premises in case of Wasudeo and allowed him to stay in the room near the main get for 15

days. And his food would come from the royal kitchen. In the meanwhile he was supposed to make alternate arrangements for his stay.

Wasudeo told Pandit Nand Kishore the purpose of his visit and his desire to have a private place of his own where he could practice long hours of meditation undisturbed. Nand kishore promised to render all possible help. Within a week he found the necessary solitude in Shri Venkatesh temple next door.

Now this Venkatesh temple was an ancient and holy institution. It had a large Jagir bequeathed to it for its maintenance. The revenue accuring to it was considerable. The Mahant at this time was Shri Swami Ram Prapannacharya- an erudite scholar in many disciplines. He was a renowned proponent of the Ramanuja cult. His command over and his mastery of interpretation of the Vedas. Vedanta, shastras and vyakarana was such that his fame reverberated practically the whole of India. He was the direct disciple of that illustrious vyakarna master Pt. Shiv Kumar Shastri of Varanasi.

Pandit Nand Kishore met Swami Ram Prapannacharya and told him of Wasudeo and of the solitude he was seeking for an Anushthan. The Swamiji wanted to meet Wasudeo before he would promise any help. They met on an appointed day.

Wasudeo informed the Swamiji of his life and quest, how he was directed to Ayodhya by Saint Eknath Maharaj. He would be happy if he could get necessary solitude for his practice. Swami Prapanncharya was very much impressed by the young man's sincerity and earnestness that he immediately arranged for him a room on the upper floor of the temple. Wasudeo gratefully shifted to this room.

The Venkatesh Temple authorities also provided food to those residing in the temple. But the rule was very strict that only those who attended the temple ceremonies like Arti etc. both in the morning and in the evening and gave their attendance would get food. These ceremonies took hours. Wasudeo, the new resident attended these ceremonies for a few days in the beginning but soon he found that he was left with little time after the ceremonies for his own practices. He realized the fact that if he went after bodily nourishment his spirit would have to starve. The converse was equally true. This food business irritated him. Was it to seek food for his body and to lead a comfortable life that he came here all the way? No. It was not. He had on several occasions earlier lived for the days together without food. He decided he would do so again. He would have approached Swami Ram Prapannacharya and could have explained to him this problem and he could have obtained exemption from the temple attendance. But he would not think of it either.

Having decided to forgo temple attendance and food, he devoted his time for long hours of meditation. His routine was that he would take a walk into the Sarayu river in the morning and after bath etc. return to his room by 8 O'clock or so. Then back in the privacy of his room he would take his Asana and go into deep meditation which would last 6-8 hours at a stretch. By the time he got up from meditation it would be 4 O'clock in the afternoon. Then he would lie down for a while so that his limbs could become functional.

But certainly the body needed sustainence. An idea struck him. He had on earlier occasions lived on the tree leaves. Why not so? He requested

the Pujari that a fistful or two of the Tulsi leaves used in the temple for the worship of Lord Shaligram be kept outside the temple in a niche everyday after the puja. He would eat these leaves for his food. The Pujari agreed to do so.

With this arrangement made for his meal he plunged into long hours of meditation. At the end of the meditation he had to rest for sometime for his limbs to regain blood circulation and movement. He used this time to chew the Tulsi leaves and eat them with a liberal dose of water.

A week thus rolled by. His absence at the temple services came to the notice of others. This absence caused murmurs among the regulars who began to question the propriety of anybody living in the premises of the temple of the temple absenting himself from the services. How can any resident assume to himself liberty to remain absent at the services and that too with impunity? What began at a murmur soon took shape of a complaint and was brought to the knowledge of Mahant Swami Ram Prapannacharya. The Acharya was a bit taken aback and asked the manager to go to Wasudeo's room and quietely find out what was going on there. The manager did as was directed. He reported that Wasudeo was found in deep meditation in his room. There was no movement at all. His body appeared like wood and that was all. The Acharyaji instructed all not to disturb Wasudeo in any way. He would look into the matter himself and do the needful.

Then the Swamiji, one day came to investigate. He found Wasudeo as the manager had found him in deep meditation. He watched him for some minutes. Off and on the swamiji watched him, and he came to the realization that here was a Sadhaka of a different type. The swamiji

sent for him one night and both had a long discussion. The Swamiji wanted to know what sort of Sadhna he was doing and what were his experiences and so on. Thereupon Wasudeo told him in detail about his Sadhna, and of the experiences he had so far. He narrated as to how Saint Eknathji Maharaj himself had directed him to Ayodhya for the fulfillment of his desire. Swami Ram Prapanncharya listened to him with all seriousness and was very much moved by Wasudeo's experiences and spiritual visions.

The Swamiji then gave him certain well-guarded secrets of Sadhna of the Ramanuja sect for his further practice. These were secret practices to be given only to the most advanced and deserving candidates. The Swamiji found none better qualified for such practices than Wasudeo. In addition, the Swamiji saw to it that he was properly looked after not only in matters of food but also in other ways necessary. Thus the Swamiji's kindness and help assured, Wasudeo intensified his effort with renewed vigour.

A few days practice of the secret methods given to him by the Swamiji began to yield results. He was plunged into great bliss. He began to hear secret words originating only God knew from where. Mantras and secret passages from holy books bagan to appear on his mental screen. Wasudeo told Swamiji of these experiences too.

To the Swamiji these were real revelations because scores of his disciples had subjected themselves to years of Sadhna and had no such experiences to relate. The Swamiji was surprised and happy that this newcomer had testified to the truth and validity of secret practices which none of his followers could.

So pleased and happy was Swami Shri Ram Prapannacharya at having found such a worthy and spiritual a young man that he wanted to consecrate him as Mahant and his successor. If only Wasudeo would except Sanyasa and agrred to become the Mahant then Swamiji would retire and lead an ascetic life of the meditation and of a total renunciation. Swamiji lost no time in making his wish known to Wasudeo. Would he accept this offer? Swamiji expected a positive response. Wasudeo was not so enthusiastic. This was not the first offer made to him of this nature. We have recorded earlier of such an offer from which he had fled. He, therefore, explained to Swami Prapannacharya that he could not accept his offer because he was already a married man and had a son too. It maybe stated here that his son was born to Wasudeo early in 1936. The Swamiji would not take his married state as a valid enough objection because, Swamiji told him he could easily renounce the householder's life from now an could thereby take to Sanyas. His wife and son would be maintained by the temple from its considerable revenue for the temple had a large Jagir of its own consisting of 7 villages. Provision would be made for the boys' higher education even abroad. It was made very clear to Wasudeo that Swami Prapannacharya would not take "No" for an answer. So keen and anxious was he in making Wasudeo a Mahant and his successor. But Wasudeo would not say "Yes" either. Wasudeo explained to Swamiji again that unless his wife gave him permission voluntarily for his taking to Sanyas, which in effect meant she herself becoming a Sanyasin, he could not fulfill Swamiji's wishes. He also needed to obtain permission from Dr Nandlal Bharti of Akola who was in a way his Guru.

The only thing Swami Ram Prapannacharya could now do was to ask Wasudeo to consult his wife, to explain to her of the advantages that would accure if she would let him take to Sanyasa. Then he should also obtain approval for it from Dr. Nandlal Bharati, at the earlist. For this purpose Wasudeo had to go to his village Kalupura. He had no money as we had seen. Nand Kishore pujari gave him Rs. 25/- for expenses and wished him God speed.

Back to his wife Wasudeo explained to her patiently the situation. He narrated of the prosperous and happy life she and their son could lead if she allowed him to become a Sanyasi. He also painted the other side of the picture too. If she did not agree to his Sanyasa then they may have to lead a life of austerity, a life of privation and want. She heard him out patienty enough. But she would not let him accept Sanyas for he was all her wealth, her happiness. With him as a partener and leader she was prepared to face all the furies of hell even. But without him she would care two hoots for the bliss of all the heavens, let alone his Mahantdom and the attendant material abundance.

True to her word she stood with her husband through thick and thin. Privations and frustrations were many in their life but till her death in 1977 she never uttered a word of disgust and discontentment.

II

The Sanyasa question being settled in the negative once for all Wasudeo, for the third time, left home alone. This time too he returned to Akola in Maharashtra. He had a special liking for Maharashtra

because this province had still kept alive the traditions of a long line of saints like Saint Eknath Maharaj. Saint Ramdas, Saint Dyaneshwar, Tukaram and host of others. Another reason for his return to Maharashtra was that as he had spent here many years, places and faces were familier to him.

Another major problem that he had to solve now was of finding out of a profession for livelihood. As he had decided to continue as a house-holder it was high tome for him to earn and bring his family. For this purpose too he felt Maharashtra would suit him better than other places. In this context he remembered the kind words of Dr Nandlal Bharti of Akola who had assured Wasudeo that his doors would always remain open to him and with this assurance in the mind Wasudeo came to Akola.

In the meanwhile Mahant Swami Ram Prapannacharya having heard nothing from Wasudeo since his departure from Ayodhya wrote to his wife and to Dr Bharti requesting for their cooperation in persuading Wasudeo to become his successor. Dr Bharti would not permit Wasudeo to take to Sanyas. Neither would the lady.

Mahant Swami Ram Prapannacharya did not live long thereafter.He left for his heavenly abode six month later. Now back again in Akola Wasudeo went straight to Dr Bharti's house. Wasudeo used to call him Swamiji as he was his (Wasudeo's) Guruji in a way. Dr Bharti recalled his first encounter with this young man years before, and after preliminary enquiries he suggested that Wasudeo should not live with him and study medicine under him. This would help him later to earn his own bread and butter. This proposal suited Wasudeo admirably because

now he was ready to lead a settled life. "If you live so close to meyou may end up finding my faults and shortcomings also"remembered the doctor jocularly. "No, Swamiji, No, not at all. My relations with you cannot permit me to see your shortcomings"Wasudeo was emphatic.

Thus in 1936 Wasudeo joined Dr Bharti's dispensary as an assistant and began his study of both Ayurvedic and Homeopathy system of medicine.

Dr Bharti was an Ayurvedacharya and he had a adoring practice. He also had a Homeopathic wing in his dispensary and was here assisted by Dr Jha a Bengali Homeopath .There were four compounders who helped Dr Bharti in the dispensary.

Wasudeo began his work and study in the Homeopathic dispensary. He keenly observed Dr Jha examining the patients, kept a mental note of their various elements, the symptoms, the doctor's diagnosis and the medicines that were administered, the progress the patients were making etc. In his free hours he used to study medical books too. His observation and study were so earnest that within a week he began to develop a confidence of his own to diagnose and administer medicines for ordinary routine diseases. He tried out this knowledge on a couple of patients and disposed them of within the requisite medicine. These patients experienced quick relief and reported to him the next day. He too felt happy at the quick recovery of the patients and his confidence in himself increased to a great extent.

As days passed more patients began to consult Wasudeo. Dr. Jha began to lose his popularity among the patiets for whom "Chhota Swami" as they affectionately called him was the real doctor whose medicines

gave them fast relief. It did not take much time for Dr. Jha to realize his position and soon he left.

What brought about this situation is not difficult to assess. Wasudeo's success from his first day with the Swamiji to his last should be attributed not only to his whole hearted devotion to the study of medicine, his keen observation, but also to the deep insight which his own spiritual powershad bestowed upon him . Many were the occasions when those mystic powers came to his help in diagnosing diseases and in dispensing appropriate remedies which resulted in the quick recovery of this patients, who flocked to Dr. Bharti's dispensary.

One such incident is worthy of record. This happened shortly he completed six month under Dr. Bharti. One day a young lady patient accompanied by her middle-aged elder sister came to the dispensary to consult Dr. Bharti. Dr. Bhartiwas not present in the dispensary. They waited for him quite some time yet the dobtor did not turn up. The older lady began to show impatience. One of the compouders suggestedto her that if she were in a hurry she could the" Chhota Swami "who was sitting in another room. Whereupon the elder lady approached Wasudeo and asked him to examin the young girl and give her medicine. Wasudeo was reluctant because he, by habit, used to avoid lady patients. He had been practising aloofness from women. He used to avoid sitting near women eveb in the bus travels. This reluctanceon his part to examine the young lady irritated the senior one. "Why are you sitting here, then? Are you a piece of exhibit? If you cannot examine ladies why don't you go, sit under a tree on the roadside and open a barber shop there?"she taunted. This was not only a taunt but a

challenge to. He got up immediately to examine the young lady. He took her forearm in his hand for counting the pulse beats, looked the other way and after a few minutes began to narrate the whole life story of the girl from birth to that date. All her secrets were laid bare. After nearly half an hour life reading he gave her necessary medicines and packed her off with her astounded elder sister who stood stupefied and tongue tied.

Never, thereafter, did these two ladies ever come to the dispensary? He did not know if the had ever told Dr Bharti of this incident. If they did, the Swamiji never told him a word. One day, however, nearly two years after this incident he had to accompany Swamiji on some visits to patients. They sat out in Tonga (horse drawn carrier). Swamiji stopped on the way at the residence of the two ladies. Swamiji went into the house and he remained in the Tonga. In his conversation with these ladies the Swamiji casually mentioned that the Chote Swamiji was waiting outside in the Tonga. The senior lady thereupon rushed out, took Wasudeo by hand and led him into the house. He was treated nicely with all decency and decorum.

With the passage of the time Wasudeo's proficiency in Homeopathic and Ayurvedic system of medicine reached a high level. He should fruitfully deal in both the systems. We have already seen that his hands had a special curative touch. Patients began to flock to him for treatment, often times ignoring the learned Swamiji whom they revered and consulted all these years. Regular old time patients of Swamiji too now wanted to be treated only by the Chota Swami.

Being constantly aware of his promise that he would not see Swamiji's shortcomings Wasudeo kept himself scrupulously aloof from the Swamiji's intimate friend circle. Even pressing invitations to him to make courtesy calls were politely declined.He maintained strictly the ideal relation of respect that a disciple should have for the master. In matters of Yoga there was nothing much to learn from Dr Bharti. Infact some erroneous direction in some Yogic practices brought on him an attack of severe facial pain and he had to discontinue these practices. These years of life close together gave Dr Bharti a deep insight into his disciple's way of life and of his spiritual depth. Thus deeply impressed, the Swamiji (Dr Bharti) suggested to him, one day, that he (Wasudeo) should now become a sanyasi and be a Mahant and look after the Bhar Jagir near Resort in Wasim Taluk. This offer of the Jagir did not find favour with Wasudeo who politely but resolutely rejected it.

In the meanwhile, Wasudeo, as usual continued with his study and practice of medicine under the Swamiji. A chance remark once made to Dr Bharti by some intimate acquaintainces of his that he should now hand over the dispensary to Wasudeo as he had become the favourate of the patients and Dr Bharti should now retire and should lead a life of Sanyas – a life of detachment and renunciation gave confidence to Dr Bharti that now his beloved disciple Wasudeo could practice medicine on his own and settle down in life. Dr.Bharti, therefore, advised Wasudeo that he could go anywhere he wanted and start his own medicine practice. Within a few days thereafter Wasudeo took leave of his Guru (Dr Bharti) and walked out into the wide world. But before his departure from Dr Bharti's he had an experience of tremendous impact which we record in the next chapter.

7.

A Dip In the Sacred Sangam

In his room back from Dr. Bharati's dispensary the demon of depression overwhelmed Wasudeo. Dr. Bharati's words" you are qualified enough now. You may go and start your own practice anywhere you like", gave birth to a host of problems in his mind. During the past three years under the able guidance of Dr. Bharati he had acquired enough self confidence and frame in diagnosing various diseases and in administering medication. That period of apprenticeship was now over. So far his needs were met by the Swamiji and he had no worry on that count. But now he had to start earnng not for himself but also for his wife and two little children. It was high time that he brought his family to live with him. He could not ignore the wife and children any more.

What should be done now? Even if he decided to open his own dispensary some where he had no money to meet the initial expenses. He did not even have the bus fare to each the nearest town! even if he some how succeeded in establishing his own dispensary his kindly nature towards the poor and indigent was such that he might not get enough money for his family's barest necessities.

From all sides worries and frustration began to press him down to the bottomless pits of misery. Never before had he experienced such mental torture and agony. A panoramic view of his whole life from infancy to this date began to overcrowd his mind. He saw the pallid face of his loving, dying mother. He remembered her last moments on earth. He, hardly three years old then was playing on the terrace of his grand

father's house in Golden Beach, West Coast Georgetown, British Guiana, South America. It was afternoon. His mother was dying. He did not know then what death meant. He remembered how eagerly he was watching the kite flying on the terrace and how urgently he was taken down stairs to his beloved mother's bed room where his relatives and friendly neighbours squatted on the floor. It was Easter Sunday. Some holy book was being read aloud. His father too was there. He was taken to his mother who began to weep as she saw him. It seemed her hour was near. His grand father asked him to pour some water into her mouth. He remembered how he had poured a few spoonfuls of water into her open mouth. She swallowed a little; the rest flowed down from the corners of her mouth. Within seconds she was gone. There were tears still in her eyes.

Then followed the years of a motherless childhood and his spiritual visions which set him apart from others. Then the scene of his departure from Georgetown for India crossed his mind. His father had given gratis to his uncle and aunt the considerable property and business he had there before sailing for India. Neither this uncle nor aunt neither the grand father nor other relatives in South America had ever inquired about him since he left them. A few years after their arrival in India his father Rameshwarji too died leaving him an orphan. Yet even after this his relations in America did not care for him.

He remembered his life in the Sewai village with his father. His father was bitter and cruel to him. He remembered too how angry his father was when he wanted to go to school as other youngsters of his age did. His entreaties to his father to send him to Banaras to study Sanskrit had

brought only blows on his tender back! He was instead sent to the fields to fend for himself in the comradeship of cows and buffalos! By the time he was 15 years of age his father too died.

Then came a short period of his life at Kalupura with his aunt Sudamia- foremost among the very few who really loved him. Here he had the bitterest experience of being treated as an untouchable and kept out of population's way by the Kul-Guru of his relatives at Kalupura!

The vision of his long years of wanderings through many places came to his mind. He had undergone hardships unlimited. He was, of course, blessed with divine vision and visitations many times. The Khawaja Sahab of Ajmer had offered him gold and was ready to fulfill any and all of his wishes. But he had not sought nor accepted favours from any one. He was consistently and perseveringly seekingthe divine blissand had not so for cared for material munificence of any sort.

He was inspired by Vedas, the Upnishad, Shrimad Bhagwat et cetera to seek the Divine Truth- the Divine Essence. The sublime teachings of Lord Krishna as given to Arjuna were always a source of solace and comfort to him.

But at this blackest moment of bitterness and frustration now he was in the lofty lessons of the Gita did not console him. "Seek ye the kingdom of God and his rightiousness and all these things shall be added unto you"."Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much than they? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe

grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O! Ye of little faith?" He remembered his bible to as he had learned it in his childhood at St.Swithin's .All these words of hope and of Divine Providence sounded to him now like empty platitudes. Then what else was he doing all these years if not seeking the Kingdom of God and his righteiousness? And what did he get in return? Of course he had some divine vision and guidance. But where was the enduring calmness, peace, and blisswhich the Vedic Rishis and Saints had alike praised as the "Summum Bonum"? (Highest good). Oh! How long am I to drink this bitter cup?, His heart cried out in agony as he sank deeper and yet deeper into the fathomless ocean of frustration.He could see no silver lining anywhere in these dark clouds of misery that enveloped and engulfed him.

What is earthly use of continuing with this miserable life? His tormented heart cried out for an answer . "No use, none at all". He seemed to hear somebody telling him. Thought of suicide came to him then. Why not end this life of misery and frustrations, this life of agony and suffering, this life of privation and want, why not end this recurring stab in the heart once and for all? Suicide beckoned him with easiest and shortest way out. How to embrace death then? Should he hang himself or should he go in for some poison? He had enough knowledge of different kinds of poisons. Or he could even take an overdose of sleeping pills which would bring a painless end. Sure enough any of these methods would end his personal worries and miseries. What would then be the fate of his wife and children, if he commited suicide? Won't this act of suicide on his part be taken as an easy sort of escapism borne out of his unwillingness or inability to face life's problems squarely and boldly?

Won't his wife and children be humiliated and made to suffer the worst if he killed himself? It was his inability to earn and maintain them that had brought in this train of miserable thoughts and agony to him. And now towards them he felt indifference.

But he was not going to commit suicide by adopting any of the unusual methods. He knew that in Yoga there was a method "Rechak – Kumbhak" which was the method of holding out the breath. This Rechak was purported to be capable of leading one to self realization and to the stimulation of the "Kundalini" or the latent serpent power. So Wasudeo in utter desperation decided firmly to try out this method. He decided not to breathe at all. If this brought death because no breathe meant no life,it was welcome. On the contrary if it did, instead, stimulate the kundalini it would be still better, in fact it would be the fulfilment of life's purpose. He decided, therefore, to try out the Rechak-kumbhak method the same night.

It may be mentioned here that once before, when he was a child of nine; he had the experience of the arousal of Kundalini.

As the night advanced he closed himself in his room. He stood at the centre of the room looking at the clock on the wall. According to the practices of pranayam (breath control) he started to slowly breathe out the air. Once he succeeded in pumping out all the air from his lungs he stood still watching the clock in front of him. He was determined firmly not to inhale. His attention was fully concentrated on the golden light on the forehead in between the eye brows. Seconds passed into a minute. His lungs began to feel lack of air. Then another minute passed. His whole body began to react for want of oxygen. It seemed

suffocation was closing in. But Wasudeo by sheer will power kept the air out. Third minute too passed. He felt the tentacles of death clutching at his throat. It seemed he would fall dead under suffocation. If death was to be the end let it comes. He would not, he firmly decided, at any cost allow air to flow into his lungs. A few more seconds slowly and painfully ticked by; an ant crawling sensation began at his toes which slowly began to move upwards. This sensation reached his hips and entered the lower part of the spine where he experienced a bubbling sensation which likes electric current shot up through the spinal column upto the cervical region. Now he felt that he was dying. Immediately after this experience of death he saw a dazzling bright Divine Light and lost all physical sensation and became 'nil'. He was thrown down on his feet and lay on the ground powerless to move as his body now became like dead wood; but his consciousness was at the peak of its power having been enlightened to a degree hitherto unknown to him. He found himself enveloped by immense, bright and beautiful Light as if a thousand suns were shining all around him. He found himself immersed in that boundless, fathomless ocean of Light. He found that was one with that Divine Light. Here was perfect Unity. Duality and Diversity were nowhere. They disappeared like darkness before light. His soul now found itself in that most sublime and blissful state which one has eyes to wonder at but lacks tongue to describe! A Heavently peace descended upon him. He understood now what Christ had meant when he said, "My peace I give unto you" he understood too that it was of a dip in this infinite ocean of Divine Light,in this Divine confluence or Sacred Sangam that Tulsikrita Ramayana, the ancient Indian Rishis and Saints of all age had praised and sung about. This was the real Triveni.

There was no doubt about this truth. The Triveni at Allahabad of the three sacred river could at best only be considered as an earthy symbol hallowed by the traditions nurtured by the ignorant avaricious exploiters of simple man's humble and pious sentiments. In this state Wasudeo experienced the real liberation from all bondages. He experienced the real redemption. Here he experienced the Truth that God is in all and all in God. It was to teach man this truth and to lead him to the realization of it that Divine begins had incarnated in the world from time to time. In this bliss he remained for about four hours. This is the state called real Samadhi.

Unaware of his physical existence, unaware of the world around him he lay where he had fallen. He was in what is called super-conscious state. When his limbs regained sensation and his mind the normalcy, the morning had quite advanced. Now no doubt assailed him. No worry perturbed his mind. He saw that he was being protected by a ring of that Divine Light. Thus all worries gone, all miseries vanished, all passions spent, clean of mind, pure of heart he woke up into a new day.

Ever afterwards he had remained immersed in that sublime lamination and the experience of that night still pervades his whole being even to this day.

When he came out of his room in the morning the subtle change that had come over him could not escape the notice of all who saw him. Even Dr. Bharatis family members were aware of a new glow and grace in his face and a typical freshness in his bearing.

The time was now towards the close of 1939.

8.

Telhara : Dispensary

A few days after the incident narrated in the previous chapter Wasdueo took leave of his Guru Dr. Nandlal Bharati and left Akola. Dr. Bharti saw him off with ample good wishes and blessings and with just enough money for a meal.

Wasudeo still immersed in that ocean of Divine Light felt no worry. He was now both lights of body and of pocket. Lack of resources or the thought for the tomorrow did not bother him. Free as the 'fowls of the air' and with a song in his heart he walked on to earn a living which would enable him to bring up his family.

Travelling through Amravati, Chandoor bazaar, Paratwada and then Akot, Wasudeo one day found himself seated under a tree at Telhara. The presence of this stranger under the tree-a man of well built physique though short statured, radiating a charm and grace of his own did not fail to attract more than a passing glance of a passer- by Mr. Nandlal Tiwari- a milk vendor who paused to inquire the whereabouts of this stranger and his purpose of coming to Telhara. Having got thus acquainted himself with this stranger's life and wanderings the milk vendor arranged a room for his stay in a Dharamsala. Thus Wasudeo found himself one fine morning comfortable lodged in a Dharamshala in Telhara. As days passed some teachers of a nearby school were drawn

to him and they began to visit him frequently. Slowly his circle of acquaintances began to enlarge.

This was the year 1940. Time passed. The arrival of Ganesh utsav heralded the onest of the festival season. Preparations began in full swing in different parts of the town to celebrate the Ganesh utsav in a befitting manner. The elite of the town joined hands with the commoners in arranging for and attending the function. Bhajans, kirtans, debates and religious discourses were all organized to bring the celebration to a grand finale. Wasudeo too along with his teacher friends used to attend one of such functions.

One of those days of the ten day festival no speaker could be arranged for the night's discourse. One of Wasudeo teacher friends, who were a landlord as well, suggested that the newly arrived swamiji residing in the Dharamshala be invited to give the discourse on that night. This suggestion found favour with the others and they approached him with the request that he graced the occasion. Those who knew him had inkling into his spiritual attainment and those who did not were curious enough to know what the new Swamiji had to say.

With considereable hesitation Wasudeo agreed. He reached the township library hall where the function was being held. He was at a loss for a few minutes as to what subject he should choose to speak on. It had to be an extempore discourse. He had been told that he could speak on any subject of his own choice but he had no time to recollect his thoughts on any particular topic. As he took the speaker's seat his eyes took a quick glance of the audience and of the place. His eyes rested on the idol of Lord Ganesh which was dressed like an army

captain and was leaning on to an aircraft. The unusual body structure of Lord Ganesh with his elephant nose and all that promoted him to speak on the topic of human Anatomy. "This human body of ours is very elegant and beautiful," he began. "It was the craze for this human from that had seized the deities and the heavenly spirits alike. And this craze was justifiable", he continued because in this form were some unique features happily blended to enable man to climb upto the highest stage of attainment and to elevate him thus to the glory of the God - head "Wasudeo took recourse to his knowledge of Physiology, Anatomy and Medicine and spiced it with a liberal dose of his personal experiences in Yoga to bring his point home to the audience."

Angels and Demons alike are jealous of man,

He went on. Angels are jealous because they were created by God as his servants and would remain so for all eternity for they can never be born as human beings: the demons are jealous because they were condemned to evil and eternal damnation; no escape for them either from their fate." He clarified. It is given to man alone the ability to pick and choose his own destiny, to be the master of all he surveys; to choose good or evil, to suffer pain and enjoy pleasure. Man alone can attain Salvation or 'Mukti'. It is given to man alone the ability to soar up into the heavenly bliss; to merge with eternity or to go to hell and be damned. "And in this respect," he went on," Human beings are far superior to angels and demons. It was to show man the road to redemption that Incarnations divine came to this earth from time to time," he pointed out.

"In the human body there are special nerve centres which are the repositories of immense power. These centres remain closed and dormant. Each of these centres is the store-house of special powers or Siddhis (miraculous gift)". These are the steps of the ladder that lead one to eternity. These centres can be excited and opened by regular practice of special yogic meditational techniques under the guidance of a 'Sat-guru' he continued.

"Therefore it is the duty and the privilege of every man to work for the realization of his real self, to reach that heaven of bliss: to be one with the 'Para-Brahma' he emphasized".

Yadi manav manavta ke hat tai raha to vah manav nahi dev hai, iske viparit apne tai vahi manav apneko devatva anubhav kare to vah tutch hai, neech hai. Manav nahi, danav hai.

"Farishte mubtilaye ajmayish ho to chikh uthe. Ye insa hai jo deta ja raha hai imtihaya apne. "Wasudeo concluded.

If a man realizes, lives and acts within the confines of humanness, he is not a man but is divine; contrary to this if he is presumptuous as to feel and act as if he were a God, he is in fact a mean and lowly creature and definitely not even a man but a demon.

.If troubles and tribulations encircle the Angles they will cry out in agony: but it is man who goes on facing continuously, without a grumble the trials and troubles in life as his examination or test on earth.

The audience that consisted of doctors, teachers, lawyers and other cultural elite of the town sat through this hour long discourse

spell-bound and entranced. They were deeply impressed and affected by the talk that began on so mundane a subject as human body but ended in a philosophical and mystical note. They were not slow to realize that this unknown young man had a huge treasure of knowledge and experience hidden in his bossom, much more wisdom than his age warranted.

The discourse over, the audience dispersed. But a few remained behind. Among them were Dr. Ghaisas. Mr. Sant Head Master, Mr. Mama Bhajekar, Mr. Shridhar Gangadhar Dharmadhikari- who was popularly known as Baburao, Mr. Keshavrao Tagade- Land Lord and Mr. Mate Master. These gentlemen wanted to get further acquainted with the young speaker Wasudeo. Dr. Ghaisas expressed the view that since he (Wasudeo) knew Anatomy and Physiology so well he might know a good deal about medicine too. Wasudeo nodded in affirmation. He informed them that he had studied Medicine for three years under the renowned Dr. Nandlal Bharati of Akola. This statement intrigued Dr. Ghaisas as well as the others because as far as they knew he did not have any dispensary or medical practice in Telhara. He was spending his time in the local Dharmshala without any ostensible source of livelihood. Rather surprised at this Dr. Ghaisas querried, "But where is your dispensary then? How are you here in Telhara?"

The truth had to come out. "I have yet to open my own dispensary. I am on the look out for a proper place. It is in search of a suitable place that I have come here," explained Wasudeo. This frank expression of his position further impressed and pleased Dr. Ghaisas and the others. "Why not open the dispensary here in Telhara itself?", they suggested

but quickly realized the fact that his words that he was on the lookout for a proper place meant that he had no resources to open a dispensary. Then and there they proceeded to contribute money to help him open his dispensary without unncesessary delay. This on the spot contribution amounted to Rs 35/-.

Mr. Mate Master was soon deputed to go to Akola to purchase necessary medicines etc. Mate master called on Dr. Bharati at Akola and talked to him about his disciple Wasudeo. Dr. Bharti provided him with an Almirah, some books and medicines. Wasudeo's new friends at Telhara hired a room and added a table and chair.

Thus the morning of the 10th of October, 1948- the day of the Dusserah festival saw Dr. Wasudeo officially opening his dispensary to the public of Telhara. Dr. Nandlal Bharti specially came to Telhara on this auspicious occasion and inaugurated the dispensary.

Shortly therafter Wasudeo brought his family and began a house-holder's settled life. For the next 20 years Telhara remained his home. The people of this town loved and respected him deeply and he too served them selflessly. Caring not only for their physical ailments but also for their spiritual welfare. As we proceed we shall have occasion to narrate many incidents that are intimately connected with Telhara.

With the medical practice his association with the local people increased. Dr. Ghaisas and the others who were instrumental in setting up the dispensary used to join him very frequently for discussion on spiritual and other matters. Dr. Bhau Bhide, Mr. Godbole and a few more joined the intimate circle of Dr. Wasudeo. In such meetings they discussed any topic that came to their minds. Wasudeo too had his own

contribution to make to such discussion. What he had to say often added verve to such meetings. Various aspects of life, and life problems were all debated thread bare in these meetings. Lives of Sadhus, Chariatans Mahants and Mendicants, Godmen and devil's men were all freely debated. These gentlemen often expressed their disgust at the way the so called Godmen went around duping the innocent and the gullible people, and they also deprecated the tendency of the Indian people, the rich and the poor, educated and uneducated all alike, to render undue respects and money to the hosts of alleged holymen who swarmed this country like locusts. Lack of discrimination on the part of the masses who surrendered themselves to the Godmen on the one hand and their craze for the super natural on the other were responsible for the mushrooming of the Godmen whose miracles often did not go beyond the sleight of hand or simple hypnotism or cheap type of Siddhies, they felt. These Godmen shrouded themselves in shrewdly manipulated publicity and kept a studied distance from the people so that the innocent and gullible be better exploited.

II

How easily popular can be excited to the level of mass hysteria by professed holyman's rumoured miracle power came to light one day.At this time there veppeared a miracle boy- popularity known as Angul Baba, a place called Angul in Orissa. He was in big teens. His alleged marvelous super natural powers at miracle working spread far and wide like wild fire. People from all walks of life began to flock to Angul like vultures to a corpse, to workship and to have a darshan of this young 'Avtar'. It is not every day that deities take birth on the earth and none

wanted to remain deprived of a holy "darshan"and of the many benefits both spiritual and temporal that would accue to those who approach such deities in humality. Many went to him out of curiosity and many more for personal benefits. But none bothered to enquire into the whereabouts, parentage, upbringing and miracles etc. of this wonder boy. None paused to question the veracity of this God's miraculous powers. Many rushed to Angul like the stupid man in the legend who, when told that his bull had given birth to a calf, ran looking for a piece of rope to tie the calf with.

It did not take much time for this God's fame and exploits to reach Telhara. The people of Telhara were to second to none in their enthusiasm to go to Angul and to pay homage to the God. Telhara too organized a party of people to go to Angul. They were to leave by a chartered bus. Dr Babu Bhide and MrMmahajan were also joining the party.

Dr Bhide, a few days before the departure of the party for the Angul narrated the whole plan to Wasudeo. On being asked why he was so eager to go to Angul to see this boy Dr Bhide said that he wasgoing merely out of curiosity. "If that was all the purpose, then why take trouble and waste money in going to Angul?" Asked Wasudeo and added,"You can see him by merely sitting in your own home ".

This statement more than surprised Dr Bhide who said tongue-tied starting at Wasudeo. Dr Bhide had inkling into the vast spiritual knowledge and attainments of Wasudeo. He could not, therefore, disbelieve his statement.What a thought it was that he could, if he wanted to, see the Angul Baba then and there without going to Angul at

all. Dr Bhide could not suppress the curiosity and asked how he could see Angul Baba without leaving Telhara. Wasudeo explained to him that this was possible if he practiced a particular Yogic discipline. Dr Bhide had never heard of such an exercise exciting in Yoga and was very eager to be initiated into this strange new world of Yoga. The very next day Dr Bhide received "Diksha" (Initiation) and he was given a particular technique for his daily practice. His wife was also told to help him by observing certain disciplines and thereby maintaining the purity of atmosphere at home.

Thus Dr Bhau Bhide was the first one to seek spiritual guidance from his seriously and thereby becomes the first disciple to be initiated and guided by him. Therefore, here, at this place in our story the plain Wasudeo takes leave of us and in his place appears Wasudeo- the Guruji. Hereafter, we shall not call him by his first name but shall address him by the title Guruji with all respects due.

Dr Bhide began his meditation regularly in the morning and in the evening. On the third night while in meditation he saw before his eyes a dark, ugly, downcast and repulsive figure of a boy who was none other than the miracle boy of Orissa – the Angul Baba. There was nothing appealing in that figure but the very sight was nauseating.

The following day Dr Bhide lost no time in rushing to Shri Guruji and narrated to him his vision of previous night. Shri Guruji thereupon explained to him the fact that the form of the Divine Men always radiated light and they were always surrounded by a halo of golden light and since he had seen Angul Baba black as coal tar and worst still as an ugly and repulsive figure he was free to draw his own conclusion

about this wonder boy. In a week's time the Baba's glitter will wear off. Wait and see. Guruji added.

All thought of going to Angul to have the "Darshan" of the "Avtar" vanished from Dr Bhide's mind like vapour into air. The prophetic words of Guruji came true a week later when the news reached Telhara that Angul Baba was arrested by Policemen. Thus the whole drama of the wonder boy's miracle life ended in fiasco.

III

That the Yogic practices of meditation have imminent curative powers when practiced under the guidance of an adept was manifested to Dr Bhide and to his family a few months after the Angul Baba episode.

Mrs Bhide was in the fifth month of her third pregnancy. She began to experience pain in the abdomen. She could not move about nor does any work.She could not bend. The only time she could feel any relief was when she sat down erect somewhere. Therefore she spent quite a lot of her time sitting on a stool. Even nights were spent in this posture. The worried Dr Bhide took all possible medical advice available around. He then took her to Dr Deshmukh of the Mayo Hospital Nagpur who was a fast friend of his. Dr Deshmukh after a thorough examination found that Mr Bhide's uterus has got retroverted and its mouth had been caught entangled in the coccyx vertebrae. Dr Deshmukh's expert medical opinion was that the foetus should be surgically removed immediately otherwise it might prove fatal to both the mother and the child. It was imperative that the life of the mother be saved. Dr Bhide was very much

alarmed. As a medical man himself, he knew there was no other alternative to surgery.

In his worry and anxiety Dr Bhide explained the situation to Guruji and sought his advice. Guruji himself a practicioner of Homeopathy and Ayurvedic systems of medicine wanted to know of Mrs Bhide's general health and whether there was any immediate danger to her health. "Can you postpone the operation for few days and give me seven days time" Guruji asked him. Dr Bhide explained that there was no immediate danger and trouble would be at the time of the delivery. Thus assured Guruji gave her a particular method of meditation practice and a ***Beej mantra*** *for recitation during the meditation. Focussing all her mental faculties on the novel she was to imagine that the Goddess Bhagwati was coming to her help and that the uterus was gradually moving forward. Dr Bhide was asked to report to Guruji every day as to what happened. There was no cause to worry. Everything would be all right, Guruji assured him.*

Mrs Bhide began the practice quite earnestly. She had great faith in Guruji's words. On the first day nothing happened. But on the second night she had a dream in which she saw a small island surrounded by water. In the middle of the island stood an Ashoka tree beneath which she saw a good number of little children, just one year olds they seemed to her playing. This sight fascinated her and gave her joy. As she sat watching these tiny toddlers play. One of them – a beautiful boy toddled his way to her and sat in her lap. The next morning Dr Bhide reported this dream to Guruji who told him that from then on

everything would be fine and Mrs Bhide would in due time give birth to a son without any danger to the life of mother or of the child.

Mrs Bhide had still more exciting experience in the third night. She saw that an oval circle of the light entering her womb and providing what seemed to be a protective shield around the foetus. This ring radiated bluish light and remained there until the delivery.

Within a fortnight Mrs Bhide's condition became normal. She could move about and do her work easily without experiencing any pain. She could see the ring of light protecting her child and was happy. In due time a son was born to her. He was quite handsome but his body had slight bluish colour. This unusual colouring began to worry Dr Bhide for as a doctor he was of the view that this colour was the sign of some strange malady and such children might not live long. So such worried was he, that for three days after the delivery he did not go to Guruji or inform him about it.

Now that his medical books would not help to get rid of his anxiety he threw away the books and ran to Guruji. Thereupon Guruji made a joke of the whole thing "Is it not experience of both of us, is it not, to hell with the doctor, once the disease is cured?"Guruji remarked humourously. He assured Dr Bhide, though the bluish colour was rather unusual there was no cause to worry because it was not a sign of any disease or defect. With the passage of the time the colour would become normal.

The privilege of naming the boy was left to Guruji who called him "Mukund". This child now is Dr Mukund Bhide an ENT specialist.

9.

Lord Vitthal's Visit

The first thing the boy Wasudeo did on setting his foot on Indian soil at Fogatis Ghat in Calcutta in 1919 was as we have seen, to pay his respect to the Goddess Kali Mata. We have also seen how the pleased Goddess had blessed him with a vision then. Then on way to the ancestral village both Rameshwarji and Wasudeo had halted at Allahabad and had taken a holy bath at the confluence of the three sacred rivers of India, viz the Ganga the Yamuna and the Saraswati. We have also seen how this bath at the sacred Triveni or Sangam which was reputed to be potent enough to set one eternally free of all bondages and would give Mukti did not make Wasudeo feel any better. Instead of gladdening his heart this bath had only nauseated him and set him against all ritualistic exercise as futile. From then on Wasudeo on his own initiative, for any spiritual benefit, never performed or practiced any rituals though he frequently used to reside in temple premises during the long years of his wanderings. Certainly he had attended temple functions, and had given discourses at various temples. These were not done to please the Gods and to get any benefit from them but due to the exigencies of the time and to help the people to have a better understanding of the scriptures.

But all the same the divine personalities of the nether world many a time treated him as their own and visited him. We have already recorded many such divine visitations he had right from his childhood. The divine majesty who appeared before him in his grandfather bed room in Georgetown and later in Nagpur, the darshan of Goddess Kali in

Calcutta and Aurangabad; the vision of Lord Shri Ram and his consort Sitajij and Guru Vasishtha at Madnoor then of Khwaja Moin-ud-din Chisthi of Ajmer etc; are some examples. That the "birds of the same feather flock together" is a much abused dictum but all the same seems to be true not only in the physical world but true also in the metaphysical world as well.

Such a story we are to record now. It happened in the year 1957. Guruji had been spending the years since 1940 in Telhara engaged not only in his profession as a medical practitioner but also as a spiritual guide to many spiritual aspirants. Early one morning before sunrise Maaji (Guruji's wife who had by this time come to be addressed as Maaji by the people out of love and respect) had a dream. She saw two men rather short statured and slightly dark at complexion. They looked like twins. They were surrounded by a ring of light. "Who are you and why have you come?" enquired Maaji quite surprised at these strangers' visit to her. "We are from Pandharpur. " They said."We have come to take Panditji to Pandharpur." They said. Many people had begun to call Guruji by the title "Panditji" "Oh! He is not at home. He is out visiting some patients in some village" she told them. "Alright, when he comes back please give him our message and ask him to visit Pandharpur on the coming Ashadhi Ekadashi" they told her and parted. Maaji had this dream two month prior to the Ekadashi.

On his return home she told him of this dream. He listened to the story. As the Ekadashi was still two month ahead he had plenty of time to decide to go to Pandharpur or not. Within a few days he cleanly forgot all about it.

As Ekadashi day dawned he had forgotten all about the mysterious invitation to visit Pandharpur. On this day also he followed his normal routine of going to the dispensary in the morning and of returning home around noon. As was his custom this day too he went for his bath before lunch.

As he began to pour water over his body he saw a stranger coming from outside and walking straight towards the bathroom. He was of medium height and of slightly dark complexion. He had a blanket folded across his shoulder, a turban wrapped over his head and a stick in his hand. Guruji was much embarrassed and taken aback when this stranger directly entered the room without the slightest hesitation and paid his respects to Guruji in the usual Indian fashion. At this Guruji's irritation vanished and he said in a kindly tone "You people won't let me alone even when I take my bath. Look now, how you have got yourself wet all over".

"I came especially for this,"said the stranger unabashedly and squatted in front of Guruji." Is that so? Well then, have your heart's contentment", Guruji said and poured water all over the stranger and both had a good bath together.

Guruji used to take his lunch after the bath. He enquired of his visitor if he would like to have lunch. The visitor said, "Yes." Unfortunately there was food enough only for one and Guruji served it to the visitor and he himself observed fast.

Without any hesitation this curious visitor sat down and enjoyed the meal and Guruji watched him with considerable amusement. Lunch over they adjourned to the dispensary. After a while the visitor asked, "Could

you kindly spare me eight annas (present 50 paise). I want to purchase a Garland for the Lord Pandharinath. You will come to know of it as soon as the Garland is offered to the Lord."The visitor added. Guruji thereupon looked into the table to find out if there was any money in it. Fortunately there was just an eight anna coin there."You seem to be lucky. This is all that we have today" said Guruji handing over the coin to him.

Rising up to go, the visitor thanked Guruji for the hospitality and for the money and said," Well, the Garland will be offered to Lord Pandharinath today itself and you will come to know, bye bye." This curious visitor then walked out into the road. He was seen walking ahead and after having gone some 25 yards or so he was not visible. Then all of a sudden Guruji remembered that this day was the day of Ashadhi Ekadashi and remembered too his wife's dream in which he was invited to Pandharpur. The knowledge dawned on him that this strange visitor was none else but the Lord Pandharinath (also called Lord Vitthal) himself in person. As he had forgotten the matter and failed to go to Pandharpur the Lord thought it fit to come to him!

II

Chronologically the foregoing incident occurred in 1957. To illustrate our point that divinities do at times seek and enjoy the company of like – minded humans we had advanced the narration of it by a few years. Now we should go back to the 40's and recoed Guruji's every day life and the problems that arose.

The early forties saw the Second World War hotting up in Europe. The common man was not much perturbed by the war that was being waged far away in Europe. But he could not escape the economic impact of the war which affected his every day life. Essential commodities like wheat, rice, oil, sugar, pulses and cloth began to disappear from the market. Unscrupulous businessman was not lacking who made the scarce items scarcer and sold them in the black market at a very high premium.

Prices of all articles began to shoot up. Wheat was sold at Rs 4/- to Rs 5/- per ser (approximately a Kg). The commodity readily available and distributed through Ration shop was the milo imported from America. Whether one liked it or not, the common man had to subsist on it Guruji, as was his habit, kept himself aloof from the everyday worries of running the house-hold. He would give to his wife whatever money he earned and it was left to her to manage the house-hold affairs within the money given to her. She tried her best to make best use of their meagre income. Guruji was very poor money-maker because he never used to haggle for money from his patients. His charges were nominal and often he used to give medicines free to the poor and the helpless. This charitable nature of his added more members to his house-hold whom his wife had to feed. It should be said Maaji's credit that she did her best without a grumble and she used all her ingenuity to make the wheat stock they had last longer. She and the children lived on milo preperations and she served him wheat chapatis and he remained ignorant of the actual situation on the home front for quite sometime.

But one day, as everything must end, her wheat stock exhausted and all her attempts to procure some wheat met with failure. So one day when Guruji sat for his lunch she had to painfully though, serve him chapatis made of milo. He took his first bite into these reddish coloured chapatis but could not send it down the throat. He tried to swallow this strange substance with a liberal dose of water. He could not, but had to spit it out. He got up leaving the meal aside. Now the painful realization came to him as to how his better half and the children lived. He had himself undergone privations of all kinds; he had lived on tree leaves and knew fully well that the call of belly cannot be ignored with impunity. His heart bled at the silent sufferings of his little children and the wife. Their courage and the ungrudging way they faced the challenges made him feel more concerned about their fate. He wept; tears flew down his cheeks at the prevalent high prices and at the non-availability of decent food stuff.

He got up and made straight for the room which was being used as his dispensary. Maaji was left alone to grieve over the fact that he had to starve. What to do? His mind began to think. He found no other way but to trust in the Divine dispensation. In the dispensary he spread out a bed-sheet and lay down. The words from the Bhagwat Gita "Yogakshemam Wahamyaham" came to his mind. He lay down and began his practice of meditation. He was determined not to get up till he found a solution to this gnawing food problem. After about half-an-hour or so his meditation was disturbed by someone who called out aloud "Narayan Rao". The caller came to the room. He was one Seth Badridas Pahadiya – a rich agriculturist and an acquaintance of Guruji. "What is going on?"Asked Seth Badridas. "Nothing, I am just taking

rest". Guruji replied. "Please get up and come with me. There is some urgent work".Seth Badridas requested. Guruji now that he was disturbed in his meditation got up and accompanied Badridas to his house.

At his home Badridas brought a glass of milk and a plate full of sweets and placed them before Guruji and urged him to partake of this light refreshment . Guruji was reluctant because before his eyes were his hungry and suffering wife and children. He could not think of filling his belly with sweet-meats while his little children remained starved. Seeing his reluctance and hesitation Badridas insisted that he should eat all that was placed before him. There would be enough for his children too, he was assured. To please Badridas Guruji drank the milk and munched a piece of the sweets.

Thus about two hours passed at Badridas' house, both talking about this thing or that. Then Guruji returned home, Badridas keeping him company. As Guruji stepped into his own house, he saw a wheat bag of a quintal at the door resting against the wall. This amazing and welcome presence of the wheat bag was soon explained by Seth Badridas Pahadiya who implored him to keep it. The Seth also gave an assurance that wheat would regularly be sent to him until the next harvest.

The Divine hand once again came to his succour. The biblical promise that "Seek ye first the Kingdom of God and his righteousness; and all these things shall be given unto you", proved true.

10.

A Thread Ceremony Extraordinary

Guruji's life is replete with innumerable incidents of divine hands taking a hand in finding solution to the practical life's every day problems.

Here is just another of such incidents.

When Guruji's eldest son "Baba" attained the age of nine the family had to think of arranging for his thread ceremony. Thread ceremony or 'Upanayanam' as it is called, is a sacred rite which every Brahmin boy has to undergo as an initiation to Brahminhood. This rite is akin to the Christian Baptism. Guruji's second son "Bachhu" had also reached the age of eligibility for this initiation.

To save the expenditure that celebration of two separate thread ceremonies would entail, it was decided that both the children should be initiated simultaneously. The mother wanted that this being the first Upanyanam in the family it should be celebrated with all possible pomp and show. But the question was where the money to come from? The famiy had no saving to fall back upon. Guruji's every day earning was just enough to meet the basic needs of the family and of those perennial flows of guests who were also to be fed. So in order to keep the expenditure within reasonable limits, it was decided with considerable trepidation, to extend invitations only to the family's most intimate inner circle.

But who should be counted as belonging to this inner circle was not easy to decide because Guruji's most intimate circle itself was a legion. Ultimately it was agreed between Guruji and Maaji that some sixty to seventy families should be invited with the request that only the 'Pater families' grace the function. Thus the expenditure estimated with all possible thrift came to Rs. 100/- . Even this amount was too big for the family but a further deduction seemed impossible.

It was customary to send out oral invitations. The functionary who conveyed such invitations used to be the family Barber. So Ambadas- the barber was deputed to extend the invitations to the selected families. The Barber went around conveying the invitations. The families he visited told him that all the family members would attend the function, not just the head of the family alone. Soon the news spread in the town and with it an unprecedented enthusiasm arose among the people. All those who had occasion to know of the goodness of Guruji whom they loving called "Panditji" decided to attend the function, invitation or no invitation. On being told of the popular enthusiasm to attend the thread ceremony Guruji and Maaji resigned themselves to fate and went ahead with the preparations keeping in view the hundred rupee target of expenditure.

The appointed day came. It was first of April. The function began in all solemnity. Innumerable families turned up in full strength, where around 60 to 75 guests were expected there was a crowd of about 600. It appeared that the people were playing "April fool" with their beloved Panditji. Among the uninvited participants were the celebrities of the town and their families. All this gathering of people seemed to fit as

*snug as a bug in a rug into Panditji's family atmosphere. There was no discordant note anywhere. Everybody lent a helping hand unsolicited in making necessary arrangements including the cooking of the meals. The sight of this crowd really alarmed Maaji. How to handle these guests? How could anybody be sent back without a meal or other refreshments? How the food meant for 75 people could be stretched to serve 600? Maaji was not in possession of Draupadis famed "**Akshaya Patra**". What could she do? This problem was beyond her to solve. She felt as helpless as a new born baby. Near tears she told her worries to her husband. He listened to her patiently. He had himself noticed the situation, and counseled her to be patient "Wait and see what would happen. Providence will provide" he assured her.*

By 12 noon the religious rituals were over and the participants were ready to enjoy the feast. Arrangements were made in the Pandal to serve the meals. People in groups of fifty began to enjoy the feast. There were several shifts. Serving and eating went on till late in the evening. The entire participants at the ceremony numbering around 600 ate and departed for their homes contented and happy. God alone knew how the food meant for 75 people fed and satisfied nearly 600 people.

At about 10 O 'clock at night when the last of the guests had gone Guruji sat for his meals along with Mr. Mahajan-a police sub-inspector and Mr. Bhaiyaji Pande. Mr. Mhajan who was present through-out the function could not suppress his curiosity and sought Guruji's permission to make a comment.

"I have been watching the whole scene since this morning." Mr. Mahajan began. "I am deeply moved and amazed at the unreserved

earnestness with which such a large number of people, men, women and children all alike have joined the celebration uninvited, and at the spontaneous enthusiasm and joy they showed in rendering whatever service they could do. A similar function in a rich family would not generate such public interest and enthusiasm as was seen here even if a lot of money were spent. This shows that each individual has a place for you in his heart. "Telhara is your home, not just a place of residence. "Guruji was overwhelmed by emotion at this demonstration of affection and regard by the people of Telhara. There were tears in his eyes!

The grand finale was not yet. The following morning Guruji went to the shop of Mr. Maganlal Gadodia to pay for the provisions purchased for the function. Maganlal too was persent at Guruji's house for the function and had keenly observed what went on there. He knew very well that the provisions he had supplied were worth only Rs. 100/- and by no stretch of imagination one could think that these provisions would suffice to feed a few hundred people. For Maganlal who had been a witness throughout this was nothing short of a miracle, a divine intervention.

In Maganlal's mind there was a flash back of the many occasions he had exchanged jokes with this seemingly simple and poor Panditji. He now began to feel remorse over the liberty he had taken on such occasions. He now realized that this Panditji was a man of divine powers and was always under the divine protection. Overtaken by pious sentiments and wonder Maganlal asked Guruji. "Tell me, Panditji, how within the limited provisions worth Rs. 100/- could so many people feast to their heart's content?"

“I don’t know how, but you have seen what happened.” Guruji replied.

“Please excuse me Panditji, if I am presumptuous in stating that there was some sort of a supernatural intervention without which what happened could not have happened,” the grocer said. When the divine hand provides so liberally I am ashamed of taking any money for the little grocery I have supplied. I consider that taking money from you is nothing short of insult to God. Maganlal refused to accept any payment. Guruji insisted on paying the cost of the provisions that amounted to a hundred rupees. He placed the Rs. 100/- on the counter and left.

Maganlal did not remain passive. He too left the shop and went home for he had a plan up his sleeve. He took home with him the hundred rupees that Guruji had left on the counter. He called his wife, discussed the matter with her and they decided that they would give this money as a present to Maaji (Guruji’s wife) on the occasion of the thread ceremony. All this was to be done without Guruji’s knowledge.

Without wasting any time the grocer’s wife set out on her mission. She chatted with Maaji for few minutes. She then requested Maji to extend the fold of her sari a little. This caused a little puzzle to Maaji. She did not know what the idea was. All the same she did as was requested. Thereupon the grocer’s wife placed the hundred rupees there and pleased with Maaji that this amount be treated as a gift on the occasion of the thread ceremony and then without much ado she returned home.

= = = Jai Guruji = = =

11.

Mazhar Khan and the Ball of Light

Among those who were in close contact with Guruji at Telhara was one Mazhar Khan Head master of an Urdu school. He came first as a patient. In his frequent visits to the doctor Mazhar Khan began to notice the spiritual nature of Guruji. As he himself was of spiritual bent of mind a close spiritual affinity gradually developed between the two.

Every time they discussed any topic, be it the world war politics, social or domestic affairs or every day problems of daily life the talk tended to end in a philosophical note. Mazhar Khan could not help his surprise at this invariable intrusion of philoshophy into their talks and one day he querried, "How is it that all your discussions culminate in philosophy?" "How could it be otherwise when every thing has its beginning and end in the Supreme Being who permeates the whole universe and philosophy being that knowledge was the reply?

Mazhar khan drew closer to Guruji and began to seek help and guidance on many an intricate spiritual problem which agitated his mind. Khan knew his Holy Quran well and he began to note that almost everything this master dwelt upon from his personal experience had a parallel in the Holy book.

One day it so happened that Mazhar Khan while cleaning and dusting his room, came across a dust laden old book. He did not remember ever having seen or read this book. He dusted the book and without any

special curiosity he turned the pages to see the contents. To his surprise it was an anthology of biographies of some prominent Sufi Saints written in Persian. His curiosity being aroused he read the book through as fast as he could. He was quick to notice a close similarly between the experiences and philosophy of these Sufi Saints on the one hand and that of Guruji on the other; especially the latter's explanations of the 'Noor' or Divine Light. He was profoundly affected.

Guruji rose very high up in Mazhar Khan's esteem. With a heightened reverence Khan on the same day approached the master. He brought the book with him. Again the discussion touched spiritual matters. So affected became Khan that he entreated the master to guide him into deeper spiritual practice. The master assured him of all guidance and help at the proper time.

From then on Mazhar khan began to spend all his free time in the company of the master. By and by Khan began to have a deep insight into the master's command over the 'Urdu' language and his vast knowledge of the Holy Quran. The master mastery over the interpretation of obscure passage from the Quran Shareef and of the Sufi book, his simple style of analysis, with a liberal dose of illustration from his personal experiences all helped Mazhar khan in understanding and in following his religion in a better and more profitable way.

A few days after the discussion on the Sufi book began; Guruji had a vision of a different kind than he ***hitherto*** *had. The novelty of it was quite remarkable. One night Guriji sat on the sofa in his room and went into meditation. After a short while, while still in deep meditation a flash of light appeared between his eyebrows. Soon this light took a*

circular form and in this circle began to appear pages after pages of the Quran Shareef, obscure and knotty Ayats, with their hidden meanings and interpretations.

The next day Mazhar Khan again visited the master. He had come to seek clarification of certain doubts which his study of the Quran Shareef created. As Mazhar khan sat down the master began to talk and explain the very matter Khan had come to discuss. He sat and listened intently but he could not understand but wondered all the same as to how the master took up the same topic he had come to seek clarification on. Pleased with the explanation Mr. Khan went home presuming that it was a matter of mere coincidence that the master happened to ***dilate*** *on the topic even without his raising it.*

Mr. Khan came again next day with some Ayats for explanation. This day too before Mr. Khan could put his questions the master began to talk and explain the very passages. This went on thus for a week. Mr. Khan had all his doubts cleared without ever raising them. Surprise and sheer wonder overcame him. He could no more treat this as a matter of mere coincidence. He could not contain his curiosity any more and asked the master what was this secret. The master then recounted to him the vision he had and the mysterious way he had received the secret meanings of the Ayat. So astounded and moved was Mr. Khan that he wanted to be initiated into this mystic path of religion at once. His earnestness affected Guruji too and he promised initiation the next day.

Morning came. And Mazhar khan too, all keyed up and earnest to be initiated into mysticism. He sat before the master with his knees folded

back, reverently, respectfully, expectantly. Guruji gave him certain mystic methods culled out from practices of Islam based on the Holy Quran. Guruji gave him detailed instructions as to how he should go on with his technique of meditation.Thus Mazhar khan became the ***first Muslim*** *to seek spiritual guidance and initiation from Guruji and thereby his* ***first Muslim Disciple****. A few more were to follow suit later.*

II

One day after a few day of his inititon Mazhar Khan sat meditating. A long ball of light appeared before him. It radiated soft and pleasant rays all around him. He felt that he was sitting inside the ball of the light. The ball moved fast and entered his mouth and went down immediately became translucent that he could see clerly the whole inner organs of his body working. He could see the heart beat, lungs inhaling and exhalingair and all that. He seemed to be transported into the realms of heavenly peace and bliss. The experience was so refreshing and elevating, so immersed was hein the unexplainable joyof enlightenment that he did not want to come back to themundane plane. Whether he liked it or notat the end of the set timefor meditation his mind returned to the awareness of the world around.

It is to be notes that a yoga practitioner winds his invisible mental clockand sets the duration of the time he wants to spend in meditation. At the end of this time thus fixed rings the alarm in his mind and meditation will then automatically cease.

The meditation over, e ran to Guruji and informed him with overwhelming gratitude the divine experience he just had.

Many more such experiences Mazhar Khan had as he progressed in his meditation. With these his own awareness of Guruji's spiritual greatness widened so much so that he urged Guruji to translate the Quaran Shareef into a simple language so that the common man could under stand its profound truth.

Had this Guruji had this living Saint lived at the time when Akbar – the great , immortal emperor of Hindustan organized his new religion, it would have flourished and the hate and mutual persecution of each other by the followers of different religions in this country would not have taken place. But Akbar's religion would have nurtured a mutual love and respect amongst all divergent, relioginists, Mazhar Khan was convinced.

= = = Jai Guruji = = =

12.

Brindavan: Vision of Radha

Every one wants to be loved, admired and talked about by others. All of us in differing degrees, hunger for name and fame to boost up our ego, pride and self-confidence. Within limits this basic human trait is not wrong either. There are of course a few saintly persons who have overcome their egos and reached a stage beyond the pulls of the ego. Only such men of spiritual eminence have no desire for popular appeal and admiration. Such are the people of whom Christ said, "Though you live in this world, you are not of this world."" They are like the lotus leaf which grows in water but is never moistened by water," according to Shri Krishna. Leaving such a few holymen aside all of us are fond of "showing off." The show off may be our wealth virtues genuine or affected, or our physical or mental prowess. And many of us in our social contact do not miss any opportunity to show off our importance openly or obliquely: thereby we try to make others understand our superiority. What this habit brings us of intrinstic value we do not know but we do know that it gives us great satisfaction and a sense of elevation and pride, howsoever transitory it be.

There were also a few men of this type who made Guruji's acquaintance. These men came to him not for any spiritual benefit but to have an occasion to boast of their close relationship with holy men such as our Guruji. There were also a few who came to him to show him their knowledge, virtues, affluence and influence. Guruji bore no ill-will towards any. He used to smile indulgently at such braggarts who

boasted of their pre-eminence. He used to show in subtle ways, without giving any offence that these mundane achievements such as wealth and power did not mean anything to him. He had admiration for real virtues and for men of character howsoever humble though they are.

At Telhara among Guruji's most intimate friends was one Mr. Shridhar Gangadhar Dharmadhikari, affectionately called Baburao. He was the secretary of the Municipal notified area committee and also sanitary Inspector. He was very close to Guruji and knew well of Guruji's spiritual attainments and of his Yogic powers. He often spoke to his friends and relatives admiringly of Guruji's spiritual attainments. He himself had several personal experiences of Guruji's spiritual and super human powers. We shall narrate an incident or two of this kind later. It may, however, be mentioned here that Mr. Dharmadhikari and his family owed much of their well-being to Guruji both at Telhara, Amravati and elsewhere. Some of such incidents are narrated by Mr. Dharmadhikari himself in part III of this book.

The incident we are to narrate now occurred in 1958. At this time Mr. Baburao Dharmadhikari was posted at Khamgaon, a bigger town compared to Telhara. He had sought and got transferred to Khamgaon because this town had a college where his children could get higher education. Here Baburao talked admiringly of Guruji to a friend of his Mr. Madhukarrao Deshpande an affluent agriculturist of the village Sakharkheda also known as Fattekherda whose affluence would not rest lightly on his shoulders. Mr. Madhukarrao popularly called Madhukaka got acquainted with Guruji through Baburao because Guruji often used to go to Khamgaon and stay with him. After a few

meetings with Guruji, Madhukaka started inviting Guruji to his home in the village Fattekherda to see the social and financial pre-eminence he was having in the village. Guruji used to decline the invitation every time very politely. One day in response to the persistent request of Madhukaka to visit his village Guruji told him, "Well Madhukaka what is the point in my coming to Fattekherda unless your family members want spiritual help and guidance? If it is to see you that purpose is served here as well. I assure you that whenever you come to Khamgaon I will meet you here within 24 hours and in case I fail I will come to Fattekherda."

This assurance brought a mischievious smile on Madhukaka's face, for he was now certain that he could corner Guruji at some occasion and take him to his village for his self satisfaction. Baburao who was present also felt some surprise at this assurance. Madhukaka being a frequent visitor to Khamgaon and used to coming and going without prior intimation to Baburao, felt certain that he could easily catch Guruji at his own word. He was sure of his success for he thought how could this Panditji a resident of Telhara some 35 miles away from khamgaon, know well in advance about his coming to Khamgaon to make it possible for him to be at Khamgaon? Sensing Madhukaka's thoughts Guruji repeated his assurance "Within 24 hours of your arrival in Khamgaon you will find me here. If I miss meetings thus I'll certainly come to your village."

On being given the assurance a second time, Madhukaka felt very happy for he was sure that he would catch this panditji failing to keep his word and would then take him to the village and show him who was

who and what in Fattekherda. At being excited at the game he would play, Madhukaka accepted Guruji's assurance and left for his village.

The very next day he returned to Khamgaon expecting the panditji to have gone back to Telhara. To his surprise Madhukaka found Guruji at Khamgaon with Baburao. He then again left for his village. On the third day again he paid a flying visit to Khamgaon and was still more surprised to find Guruji there. Therafter whenever Madhukaka came to Khamgaon he invariably found Guruji at Baburao Dharmadhikaris place.

One day after a lapse of 4 months Madhukaka was in Nagpur and on his return trip home he thought that he would catch the Panditji napping. So unexpectedly he landed in Khamgaon. Guruji was not there when he arrived at Baburao's place. He felt very happy and elated for once now he was certain that he had outwitted Panditji and had him in his fist. His happiness was short lived. At this time Guruji was at Telhara in his dispensary. He saw Madhukaka's figure standing in front of him in the dispensary and understood the meaning, and immediately left for Khamgaon. As soon as he reached the bus stand the Khamgaon bus was about to move. Two hours journey brought him to Khamgaon. By evening Guruji was at Baburao's place to the utter surprise of Madhukaka who had to acknowledge the fact humbly that this Panditji was not a Ponga Pandit after all." I do not think I would ever be able to take you to Fattekherda unless of course you choose to come of your own sweet will", was all that Madhukaka could say. You have not understood who or what Panditji actually is. We who have been so close to him for a long time have not yet been able to fathom his depth. Prudence is in not provoking him was Baburao's sane advice.

How did it happen that every time Madhukaka planned his trip to Khamgaon that Guruji got the knowledge of it in advance? Guruji states that every time Madhukaka thought of going to Khamgaon his image used to appear before Guruji who would then proceed to Khamgaon to keep the appointment with Madhukaka. This proves beyond question that nothing on earth or in heaven is hidden from one who has travelled beyond the realms of the ego and is in tune with the vibrations of the macrocosmic mind.

Seth Hanumandas Mall of Telhara was also a frequent visitor to Guruji whose discourse on philosophy and on spiritual matters he enjoyed. Hanumandas was also a spiritual aspirant and had taken Diksha from a venerable Guru who lived in Brindavan. One day in course of his discussion with Guruji Hanumandas Mall boasted of his own Guruji's spiritual attainments. "He was the only Sat Purusha at Brindavan." Hanumandas said and wanted our Guruji to accompany him to Brindavan to have a darshan of his Guruji. To which our Guruji only replied that his going to Brindavan would depend on who attracted whom.

About a week after this talk one night Guruji was in his room in meditation. He saw an old man above 70 years of age at the door. He slowly approached Guruji. He was of medium height with drooping shoulders, hanging eye brows and of shrunken cheek. His hairs were grey, wore a dhoti and the upper part of his body was uncovered and had the Brahmin's sacred thread in place. The fingers of his feet were twisted and ugly. His gait was like that of a duck. There was no glow of

light surrounding or radiating from his body. This vision took place on a Friday night.

On the following Sunday evening Guruji happened to visit Hanumandas. They sat discussing various things in a front room of the theatre of Seth Hanumandas. Time was about 8 p.m. In course of the conversation Guruji told Seth Hanumandas about the vision of his Guruji of Brindavan. Hanumandas seemed unbelieving. Guruji then gave him a detailed description. In order to be sure Hanumandas asked Guruji how the old man walked. Guruji told him that the old man walked like a duck swaying this side and that. He said the skin over the old man's feet was silken, his toes were overturned and twisted, his soles were as soft as velvet and that he was also flat footed. Hanumandas now had no doubt that this man was his Guruji of Brindavan.

Hanumandas lost no time in writing to his Guruji about this Panditji at Telhara and of his spiritual attainments. A few days later he got a reply from his Guruji at Brindavan stating that the Panditji of Telhara was really a man of high spiritual status and he should treat, revere and serve him as a Guru and should not miss any opportunity to take spiritual advantage of his presence. So close, so near.

Hanumandas had a house in Brindavan and several times he wanted our Guruji to go with him to Brindavan and spend some days there. At these occasions Guruji was not inclined to go.

A fortnight or so before the Deepawali of 1959 Guruji while in meditation visited Brindavan to see the house of Seth Hanumandas Mall. He came to the sandy banks of the Yamuna River, crossed it and reached the main road. After walking a short distance along the main

road he entered a lane leading to the right. On going some distance through this street Guruji found that the street ended near a Peepal tree. Near the tree was Hanumandas' house. It was found locked.

II

The very name of Radha conjures up in an Indian mind a picture of that supreme love and romance connected with Radha and Lord Krishna. She is the image of love incarnate-the symbol of Bhakti or devotion in its penultimate stage of perfection. Her love for her beloved Lord Krishna-her longing and pining for the presence of her Lord and lover, the misery, the agony, the mental torture she suffered in his absence; how she used to dance out overcome by joy at the apprearance of Krishna are all immortalized in the legends. She is the first and foremost among the Gopis, without whom one can't think of the Gopala (Shri Krishna). Radha is without a parallel in utter submission to her Lord and Master Krishna. She is the last word in the devotional ***path as Helen of Troy is in beauty****. She points out the way how a true devotee of God should be. Her very name evoke everything noble and devout in the Indian mind and the very rememberance of her pure love transports many a devotee to the heights of bliss and joy divine. What then, if one is blessed with her presence and service?*

*Our Guruji was blessed with her darshan not merely once but thrice, each one exceeding the other in beauty and in bestowing happiness and bliss eternal o him. Guruji, though he led a house-holder's busy life in the midst of worldly problems and cares of earning and spending, still lived internally far from the maddening crowd's ignorable strife. Truly it could be said that "****though he lived in the world, he was not of this***

***world**." He was not one of those **"who had eyes yet did not see; who had ears but did not hear**." He had eyes and he saw not only the passing show of this world's utter confusion but also the truth-the reality behind this shadowy world in other words the mysterious divine drama. He had ears and he heard the divine music that was the food of his soul.*

Now back to our story, it was the day of Deepawali of 1959. Deepawali, literally meaning a string of lights, is the Indian festival of light. Celebrated throughout the northern India with great éclat. There are two main legends behind this festival. One is that on this day Lord Shri Ram with his consort Janaki (Sitaji) and brother Laxman returned to Ayodhya at the end of the 14 year period of Vanavasa (self-exile). The happy subjects of Ayodhya welcomed their God-king with lighted oil lamps. The second is that on this Deepawali night, Laxmi-the Goddess of wealth and prosperity is supposed to go around visiting the homes of the people. In the homes that pleased her she would stay and bring wealth, happiness and prosperity in her train. So on this festival the rich and the poor, the young and the old alike vie with one another in cleaning, painting and beautifying the homes. Oil lamps would burn all around the homes throughout the night lest the fickle Goddess laxmi should miss her way in.

On this night Guruji was in meditation. He saw in front of him an oval shaped light about six feet above the ground. In no time the whole room was flooded in light, cool and pleasant. Gradually inside this ball of light appeared a female form brighter than the light around. From her radiated indescribed splendour and beauty. She was Radha. Her long

blue-black hair was left loose and seemed to touch ground. Her complexion was of safron colour and she was dressed in white. Her eyes seemed to transmit a calm contentment and affection. Guruji felt an all consuming love pervading him and sat speechless. After a short while the vision vanished and Guruji remained immersed in the magnificence of the Mother Love. Earlier on the morning of Deepawali Amavasya, Guruji happened to visit Hanumandas' house where he was duly welcomed and taken to a room in the upper floor of the house. After seeing Guruji comfortably seated Hanumandas went to bring some milk and snacks. Guruji left alone was caught in a trance and when Hanumandas returned with milk he found Guruji throwing up air on his body with empty hands. He stood silently and watched the scene with interest. When Guruji returned to the normal state of mind Hanumandas asked "What was that, which you were doing?" Guruji replied that he was having a sand bath in the river Yamuna and gave a full description of the environment he was in. Hanumandas knew that Guruji was describing the area around Brindavan.

At the night of this very same day Guruji was blessed with the vision of Shri Radha which we have described in the foregoing pages.

It was Guruji's practice to visit the place whose presiding deity blessed him with his or her 'Darshan'. As Radhaji had given him her darshan he wished to go to Brindavan. Chance for going so presented itself quite immediately.

Next morning Guruji told Hanumandas about the darshan he had of Shri Radha the previous night. Hanumandas then pressed Guruji to accompany him to Brindavan and both left for Brindavan on the same

day evening. Travelling by train via Bhusaval they reached Brindavan the very next day.

At Brindavan Hanumandas arranged for Guruji's stay in the very same house he had purchased. At night Guruji did not get sleep for a long time. His mind was full of reminiscences of the vision of Shri Radha and of the other sacred legends connected with this holy place. Quite late at night when ultimately he went to sleep a queer scene opened up before him. A big sealed envelope appeared before him. It opened up by itself and out of it appeared three documents. Each opened up itself and stood before Guruji so he could read the contents. As soon as Guruji completed reading, these documents folded back themselves and entered into the envelope. Then appeared before him Seth Hanumandas' house at Telhara and in one of the rooms were placed five metal boxes and into the third box the envelop with the documents entered.

Next morning Guruji told Hanumandas that this house of his at Brindavan had two share holders. Hanumandas was quite surprised to hear of it and asked how Guruji came to know. Guruji then told him of the night's vision and told him that the sale-deed was securely placed in a metal box in Hanumandas house at Telhara and Hanumandas stood dumbfounded.

After breakfast Guruji and Hanumandas left for the Ashram of the latter's Guru. As this holyman had gone out for his bath in the Yamuna, both sat in the parlor waiting. On the walls hung many photographs. To kill time both began to go around looking at the pictures, Guruji stopped before one picture and told hanumandas that, that was the picture of

the man whom he had seen in a vision at Telhara. Hanumandas confirmed that the picture was of his own Guru. He was known in Brindavan as the Mahant of the Topikunj. When he returned from the river our Guruji was introduced to him.

During the next few days the Mahant of the Topikunj conducted Guruji around many mysterious spots in Brindavan. But to the Mahant's surprise our Guruji began to give a running commentary of history and the legend connected with each place as if he was just reading out from a book. One day the Mahant took Guruji to a place where two distinguished persons who were Mahant Gurus were buried and asked him if he saw anything. Guruji immediately replied that one of these tombs was empty and in the other was seated a young man in Samadhi, he was wellbuilt, of wheatish complexion and had long black hair and was seated in Padmasan. The Mahant was wonder-struck and confessed that the person in Samadhi was his own Guru. He also admitted that he had not till then come across another one in Brindavan who could stand up to the standard of this Telhara Pandit.

Back in his Ashram the Mahant directed his pujari to provide our Guruji with any thing he wanted at any time.

In a few days time this simple house-holder from Telhara made a deep impression on spiritual aspirations of various stages of Sadhna who were residents of Brindavan and some of them were attracted towards him. Among them was one Pratap Chandra Chandaka disciple of the Mahant of the Topikunj. This young man was very much fascinated by Guruji's spiritual powers and wanted to spend as much time as he could

with this man of God for which he sought and obtained permission from his Guru- the Mahant and began to be with our Guruji.

A week passed this way since Hanumandas and Guruji reached Brindavan and one night when the whole Brindavan slept in peace our Guruji, as was his wont sat in meditation. He had a vision. He saw a beautiful hill enveloped in moonlight. Atop this hill he saw a magnificent Palace well illuminated. He climbed the hill and walked towards the Palace, all the while experiencing great pleasurable sensations. As he neared the entrance his eyes fell on a white robed young damsel of saffron complexion. Her long blue black hair hung loose behind her. Her right hand held a diamond studded comb. It seemed, as if she had come down half way through her make up ritual. This young beauty was none other than Radha-the beloved of Lord Shri Krishna whose darshan he was earlier blessed with at Telhara. Guruji stood transfigured in this holy and blissful presence of the divine maid. Thus Guruji and Shri Radha stood looking at each other. In the meanwhile 8 or 10 maidens came out of the Palace. These maids were the attendants of Radhaji. They seemed to be rather annoyed at this fact that their mistress had come out in a hurry without finishing her toilet. They were very much taken aback at finding their mistress in the company of a stranger. "Who is this person?" They were eager to know.

As for the reply Radhaji took Guruji's hand in her's and said, "He is one of us. I came down to look after him. Now that has been done he will stay with us." And they entered the Palace. Then the entire scene disappeared. For the rest of the night Guruji had no sleep at all. He felt

one with Radha and her attendants and he lost the sense of his personal entity.

` The next morning Guruji related the story to the Mahant, Pratap Chandra Chandak and Hanumandas and expressed his desire to go to Barsana where Radha had lived during her life time on earth. Guruji's experience impressed them much and they agreed that all would go to Barsana the next day. They could not go the same day as some urgent private work they had to attend to.

Pratap Chandra Chandak was the maternal uncle of Seth Hanumandas Mall and was the resident of Bhatapara- a small town in Madhya Pradesh situated equidistance between Raipur and Bilaspur.

For Guruji the delay of 24 hours to go to Barsana was really too much. It was the first time in life that he had experienced such restlessness. The memory of that dream remained with him as fresh as ever. It was with considerable difficulty that he spent the next 24 hours.

Next morning came. Their departure some what got delayed. This delay again caused Guruji considerable anxiety as to whether they would be able to reach Barsana in time for the Aarti and Prasad. Soon Guruji accompanied by Hanumandas and Pratap Chandra boarded the Bus and their driver assured them that Bus would reach Barsana in time. At a distance of a mile or so before Barsana the bus failed. Guruji felt very bad at delay because the time for the Aarti was approaching and it was possible that they might be late for it.

The driver came out and began to look for the defect in the engine. Just then Guruji told him."There is something blocking the flow of petrol in

the carburettor, you have the air pumps with you. Take it out and clean the curburettor". The driver did just that and the bus started and they reached their destination in time.

Guruji climbed down from the bus. The whole environment was exactly as he had seen in the vision. The hill and the Palace were all there. Tears of joy welled up in his eyes and began to flow down in two streams. So much emotion-packed was he that he could hardly lift his legs to climb up the steps. Hanumandas and Pratap lending him support, he just managed his way up and he stood on to the railing opposite to the Holy of holies of the temple. Meanwhile his clothes were wet by the continuous flow of tears.

Inside the temple the Puja was going on. Rajbhog was offered to the Goddess Radha and Aarti performed in due solemnity. Puja over five or six young maidens who were inmates of the temple came to Guruji and implored him to give them some gift without which they would not let him go. Guruji had no money with him and he put his hand into the pocket to show these girls that he had nothing with him. But to his surprise he found a one-rupee note twisted round his fountain pen. Soon he got it converted into small coins and tossed them in all directions. The maidens thereupon ran after the coins like sparrows fluttering after food grains and then with a happy smile left him.

The chief priest of the temple then came out and served Prasad to Guruji and to his companions. Carrying the Prasad with them they came down the hill and went to visit an acquaintance of Pratap Chandra in whose house they ate the Prasad. Tears were still flowing down Guruji's cheeks and his clothes were fully drenched. The tears stopped only after

he had taken the Prasad. They spent the night here and returned to Brindavan the next day visiting Gowardhan on the way.

Back at Brindavan, Pratap Chandra found himself so much emotionally charged that he confessed to Guruji that the past 12 years he had spent under the spiritual guidance of his Guru-the Mahant of Topikunj-in his intimate company as a disciple but never had any feeling of having made any spiritual progress and that he never, even once, had any spiritual experience. He bemoaned the time thus spent as wasted. He entreated Guruji to help and guide him from then on. Guruji found that Pratap Chandra was very sincere in his desire and was an earnest and worthy aspirant and agreed to help him on condition that his existing relationship with his Guru the Mahant- was in no way allowed to be strained. Guruji taught him a particular method of meditation which within a couple of days began to bear fruits. On the fourth day was fulfilled his desire to have the darshan of Radha. This experience had so profound an impact on Pratap Chandra that he wanted to spend the rest of his life with Guruji. But Guruji would not countenance any such move. He insisted that Pratap Chandra should not have left the Mahant but should as before continue to serve him. He should continue to meditate in the new way he was now taught.

Our Guruji's name began to spread rapidly in Brindavan with the result that more aspirants began to flock to him. His name reached the Sanskrit college whose head was a Gurubandhu (brother disciple) of the Mahant of Topikunj. Some students of this college approached Guruji and sought his help and guidance. They wanted his permission to spend some time regularly with him. Guruji discouraged them stating that he

was a house-holder, that he did not have an Ashram, neither a temple nor an institution, nor any other wherewithal for support. If they came to him how would they mange to live and where? Those earnest students were prompt with answer- they would live where he lived even if it happened to be under a tree; smacking of Ruth's famous words to her mother-in-law. Guruji then raised another objection. Did they have the necessary permission from their parents or guardians? He asked them. "Was such permission necessary when they sought after God?" they counterquestioned him.

Guruji realizing the fact that his stay at Brindavan if continued could bring his good relations with the Mahants there under severe strain decided to leave Brindavan for good. With Hanumandas, Guruji returned to Telhara. He had spent some 15 days at Brindavan and all through these days he did not sleep even for a minute for he was in trance all the time.

= = = Jai Guruji = = =

13.

Telhara: Music And Astrology

We have stated earlier that Guruji was very fond of music. A song well sung, a musical instrument well played could transport him to a state of ecstasy. During his Ramlila days he had the company of musicians of some sort and later he had been given some elementary lessons in music by Pandit Bhagawat Bua at Paithan which he had used profitably at his Ramayana discourses. Since then he had not taken seriously to the study of music nor did a chance for it come his way.

A small incident that occurred way back in 1945 provoked Guruji to undertake the study of classical music in a serious way. For the Telharans the celebration of Ganesh festival was a big social event. They used to put up their best at this occasion every year. Their festival programmes included discourses by learned men, Bhajans, Kirtans and classical and light musical concerts. It so happened that in the year 1946 during the festival one Mr. Sakalkale a musician of some repute from Akola was invited to present a programme in Hindustani classical music. The next morning after the night performance the musician Mr. Sakalkale was invited for tea by Mr. Baburao Dharmadhikari. Other invitees at tea included Dr. Bhide, Mr. Sant, Mr. Tayade advocate and Guruji. All of them appreciated the performance and thanked Mr. Sakalkale profusely for having given them such a nice treat. But instead of acknowledging the complements gracefully the musician came out with an insolent and gratuitous remark that his audience here in

Telhara consisted of people who had no taste for good music. Baburao and others felt very much humiliated at this but said nothing.

Guruji also felt the weight of this uncalled for sarcasm because the insult was aimed at the whole populace of Telhara. Guruji pointed out to Sakalkale that he was a little too presumptuous in his assumption that every Telharan was rustic and prosaic, for how could he judge who was who in his audience, how could he measure the talents of the audience within so short a time? Guruji promised to show Sakalkale if he came to Telhara during the following Ganesh festival whether or not there was some body in Telhara who could match him in musical talent.

Mr. Sakalkale had not expected this retort. Sure enough this challenge helped shrink his over sized ego some what. Without anymore ado he left Telhara sober. Mr. Dharmadhikari and others were happy because Guruji had cut the proud musician to size and had restored to them there self respect and to Telhara it's prestige.

On the other hand Guruji from now on was on the look out for an opportunity to learn classical music for he had to keep his promise made to the Akola musician. Not long after the keenly awaited chance came his way. Soon Mr. Bhagawat Bua Pandharpurkar a musician and Harmonium master who was of considerable local fame happened to come to Telhara and stay with disciple of his Seth Manilal Shaha. On the very same night of his arrival a programme of instrumental music was arranged and Guruji also attended the same. Mr. Pandharpurkar's mastery over instrumental and vocal music impressed Guruji very much. The very next day Guruji approached this musician and apprised him of his desire to learn classical music. Mr. Pandharpurkar after testing

Guruji's knowledge of the fundamentals of music agreed to take him as a disciple. The lesson began in earnest with Mr. Pandharpurkar visiting Guruji's place every day for a short while.

Each day music lesson lasted just three minutes in which the master gave different variations of certain Ragas and for the rest of the day disciples practiced what had been taught. Guruji was blessed with a remarkable ability in grasping and reproducing correctly what he had been taught. Even then as a dedicated student Guruji would sit for hours together and practiced the lesson he had been given. Within a year of this strenuous practice he developed enough confidence to give public performance of what he had learned. When Ganesh festival arrived next year he was ready to meet Sakalkale who was present at Telhara for this year's performance too. Mr. Sakalkale's recital was followed by Guruji and thus was vindicated the fact that the simple folk of Telhara were not so prosaic afterall.

Meanwhile helped by Guruji and others Mr. Pandharpurkar was able to establish a music school at Telhara to impart training to others as well.

Guruji studied classical music for three years 1947, 48 and 49- under the able guidance of Mr. Pandharpurkar. During this time Guruji concentrated on the study of a limited number of Ragas. Just three Ragas in three years. As was his habit he went into the depths of each Raga trying to understand the principles on which a particular Raga was composed and on its variations of expression. This training helped him to delve into the depths of music, into the harmonies of that unheard inner music. His yogic spiritual attainments conjoined to music enabled him to hear and thereby attest to the truth of Keats words. "Heard

melodies are sweet; but those unheard are sweeter." He had inkling into the fact that music had its own therapeutic value and soon he had an opportunity to verify it through practical aplication. His friend and disciple Dr. Bhide once developed a severe headache which did not yield to his own medicines or to those prescribed by his doctor friends. For two days he suffered without the headache subsiding. On the third day Guruji happened to be passing by and so called on Dr. Bhide. Dr. Bhide then in unmitigated unease, requested Guruji to give him something for his headache. Guruji said that he would try a remedy other than the routine medicines. Dr. Bhide ready, for anything agreed. Guruji then took Bhide into the room where the latter used to keep his musical instruments. Instrumental music was Dr. Bhide's hobby.

Guruji called in Dr. Bhide's compounder, Mr. Pundalik Ingole-a good Tabla player and directed him to play Ektaal on the table. Guruji himself sat at the harmonium and began to play the basic notes of a particular Raga which was slowing moving and tranquil in tone. Within a minute or two Dr. Bhide's excruciating headache began to subside and soon it was gone as if by magic. Dr. Bhide felt much refreshed and his gratitude for his master was boundless.

Guruji's theory about the headache was that it was caused by a rapid over activity of the brain cells. This over activity could be calmed or toned down by slow moving rhythm of music resulting in the gradual loosening up of the tension in the brain and thereby what we feel as headache could be removed. Dr. Bhide's case seemed to confirm his view.

II

Guruji had as much academic education as the immortal Bard-Shakespear had. And like Shakespeare Guruji too learnt and euquired wisdom living through the vicissitudes of every day life. Like the Bards Guruji's knowledge extended into many fields. Those who have been close to him are wonder-struck at the depth of his understanding and experiences. He also possesses a considerable knowledge in the science of Astrology.

As in the case of music he was also provoked to some extent to undertake the story of Astrology seriously. A few years after Guruji settled in Telhara, it was in the year 1944-45, that there arose in him a keen desire to learn Astrology in order to verify the tall claims of the Pandits in Astrology. So Guruji decided that he would approach some Astrologer for some elementary lessons. Fortunately for him, it seemed, there lived at this time in the neighbourhood, opposite to the road, one Mr Kate, sub-registrar (revenue) who was quite well versed in Astrology. Vast amount of Astrological information and calculations were at his finger tips and so he was popularly called a ready reckoner in Astrology.

One day Guruji paid this gentleman a visit and requested himto teach him (Guruji) at least some elementary lessons in Astrology. Mr Kate- the sub-registrar- Astrologer did not appreciate Guruji's approach, and made the sarcastic remark. "Study of Astrology is not as simple as that of collecting a few bottles and practicing Homeopathy". Without a word of retort Guruji calmly returned to his dispensary. Mr Kate's uncalled for insulting words were overheard by his son-in-law a school teacher at a nearby place 'Panchgaohan' who knew Guruji quite well. This young

man felt very sad at the shabby way his father-in-law treated this honourable Panditji who was their neighbor. He then explained to his father-in-law that this Panditji (Guruji) though outwardly humble and simple was not so internally and that he was one of the favoured of the Gods and as much it was improper to humiliate him. The next morning Mr Kate went to Guruji's house and offered to teach him Astrology and asked Guruji to purchase some four books of basic study. Guruji brought these books and thus began his study of the Hoaryscience in which in course of time he acquired a good mastery. He also studied commercial astrology which on many occasions helped some businessmen to transect their business dealing quite profitably.

= = = Jai Guruji = = =

14.

In The Service of The Muses

Early in 1960 Guruji decided to close down his dispensary and bid good bye to Telhara and move to some other suitable place. The decision was not easy to make but the reasons were compelling enough. Twenty long years he had spent here. The Telharanas loved him and respected him much and equally deeply he loved and served them in return. Telhara life for him was quite eventful in many respects as we have seen. Telhara was not merely his place of residence but was in the words of the Sub-Inspector Mahajan his real home. But every good thing has to end somewhere some time.

Reasons that urged a move from Telhara were mainly two. First his children were now grown up and Telhara being a small rural town lacked employment potentialities. There was no industry worth the name coming up in the area and secondly he was of course a very successful homeopathic medical practitioner in terms of the patients he served and cured but in terms of financial turn over his practice was very poor money making proposition. He was too kind hearted a doctor to be a successful money spinner. He often not only treated the poor free but also used to feed them. No wonder then that he found himself without a bank balance. Under these circumstances he was left with no other altenative but to seek out a place where his children could get gainful employment and settle down on their own. Before shifting his family from Telhara he had to undertake a survey of suitable places. For the time being therefore he fixed up a job for his eldest son. Baba, made

provison for the family for a few days, and left Telhara one day in search of new pastures.

He came to Calcutta where he had a disciple Mahabir Prasad Sharma by name who was employed in Belgharia Calcutta and lived in Salkhia. Here Guruji spent a couple of days with Mahabir Prasad and went round sight seeing. From Calcutta Mahabir Prasad took Guruji to Cuttak [Urrisa] where the former had some relatives and here they spent some 15 days with Seth Bhalu. Then they left for Banpur via Bhalugaon were again Mahabir Prasad had some acquaintances among whom were Dr. Madanlal, Baijnath Gupta and the latter's Brother Hari Ram. Here this group of five decided to go to Jagannath Puri as a sort of ***with*** *pilgrimage cum sight seeing. After spending three days at Jagannath Puri they returned to Banpur.*

Baijnath Gupta, a graduate from the Nagpur University was a journalist and had a liking for yoga practices. Mahabir Prasad knowing this told him of Guruji's attainment in yoga. Baijnath ***with cynical and quite*** *frankly expressed his opinion that the so-called yogis of india whose number was a legion were not yogis in the real sense but were mere charlatans masquerading as yogis. He, it seemed, was thoroughly disappointed in his attempts to get guidance from a real adept. Guruji who happened to hear this tirade against the yogis was pleased at this young man's sincere interest in yoga and gently suggested to him that though there were charlantas galore yet there were real masters. If such masters were few it mean that genuie aspirants for the hard disciplines of yoga were fewer still. Guruji was willing to initiate and*

lead him into yoga if Baijnath was sincere and ready to learn and practice.

Baijnath was ready to learn and willing to practice. So on a suitable day he was initiated into the mystic world of the yoga and was directed to practice a particular method of meditation at a fixed time daily.

From that day on Baijnath began his practice quite in earnest. Within a couple of days he began to feel that some mysterious powers were taking hold of him and guiding him. A few days further he began to feel some sensation arising from the base of the spinal cord which slowly began to travel up through the spinal column and settled at the base of the neck at a place called in yoga Vishuthi Chakra and then and went up. Soon Baijnath became an enlightened young man.

Following foot step of Baijnath his brother Hariram with his wife sought and received initiation from Guruji. Then Baijnath and others wanted Guruji to go with them to Brindavan. Thus Guruji visited Brindavan a second time. Thus more than one and a half month passed since Guruji had left Telhara in search of a good place to settle. The places he visited so for did not appeal to him. Now he felt it was time to make a further move. Therefore Guruji decided to leave Banpur to return home through Bhilai. At this time the steel plant was coming up at Bhilai which promised employment to all sorts of workmen.

At Bhilai Guruji was welcomed by one Mr. Kashiram Agrawal who belonged to Telhara and knew Guruji intimately. Withim Guruji spent a few days and told him office desire to shift from Telhara and settled down else where. Kashiram suggested to Guruji that he should go to Nagpur and their meet with Mr. S.K. Gupta Kashiram father-in-law who

he said might be able to help Guruji in the matter of resettlement. Guruji accepted this suggestion and left for Nagpur to meet Mr. S.K. gupta.

Mr. S.K. Gupta was the secretary of the arya Samaj in Nagpur and was an influential man. He was and old acquaintance and one time patient of Guruji. There is an interesting story as to how Guruji came him contact with Mr. Gupta. It was in 1949. Guruji was practicing homeopathy at Telhara than. We had seen that while studying Medicine under Dr. Nandalal Bharti of Akola, Guruji had acquired enough mastery over the Ayurvedic system of Medicine as well. Knowing this some of his well wishers at Telhara adviced guruji that he should also get himself registered with the Ayurvedic and Unani Registration Board as an Ayurvedic Medical practitioner. This board was than housed at the secretariat building in Nagpur. So one day in 1949 guruji came to Nagpur for the registration.

On reaching Nagpur Mr. Shriram Agrawal a Telharan and relation of Mr. S.K. Gupta took Guruji to Mr. Gupta expecting his help in getting the registration without delay. Mr. Gupta at this time was ailing and was bed ridden. He was having allopathic treatment under the supervision of some eminent physicians of Meyo Hospital and some reputed private practitioners of Nagpur. These Doctors suspected Mr.Gupta ailment as sprue and accordingly treatment for Sprue was being administered. Into this sick man's room Guruji was led by Shriram Agrawal for introduction. One or two of Mr. Gupta's personal physicians were also present in the room then. On Guruji being introduced to Mr. Gupta as an Ayurvedic practitioner seeking registration, Mr. Gupta though that

here was as good a chance as any to test the knowledge of this Pandit who paraded into his presence as an Ayurvedic physician? The allopaths present also thought the same. Guruji was then asked if he could diagnose Mr. Gupta's disease and cure him. Guruji agreed to give a trial. Mr. Gupta used to have frequent motions and Guruji examined the stools and found that it contained strong fibres of a certain kind of leafy vegetable. There upon Guruji gave his medical opinion that Mr. Gupta ailment was not sprue but a case of chronic diarrhea. Guruji then prescribed the medicines required for the preparation of the medication. Mr. Girdharilal Sharma of Sitaburdi undertook to procure and prepare the medication. Within a few days Mr. Gupta was totally cured.

Mr. Gupta thus impressed, helped expedite the registration. The greatful Mr. Gupta had also made then a promise to Guruji: after you retire from Grahasthashram (house-holder's life) you please meet me. I will open a homeopathic dispensary for you in Nagpur.

*Now t**hat he was ready to retire from Grahasthashram Mr. Kashiram Agrawal at Bhilai had suggested** to Guruji that there was not harm in reminding Mr. Gupta of his old promise. It was with this in view that Guruji came to Nagpur. But at this meeting, as providence would haveit, Mr. Gupta expressed his inability to open the dispensary for Guruji as he had promised years earlier, but placed another proposal before Guruji for consideration and that was that there was a vacant post of an assistant music teacher at Tula Ram Arya kanya Mahavidyalaya at Durg, Madhya Pradesh. If Guruji liked to take up that job then Mr. Gupta could help. Guruji was ready to take up the job if appointment.*

Thus when the Mahavidyalaya reopened after the summer vacation in 1960 Guruji found himself in a new role of a music teacher, thanks to the good offices of Swami Divyanand Saraswati of Arya Samaj. Thus began a new chapter in the life of Guruji at Durg which was to last for some 14 years.

The salary that Guruji received as assistant music teacher at Tula ram Arya kanya Mahavidyalay was a meager sum of Rs. 62/-per month. This amount was hardly enough to maintain his family. Guruji, therefore, began seriously to play with the idea of opening his own music school in Durg as soon an opportunity presented itself.

In those days in Durg Guruji came in contact with Mr. Chandrika Prasad Pandey, head of the Sarvodya Movement in Durg district. Those were the day of Acharya Vinobha Bhave's Survodaya and Padayatra Movement throughout the country. Another acquaintance of Guruji was Mr. Narayanbhai Subjiwala. These two gentlemen knowing Guruji's desire to open his own music school helped and encouraged him. Due to the good officers of these gentlemen a room was made available to Guruji in the Mahatma Gandhi higher secondary school building at Durg in February, 1961.

Thus Guruji began to run his own music school in Durg. Before long he was able to shift his family from Telhara in Maharastra to durg in Madhya Pradesh.

In the initial stages of his music school before he shifted his family to Durg Guruji used to take his meals with Mr. Rajendra Sunder Gupta, a science teacher. It was his habit to take his evening meals at around 8 P.M. and then he would return to the school for another music session

with his students among whom were Gajanan Soni, Chitranath Mishra, Chandra Prakash Agrawal and Dev Rao Akotkar who formed a clique of their own. These four were destined to come closer to guruji under curious circumstances and thereby come to know that this music teacher of theirs was a deep one quite different from the usual types of teachers.

It is a well known fact that student community as a whole every where cut jokes at the expenses of their teachers, make comments on them, imitate their methods, make a parody of their teacher's peculiar traits of talk and behavior etc. in this respect Guruji's musical disciples were no exception. They too used to cut jokes at him, comment on his back when he used to be away for his supper. Invariably on his return Guruji without fail used to give answer to the jokes, comments etc. the students had made about him in his absence. At the few earlier occasion the students took the matter as a mere coincidence. But as Guruji gave his replies and comments every time these students made jokes at his expense they they began to feel that there was more than mere coincidence and one day they frankly asked him how was it that he was able to know what they had spoken about him in his absence. And equally frankly Guruji told them how he was able to understand their comments. Now these students began to see their teacher in a different light with much more reverence and awe. As days passed a desire to be initiated into the yoga practice began to grow in them. They consequently requested him to give them also initiation and guide them through the hidden mysteries of yoga. Guruji pleased with their sincerity initiated them into the "strait gate and narrow path" that led to the ultimate wisdom.

As time passed on guruji music school began to make good progress with more students enrolling themselves to learn music; some to learn music as hobby to spend their free time profitably and some to pass various examinations in music. Guruji School began to teach music upto degree level and was often called Sangeet Mahavidyalaya. With this increase in the number of students in the school, the number of people who sought spiritual guidance also began to increase.

There are several instances when Guruji had been given fore knowledge of some people who were waiting for spiritual guidance from him and who were to become his disciple many years later, in the fullness of time. Here we mention one such incident because it is of interest and is connected with Guruji's music school.

Guruji had a typical vision more than a quarter of a century before he came to Durg. At that time he was a wanderer in search of the eternal. Moving from place to place he had reached Madnoor in District Nanded. At that time in Hyderabad, Deccan, now in Maharastra. We have recorded earlier about Guruji stay and his experience in these places. At Madnoor he had stayed in solitude in a temple practicing his sadhana. One day while he was in mediation he saw a very bright flash of light in the sky. In this light stood a girl of very tender age. She was of slightly dark complexion and pleasing to took at. Within seconds the vision disappeared. But in the following few days the same vision repeated itself and the impressed of this girls face remained deeply engraved in his mind.

Nearly 30 Years later in Durg one of the students to join Guruji's music school was one Miss Krishna Gupta then a teacher and now the

Principal of Government girls higher secondary school at Dongargarh near Durg. At the very first occasion of his meeting her Guruji recollected the vision of the little girl he had some 30 years before at Madnoor. Both the faces looked alike. He told her of the vision he had.

Miss Gupta since many years had been interested in yoga and had been practicing on her own before she met Guruji. Now as a music student under Guruji she began to have a better understanding of his spiritual attainments and yogic life. She began to wonder if her spiritual aspirations could be fulfilled by this music master of hers. And before he finally approached for any spiritual guidance she sought divine guidance through prayers in the choice of a spiritual master to help her. For a few days she observed fast and prayed and at the end she heard a voice from within her the voice was that of Swami Vivekanand whose devotee she had been. The voice said," I am he and get his blessing". The mastter was now clear to her. No more doubts remained. The next day she approached Guruji narrated to him her experience and sought to be initiated as early as possible.

She was duly initiated and since then she has been making considerable progress and guruji has been desirous too that she should in turn help women in their spiritual life.

Around this time Vijaya Dube of Durg came in contact with Guruji and being impressed by Guruji's spiritual life wanted to be initiated. He too was initiated into the mystic yogic path and since then he has been making good progress and had several experiences.

Among others who came into contact with Guruji at Durg mention is to be made of Mr. K.K. Dwivedi who was at that time A.D.M. at Durg (now

retired). Theirs was a chance meetingn at Mr.Dwivedi's court where Guruji had gone for a certificate. This casual meeting so impressed Mr. Dwivedi that he began to cultivate Guruji friendship for Mr. Dwivedi too was a connoisseur of music. Since then they have been coming closer to each other. Later Mr. Dwivedi was transferred to Balaghat and Guruji used to go to and spend sometime with him there.

Though Guruji was engaged in his wordly activities such as managing the Sangeet Mahavidyalaya and running the house-hold and such other activites as guiding the spiritual aspirants etc. yet he was experimenting ceaselessly with the various avenues of the vast field of yoga and mastering them with a view not only to enlarging his own experience but also to fruitfully helping those needy and desirous aspirants who himself remaining ever fixed in that Paramanand in that supreme blissful state. Like the lotus leaf remaining in water and yet is untouched by water was he in the midst of a busy wordly life.

Guruji had a note-worthy experience this time which too added to the richness of his previous experience. One day a programme of vocal music was arranged in the Deepaknagaar locality near the Railway Staion, Durg; Guruji was also invited to attend the programme. As ever fond of music as he was, he went with pleasure to enjoy the concert. For almost an hour he enjoyed the good music and then he began to feel that some powerful sensation or say vibration originating at the region of his anal canal and gradually travelling towards through the centre of his spinal column. Guruji, as he several times before had such experienced, knew well what was going to happen. He got up from his seat and apologized to his host and hurriedly left for home. He wanted

to reach home quickly and began to walk down as fast as his legs would move. He was almost running. So to say. As he was still a little away from home his feet upto the ankle and hands below the elbows lost all physical sensation and became like dead wood. Mustering all his powers he ultimately managed to reach home.

After a hurried wash of the fore arm and legs he sat on his bed. He began to have the sensation now originating from the toes of his legs which began to move fast upwards. It entered the spinal column. On both sides of spine and in the centre too he began to feel this powerful sensation. It was like a frog leaping forward. It leapt upto the base of his neck. His family members were around him watching the scene. He asked his eldest son, Baba, to massages his back from neck downwards, so that this sensation might go down. As Baba rubbed, the sensation seemed to flow down and as soon his hand reached the bottom the sensation leapt upwards. Several times this sensation was rubbed down and every time it surged upwards with what seemed to be of renewed vigour. Getting tired of this exercise Guruji asked Baba to stop the massage and let it go to its destination. However, he cautioned his family members not to feel concerned about whatever might happen. In case he fell unconscious they were to put him on his back and cover him with a bed sheet. At intervals they were to feed he with spoonfuls of water and for the rest was instrcucted to leave him undisturbed as long as he lay still. He assured them that there was no cause for anybody to worry and every thing would be alright with him, and normalcy would return to him in the fullness of time.

These instruction given Guruji went to bed lying on his back. Within moments he has transported into the realms of the super-consciousness. He was fully aware as to what was happening around him but all his limbs were numb and sensation free. He was aware of everything as an uninterested witness and not as an active participant. For him passage of the time as we conceive and experience had no meaning. It seemed that time stood still and he was excited beyond the boundaries of the three dimensional world. Thus in that heightened state of super-consciousness which is commonly called (Real Samadhi) in that state of supreme bliss and calm partaking of the ultimate reality he remained for full three days.

Meanwhile his family member in great anxiety for his health called in a doctor who after a thorough examination of Guruji told them that he was not suffering from any disease as far as he could diagnose and therefore there was no question of treatment. There was precious little that anybody could do. And Guruji's family resigned to patient waiting as he had cautioned them.

Guruji returned to normal and resumed normal physical life at the end of three days. Yet in consciousness he was in union with "The beginning and end"of all.

'Time and Tide wait for none'as the saying goes. A decade passed since Guruji settled down in Durg. Meanwhile his children found gainful occupations.They were married and settled down in course of time. Thus Guruji found himself released of the burden of earning for the upkeep of the family. The thought of severing his connections with the music school began to linger on in his mind. He began to find it difficult

to spend more time in the music school because his body had become so sensitive to the sound of music and musical instruments that if he remained for more than a few minutes listening to music these powerful sensations would arise from the perineal region and would electrify various nerve centres in the spinal column and would travel upto the skull into the region of the cerebrum which would lay him flat in Samadhi.

In the meanwhile Mr K K Dwivedi, Deputy Collector, retired from service and settled down in Bilaspur began his law practice as ah advocate. On his invitation Guruji came to Bilaspur and spent a few days with Mr Dwivedi. During guruji's stay here Laxmiprasad Mishra- a clerk in the Government Treasury in Bilaspur came in contact with Guruji. Mr Mishra was already practicing Hath Yoga and wanted to be initiated by Guruji into the "Chaitanya Yoga" which was the one Guruji followed and taught. Mr Mishra was given "Diksha" and thereby became the first disciple of Guruji in Bilaspur. Next to become Guruji's disciple in Bilaspur was Mr Narmada Prasad Dwivedi – an accountant working in forest department.

Then followed Mr Harishchandra Tripathi who was then working as the Superintendent in the forest office. He was introduced to Guruji by Laxmiprasad Mishra. Mr Tripathi was, of course, much impressed by Guruji but his initiation came about after some time in quite an interesting way.

Guruji after spending some days with Mr K K Dwivedi went back to Durg. Mr Harishchandra Tripathi along with Laxmiprasad Mishra

happened to visit Durg one day. They went to Guruji's house to pay their respects to him, the former as an admirer and the latter as a disciple.

At this meeting Tripathi expressed his desire for initiation into spiritualism. Guruji did not then take his request seriously. Tripathi insisted again and again and became so resolute that he told Guruji that without obtaining some spiritual experience from and through the medium of Guruji he would not leave Guruji's house. He was ready to offer a "Darshan" or "Gherrao" to Guruji until Guruji acceded to his request. Then Guruji asked him to show what was the particular body posture he adopted while performing his puja and meditation.Tripathi sat down in the posture that he had been using and closed his eyes and sat silent to show Guruji the method of his practice. After a few minutes Tripathi opened his eyes and told Guruji that what he had been doing so long in his daily life was all humbug and that he had no short of spiritual experience till then inspite of his best efforts. Would Guruji condescend to bless him with some spiritual experience, he entreated again without which, he repeated his resolution, not to leave Guruji's house. Guruji kept mum for a few minutes and then yielded to Tripathi's insistent request. "Alright come on. Take this particular Asana or posture"said Guruji and showed him the particular posture. Tripathi immediately sat as directed. Guruji thereupon patted him on his back and said "Go up".

Within seconds, so to say, Tripathi felt a sensation rising up from the region of the anal canal creeping up through the centre of backbone and he lost all awareness of body and of the surroundings. Thus lost to the world but awakened to hidden inner realms he remained motion-less for nearly twenty minutes. Then Guruji patted his back again with

the words "Well, come down now."Tripathi's awareness then brought him back to the normal state.

Guruji then asked Tripathi if he had any experience, and what he experienced. A jubilant Tripathi informed Guruji that he had seen a 'Golden Triangle'. "Good. Now try to meditate on that 'Golden Triangle' till it appeared before you and then remain steady in that Triangle till we meet again."Guruji advised him.

For Tripathi all this was an unheard of and unknown mystical experience like of which he could not even dream so far. All the spiritual practices he had been observing so long in his life seemed dull and dry. Here now before him was a fresh avenue – a new path that was capable of opening up vistas into internal bliss. How could he show his gratitude adequately to this master who vouchsafed him this experience? Tripathi thought. The best thing to do was to surrender himself to this master and seek initiation there and then, Tripathi decided. Guruji now agreed to help and guide him. Thus was Tripathi duly initiated? They – Tripathi and Laxmiprasad Mishra had then lunch with Guruji and returned to Bilaspur, happy and contented at having at last found a master guide.

Guruji came to Bilaspur again. At this time a branch of Ramkrishna Mission was being opened in Bilaspur and Mr K K Dwivedi- a prominent member of Ramkrishna Seva Samiti wanted Guruji to be installed as the Head of Ramkrishna Ashram here. Guruji with his wealth of spiritual experiences and wisdom would be able to guide hundreds of aspirants if he is made the Head of the Ashram here, Mr Dwivedi felt. But his desire did not materialize as the rules of Ramkrishna Mission did not allow a house-holder to Head an Ashram of the Mission monks. Guruji was also

not eager to be tied down with the responsibilities such a position would entail. Guruji gave a discourse on intricate spiritual matters which impressed the Monks and the public present.

Among the audience was one Mr Laxman Rao Deshpande – a contractor by profession. He was also much impressed by Guruji's command over the hoary wisdom of the ancients. The next time Mr Deshpande met guruji was a month later at the residence of Mr Kale – retired Sessions Judge who had settled down in Bilaspur. Mr Kale had invited Guruji and Deshpande for dinner. In course of conversation Mr Deshpande asked Guruji "What is the bliss of Samadhi?" To which guruji replied by asking "What is it that you want – the bliss of Samadhi or the definition of it?" Mr Deshpande wanted both. Guruji thereupon asked him if he was initiated by an authorized Guru. The answer was negative. Guruji then advised Deshpande to get initiated first by any Guru of his choice. The bliss of the Samadhi could only be bestowed upon him after such initiation.

For almost a month Mr Deshpande used to go to Guruji without getting himself initiated. Ultimately his eagerness to experience the bliss of the Samadhi grew to such a degree that he requested Guruji to initiate him and Guruji kindly agreed to do so.

Mr Deshpande was duly initiated. At the time of the initiation itself he was blessed with the bliss of Samadhi for which he was longing so forth. He was given a particular form of meditation which he began to practice in all earnestness. Since then he has made phenomenal progress in his Sadhana and for the last few years he has been remaining immersed in that spiritual state called "Paramhans Stage".

And his experiences are manyfold which recorded in his own words will be found in the part III of this book.

= = = Jai Guruji = = =

15

On The Move Once Again

In the foregoing chapter we found that Guruji was finding it increasing difficult to spend more than a few minutes in the Sangeet Mahavidyalay either listening to or teaching music for the vibrations of the musical notes began to generate similar vibrations in his body and to excite his already sensitive nerve centres which in turn led him to a trance state. As such trance began to recure Guruji decided to serve his connection with the Mahavidyalaya as he had outlived his utility to the institution. Therefore in the year 1971-72 he ended his connections with the institution he had founded in 1961.

Now Maaji opting to remain with the children who this time were married and settled down and had begun to be fathers in their turn, Guruji decided to be on move once again. Of course, this time he took the road not as an eager student in search of knowledge and wisdom but as a master ever ready to disburse that wisdom which he had acquired at a very heavy cost. He was ready now to disburse that wisdom free to anybody whoever sincerely wanted it.

Guruji came to Bilaspur again at the invitation of Mr.K.K.Dwivedi and spent some days with him.As Mr.Dwivedi had taken law practice as an advocate after retirement from Government service,Guruji was alone most of the day time.So in order to make better use of his hours he decided one day to experiment music to find out its potential to lead one effortlessly into Samadhi.Of course,his earlier experiments had taught him that music had the power not only to cure certain ailments

but also to bring the overreactive and restless mind into a state of complete calmness.He also knew well by his personal experience that by following sound one could reach the source of beej mantra 'Om' and as the next step reach the Almighty.

One day, as Mr.Dwivedi left for court Guruji took out the harmonium; Mr.Dwivedi too was fond of music and had several musical instruments of his own, and after having taken a suitable yogic asana began to play the harmonium and to sing.Guruji was aware that certain yogic postures were helpful and necessary for easier attainments of yogic goal. In a few minutes he began to feel that his body was losing its weight gradually and he felt that he had become as light as a feather and might began to levitate in the air at any time now.At this time he was called for lunch and thus he was prevented from having whatever other experiences that might have been in store for him.

The next day also he took out the harmonium and resumed the musical exercises he had begun the previous day.Within a short while he began to experience a very pleasant sensation originating at the base and passing up through the centre of the spinal column. This sensation was quite remarkable and powerful at four or five centres in the spinal coulum. This sensation, then, crept up to cerebrum.His body seemed to be losing its balance.This day too the call for lunch prevented him from having further experience.

Now that he was himself getting excited at these experiences Guruji on the third day also resumed his musical experiment. Hardly half-an-hour passed when he began to have the sensation rising from the bottom through the spine which this day activated the various nerve centres

within the spinal column and travelled upto the cerebrum.Body balance seemed to be lost. A divine light began to flash from left to right and right to left. He lost all awareness of the body. He felt that he was a noncorporeal entity got caught in eternity, caught in a waveless ocean of tranquility and bliss. Hours passed before his mind returned to the worldly awareness.

From this day on Guruji seemed lost to the external world. Now he did not need the help of the harmonium or music to be lifted up into the nether worldly sublime state of bliss. His limbs lost their function and became senseless like dead wood. He could not stand up or walk without somebody lending him support. He lost all appetite for food. To eat or drink was a tremendous ordeal. All the while he found himself surrounded by and immersed in that undescribable ocean of splendorous light. Then the light disappeared. There was the state of 'nothingness'- a void-the state called Nil. Then light appeared again. Then light and blankness (void state) alternated for some time.Though his body had become senseless and powerless his consciousness was fully heightened. After remaining some time thus the light again vanished. He was now transported into that primordial state that is even beyond light.

Here a little digression may be permissible. All the major religions of the world speak of 'Light' as the visible expression of God. The holy Bible of the Christian speaks of creation thus:

"In the beginning God created the heaven and the earth."

"And the earth was without form, and void: and darkness was upon the face of the deep.And the Spirit of God moved upon the face of the waters."

When God began creation the first words He said were,"Let there be light,"and lo! "There was light."

In the new Testament we read again as Jesus Christ telling those around him,"I am the light,I am the life and I am the way: and none reaches the father unless through me."

Islam teaches that Allah-the Compassionate, the Merciful, is 'Light','Khuda noor hai, aur Khuda-ka –noor Mohammad"and from a ray of that Light is the whole universe created.

The Hindu scriptures also speak of a 'Jotirmaya Pind'-The boundless,fathomless ocean of light i.e. Para Brahma who is "Swayam Jyoti" and when the Hindu worships the sun every morning he does not worship the sun as Almighty God but the sun as visible symbol of God who is Light.

Zoroastrians worship 'fire'. Here fire is also a symbol of light as well as great purifying agent.Fire worship existed even before Zarathushtra-the founder of Zoroastrianism. Hindus too attach holiness to the fire as seen in their ***havans.****etc.For Zoroastrians fire is the symbol of Ahura Mazda.*

The primitive people and religions too revered the sun as a God among whom mention may be made of the Aztecs who lived in Mexico.These people had even resorted to human sacrifices as nourishment to the sun lest the sun grow weak and get dim for want of food!

If we follow up the teaching of the major religions of the world to their logical end we have to perforce come to the inevitable conclusion that 'Light' is the primary or basic substance,howsoever superfine or subtle it be out of which or by means of which the entire crations have been effected and this would then mean that God or the ultimate Reality,-power,supreme Being or by whatever mean one may call 'It' is not 'Light' but "something" or "some state" or power even beyond 'Light'.It was into this state or into the presence of the 'One' beyond the light that Guruji was led when,as we recorded earlier,that 'Light' also vanished. It is 'THAT' about which the Tairteriya Upanishad puts thus:

"Yato wa Imani Bhutani jayante

Yen Jatani jiwanti

Yat prayanti bhikshyayanti

Tad widi wijinyashawa tad

Brahma."

(THAT only is fit to be known from which the whole universe, the living and non-living thing have been created; From which the whole life emanates and ceases into; the same is called 'Brahma'. This alone is worthy of knowing.)

For full seven days Guruji remained in trance state. It took that much time for him to return to awareness of the mundane profanities and incumbent necessities. No wonder then,on his descent from that highest and purest state of calm and bliss to this physical world which is appropriately termed as 'a vale of tears',if he felt that he was now back

in the midst of worldly activity which seemed profane,ugly and stupid in comparison.

*Now back in worldly life Guruji was reminded of an engagement he had accepted to give a discourse to the members of the Ramkrishna Sewa Samiti at one of its member's house.But he found that a discourse in that frame of mind he was in, was very difficult.With the help of Girish Kumar *-second son of Mr.K.K. Dwivedi, Guruji sent a telegram and a letter to Harshchandra Tripathi at Shahdol.Mr. Tripathi who was at this time posted at Shahdol came to Bilaspur and took Guruji with him to Shahdol.*

Here it may be recalled that Guruji had earlier given a discourse at the gathering of the 'Ramkrishna Sewa Samiti'which had impressed the samiti members deeply.They wanted him to speak again on the intricate yogic and spiritual matters to them. Mr. Dwivedi who was a prominent member of the Samiti, infact wanted Guruji to be installed as the head of the Ramkrishna Mission Ashram which was being then opened in Bilaspur.But the rules of the 'Mission' did not allow a house-holder to head an ashram of the monks,neither did Guruji want to be tied down by an institution.

To be printed as a footnote - *Girish Kumar Dwivedi-M.Sc.Ph.D,who was then a Lecturer in Maths at Government Engineering College, Bilaspur,later joined the Ramkrishna Mission and is now a monk.

At Shahdol too Guruji remained in trance for some fifteen days. Tripathi kept a constant watch over him serving him day and night. During the

day when Tripathi had to go to his office he deputed Ram Samujh Pandey to attend on Guruji. One day at Pandey's house Guruji was laying on the cot and Pandey was resting on the floor and was reading a book.A big ball of light appeared befor him and after a short while it disappeared.

Three weeks Guruji stayed at Shahdol with Tripathi and this was a period of intense suffering for him.He began to experience tremendous heat at his fontenellae. He felt as if bullet like sharp objects were hitting vehementally against his skull bone from inside.The heat and pain he experienced were so enormous as if these objects were trying to find a way out of the skull.He had the feeling that his head would split into tiny parts and scatter all around. This sensation used to gather momentum and force around mid-night and continued unabated for almost three hours. No medicine gave him any relief.The only slight relief he could get when he held his head below a water tap and allowed water to flow continuously over his head.This practice of holding the head below the water tap he had begun at M.Dwivedi's house in Bilaspur where Guruji earlier had similar sensations.Now at Shahdol too he resorted to this practice.As the water-tap treatment was not always possible he used to keep waer in a big container near him so that he could wet his head whenever he felt the need for it.

It took many days for this sensation to subside and to restore to Guruji the full use of his limbs.Yet he could only move around with considerable difficulty.He then sent word to his son at Durg and when he came to Shahdol Guruji went with him to Maji's ancestral village Kheterpalia in Allahabad district where she was living at this time. Two

weeks he spent here and then he returned to Durg accompanied by Maji and son.At Durg too Guruji remained in as trance and it took some eight months for him to become completely normal as we understand by the term normal.

While he was at Shahdol a few more spiritual aspirants sought guidance and initiation from him among whom eere Mr.Janki Prasad Mishra-Principal of Higher Secondary School there, (He has since retired and is now practising as a homeopathic physician). Mr. Harnarayan Dubey-Head Master of middle school,Mr. Bhaiyalal Tiwari a cleark in the Education Department then,now as A,D.I.S.

The number of Guruji's disciples at shahdol as else-where has been increasing slowly yet steadily since then among who to achieve a very high state of spiritual attainment within a short time is Mr.Guru Prasad Pandey- a high school lecturer whose initiation took place under dramatic circumstances.We shall record the story later.

In the summer of 1974 Guruji again came to Bilaspur and spent some time with Mr. Dwivedi. At this time Mr. Ramkhilawan Mishra –who was then a public prosecutor and an intimate friend of Mr. Dwivedi came into contact with Guruji. He too was very much influenced by Guruji's spiritual attainments.He invited Guruji to come and live in his house for some time.Mr. Dwivedi had no objection if Guruji acceded to Mr. Mishra's invitation and stayed with him. Mr. Dwivedi stated that they being close friends their houses were not separated but were considered one and the same with two doors. At this Guruji accepted Mr. Ramkhilawan Mishra's invitation and agreed to stay with him on his

return from Shahdol. As Mr. Harsh Chandra Tripathi had come to take im to shahdol Guruji went with him.

On his return from Shahdol Guruji took up his residence with Mr Ramkhilavan Mishra. During his stay here an incidence took place with exhibited a little of Guruji's spiritual powers- the power of fore-knowledge of future events.

Mr Mishra's daughter had come home for her first delivery and as labour pain began she was admitted to the maternity ward, in the government hospital. Her mother remained with her in the hospital for help. Hours passed. The girl was suffering from severe pain which intensified as time passed and there was no sign of early delivery. The whole night she spent in the pain. The parents too began to worry. The Gynaecologist (Miss) Yamuna Kale who was a kind hearted and competent doctor was consulted the next day. The doctor advised that they should wait patiently for some more time and even after that if normal delivery did not take place then caesarian section could be thought of. Few more hours passed. The girl suffering without delivery, the parents counting the minutes in anxiety. Around 2 PM Mr Mishra was called to the hospital to sign the necessary papers prior to the caesarian. Mr Mishra returned home around 4 PM. He appeared creastfallen and worried. Guruji, thereupon, asked him what was the matter that he should look so miserable. Mishraji recounted the whole story and doctor's advice for caesarian. Guruji consoled Mishraji and told him that he (Guruji) had just received a message from within himself that the child would be born at 1 O' clock and that there was no need for anxiety. Guruji advised Mishra to go back to the hospital if the

doctor was satisfied with the general physical condition of the girl then request the doctor not to resort to caesarian. The time now was a few minute past 4 O' clock in the afternoon so the 1 O' clock Guruji said, could only be after midnight.

Mr Mishra rushed back to the hospital and conveyed Guruji's message to his wife, daughter and to the doctor. The doctor was satisfied by the physical condition of the girl and it was decided not to have the caesarian now but to wait for the one O' clock to come. Now relieved of worry the girl and the paremts resigned themselves to the patient waiting.

In those days Guruji used to go to Mr Kale's house for his afternoon tea. Mr Laxmanrao Deshpande – now a disciple used to accompany him. That day too Guruji visited Mr Kale's place with Mr Deshpande. Chatting over a cup of the tea Guruji asked them whether any particular sex was meant when one used the word 'child'. Both Mr Kale and Mr Deshpande answered that word 'child', could mean either sex and it is a common noun. Back at Mishra's house Guruji told Mishraji of the discussion , thereby meaning that his grandchild yet to be born could be of either sex because the voice Guruji had heard , had specifically used the word 'child'.

In the hospital, in the meanwhile, everyone concerned was cuoting the hours and waiting anxiously for one o' clock to come. By midnihg the girl's dialation was complete and it seemed that at any moment now the delivery would take place. At about a quarter to one o' clock the first signs of child- birth began to be an apparentand the girl was shifted

to the labout room. Exactly at one am. Delivery took place smoothly and the child was a girl.

This incident impressed and surprised the Mishraji and the doctor as well. The Mishra's felt greatly blessed and ever thankfull to Guruji.

Around this time some more people in Bilaspur sought and received initiation from Guruji among whom were late doctor Deoras-an Ayurvedic medical practitioner and eminent freedom fighter and his family, Bala Prasad Tripathi, Raghunath kupatker and family, Bala Saheb Deshpande, and Dr. (Miss) Sudha Vyas.

Dr. Girish Pandey was from his student days acquainted with Guruji. At that time Guruji was running his Sangeet Mahavidyalaya at Durg and Dr. Pandey was then a frequent visitor to Durg as his eldest sister and brother –in-law lived there. Guruji too knew them and used to visit them as he was teaching Dr. Pandey's younger sister music. Such visits brought Dr. Pandey closer to Guruji and being then attracted by Guruji's spiritual life had sought initiation. At that time Guruji had declined and promised" Diksha" only after he had completed his medical studies. Since his initiation in 1974 Dr. Pandey has made remarkable rapid strides in spiritual path and has now been authorised by Guruji to initiate and guide discipleson his own. Now he too has a Number of disciples.

While Guruji was still residing with Mr. Ramkhilawan Mishra, Mr. Yadav Amritrao Govardhan and Advocate of Tilak NagarBilaspur came to Guruji. On seeing him Guruji said that he was a "Sent one" thereby meaning that he (Govardhan) was coming to him (Guruji) not one hs

own initiative but was sent by someone alse.Both Mr. Mishra and Mr. Govardhan were taken by surprise at this remark.

The fact was as Mr. Govardhan revealed later that Mr.Govardhan was for some years being guided in spiritual matters through correspondence gy a disciple of the famous Ramana Maharshi of Arunachalam in Tamilnadu as the Arunachalam Mahatma decided to terminate his worldly life by going inti Samadhi Mr. Govardhan was advised through a post card that he should take further guidance. If he so desired from Shri Wasudeo Tiwari, a resident of Bemetara in Durg District. Guruji's second son had a Radio Shop at Bemetara and was living there. Guruji used to go and live with him at times. It was because Govardhan was directed through this letter that he came to Guruji and because of that Guruji had remarked that he (Govardhan) was a " Sent one" both Guruji and Mr. Mishra of cours, did not know these antecedents of Govardhan.They were therefore very much wonder struck by Guruji's fore –knowledge .

From Bilaspur Guruji went to Raigarh situated north-east of Madhya Pradesh near the border of Orissa, where a disciple of his Mr Narmada Prasad Dwivedi was then posted. When Guruji reached Dwivedi's place he found the latter's daughter bed-ridden and in a very serious condition. She was suffering from Typhoid and was running high temperature. Intense medical treatment with high doses of powerful antibiotics had brought down the temperature to 94°F from 104°F. Her body felt very cold. Dwivedi felt considerable anxiety and worry. Being a widower his mental agony was all the more deep as he had nobody to share it with. On being told of the girl's condition Guruji told Dwivedi,"Prepare coffee and give her a cup". There was no coffee

available in the house .Guruji then asked Dwivedi to prepare some tea and give her. Dwivedi immediately prepared tea and offered one cup to Guruji and another to the girl whom he helped to sip it. Miraculous, so to say as the girl began to take the tea her body temperature began to rise and within minutes her temperature rose to normal to the great relief and surprise of the girl and her beloved parent!

Guruji spent a few days at Raigarh with Mr Dwivedi. Then one day he had premonition that somebody at Shahdol was keenly waiting for spiritual guidance from him. He had this premonition for four consecutive days. This was now the month of November and Guruji decided to go Shahdol immediately. He came to Bilaspur; spend the night with Ramkhilavan Mishra. The next day Guruji took lunch with Mr K K Dwivedi and in the evening left for Shahdol accompanied by Laxmiprasad Mishra. At Shahdol they were received by Harnarayan Dube and were taken to his house.

Next evening most of his disciples at Shahdol assembled at Mr Dube's house to pay their respect to the master and to hear him. In this assembly was one Mr Guru Prasad Pandey- a high school teacher, who was not yet a disciple. This younger seem to be very eager to enjoy Guruji's presence and to assimilate the words of wisdom that came out of his mouth. He sat quietely in a corner at the back and seemed to be gathering up all that Guruji was saying. Guruji had noticed him when he paid his respect and recognized the fact that it was to help this young man that he had been directed at Raigarh and had now come to Shahdol.

Guruji spoke to those assembled on a suitable spiritual subject and after the discourse the audience began to disperse as it was already late in the evening. But Guru Prasad Pandey sat on as if he were least interested to go home. When all had left he sought Guruji's permission, in all the humility, to ask a question. Guruji too was anxious to have a word with this young man and readily permitted him to ask any question he wanted. Guruprasad then humbly and calmly put his question "Guruji, ***how shall I know myself?"*** *It was a rare query surrounding of the question a rich young man had asked Jesus Christ almost 2000 years ago, "Good master, what good thing shall I do that I may have eternal life?" It was a rare question indeed, for very few people in recorded history have asked boldly such a question, and fewer still who unlike Pontius Pilate waited and thirsted for an answer.*

Profoundly impressed by this young man and his question Guruji asked him his name. "Guru Prasad" came the reply. "You are a real 'Guru Pradad' Guruji told him". "Please come tomorrow evening. If I get an answer and thereby able to give you one I shall give you. Otherwise I will say no."

The following evening Guru Prasad returned to Guruji in all anxiety and expectation of an answer to his question. For many years he was asking this very same question "How shall I know myself?" to his inner core but had received no answer. Gurus and Godmen who are a dime and dozen had not attracted him. He had been, unlike Pilate searching, waiting and praying for an answer which he felt sure he would get this evening. Meanwhile, Guruji had received from his inner self the required answer. When Guru Prasad came Guruji was ready with the answer and thus

Guru Prasad was given the 'Diksha' and instructed in particular way of meditation he was to follow in order to know his 'Self'.

It is a simple fact, little appreciated as of divine dispensation though, but all the same trues that Almighty out of His fullness of mercy send assistant to those needy and aspiring humans who sincerely try to reach Him. This divine assistance may come in the form of a living Sat-Guru who may initiate and guide them to himself through the mystic path – ***"The straight gate and narrow path that leads to eternal life" as Jesus said,*** *which path is harder to transverse but shorter to reach goal. The aspiring soul may be lead to its guide and master as in case of Guru Prasad narrated above. In his case he too had been, in a vision so to say, shown on four consecutive days the face of his Guruji who was to lead and guide him through the 'narrow path'. Exactly on those four days Guruji who was then at Raigarh had premonitions to come to Shahdol and help Guru Prasad. The Guru- Disciple contact may come in the normal way of one disciple introducing others in his Guru. The divine master i.e. the Almighty may also on His own guide the aspirant without any sort of human master. This happened in case of the famous Ramana Mahrshi of south India, of Ramkrishna Paramhans and to our own Guruji whose biography this book is.*

Similarly initiation into the mystic and occult spiritual paths may also occur through physical touch and instruction by a Sat-Guru present or by a Sat-Guru's mere look at the aspirant as in the case of Diksha given to the famous Nag Mahashaya by Ramkrishna Paramhansa or it may also come through a vision or dream wherein a master or divine being may initiate aspirant.

It may be of interest to mention here that there are five kinds of initiations or Diksha. They are:-

1. *Kurma Diksha i.e. tortoise type. A mother tortoise, it is said, does not feed her young ones. She eats the food all by herself and when she has eaten her daily full she thinks that her children too have eaten and well-fed and satisfied. In this manner Sat-Guru may give initiation to a disciple through thought transmission.*
2. *Sparsh Diksha i.e. initiation by touch.*
3. *Initiation through mere look.*
4. *Sapana Diksha i.e. initiation through dreams and vision.*
5. *Mantra Diksha.*

Now back to GuruPrasad. He began his meditation in full earnestness in the way prescribed by Guruji and within a short time he was blessed with self-realisation which he longed for and he has reached such a stage in his Sadhana that he often remains immersed deep in Samadhi and is in what is called 'Paramhansa stage'.

As stated earlier Guruji was at this time staying with Mr Harnarayan Dube. Mrs Dube was a patient of Myocarditis. She was eager to meet Guruji and pay her respects. But Mr Dube had not told her that Guruji was a 'Bhramachari' (a celibate) and did not like to see women nor did he allow them to touch his feet. This information prevented her from meeting Guruji and talking with him. She had to suppress her desire to have his 'Darshan'.

At this time she had a heart attack and was confined to bed for some days. A doctor used to come regularly and attend on her. Gradually she recovered and began to attend to her house-hold duties. One

evening when her husband was with Guruji she came and stood behind the door of the adjoining room wishing not to show herself to Guruji and with considerable hesitation asked Guruji if she could have 'Darshan'; "Oh! Yes.You can have the darshan.Why not?" Guruji said to her. She then presented herself before him and paid her respect to him and told him that she was eager for his darshan and to pay her respect ever since his arrival in the house but she had to curb her desire because her husband had told her that Guruji was a Bhramachari and did not like to see women nor did he permit them to touch his feet. Guruji was very much amused and told her that he was not a Bhramachari but a house-holder with a wife and children and that he was not against meeting women. For living in society as a family man how could he avoid the sight of women? Mrs Dube was very happy to learn this fact and she said that she would try to remove the inconveniences that Guruji had to put up with during her illness and would from now on personaly look after his comfort.

Some day leter she had another heart attack and the some doctor treated her. This time Guruji asked, as he did not know before of her illness. What was she suffering from? On being told of her ailment he advised her to start an 'anushthan' from the 'Saptashati' and gave a mantra (sacred invocation) to be recited silently throughout day and night. She was to observe fast on every Ekadashi. She was to sleep alone during the period of the anushthan. She started this anushthan scrupulously observing the instructins and three Ekadashi days she saw a bright light and from within that light emerged a lotus which came to her as though floating in the air and rested in the in the palm of her

right hand. All of a sudden, as if a miracle had taken place. All her pain and heart trouble so far.

Guruji now began to travel rather extensively in Madhya Pradesh and Maharashtra, for by now he had several disciples at different placesmainly IB these two states. In Maharashtra his itinerary included Nagpurwhere he had a number of disciples and admirers. Among his disciples there was one Mr. Pandey –Executive Engineer, since retired, who deserves a special mention for the fact that he had earlier taken initiation on the telephone from a famous Mahatma from Pune. This Mahatma now he is no more, used to initiate disciples at for off places through telephone etc Mr. Pandey too had got himself initiated through to a telephone conversation.. As he progressed in his sadhana as prescribed by the Mahatma he began to develop certain phtsical deformities which physicians could not cure. It was at the height uf his physical and mental sufferings that he came to hear of our Guruji and immediately sought his help and blessings. Thereupon Guruji initiated him and soon his deformities left him and he began to mae good progress in the spiritual realms.

From Nagpur Guruji went to Wardha where too he had some disciples. Ftom there he went to Akola, Amravati and such other places where he had lived and moved round earlier in his career. Wherever went a few but real sincere aspirants began to approach him for spiritual guidance and whom Guruji out of abundant kindness to initiate and guide through the intricate path of Chaitanya Yoga.

Towards the latter part of 1975 the 'Internal Emergency' was clamped on the country.Many political workers found themselves not very

comfortably lodged in various jails throughout the country.Among such political detainees was one Mr.Vasant Vitthal Takwale-an advocate of Werdha. He was kept in the Nasik Jail. He, decides being an active and enthusiastic political worker, was equally adventurous in the field of yogic and spiritual disciplines.Knowing of his latter interest a friend of his informed him about Guruji and of his spiritual eminence.This information gave birth to a keen eagerness in Takwale's mind to meet this holy man and to get initiated by him. He was released on parole in August, 1976 due to his daughter illness and he lost no time in approaching Guruji who at this time was at Amravati.In this first meeting itself Takwale sought and received initiation.

How Mr. Takwale's life has changed since then is narrated by him in part III of this book.

As time passed many more people at Wardha have come to Guruji for help and guidance and now it is an important center of his disciples.To name them all is neither possible nor relevant to this story.

In June 1977 respected Maji passed away peacefully.And with her departure for the Heavenly abode Guruji's major link with the worldly relationship broke. Guruji had since then intensified his tours to render spiritual assistance to his disciples who happened to be posted at different places in the country.He had been visiting Pathankot, Jammu, Meerut, Dehradoon etc., besides other places in Madhya Pradesh and Maharashtra.It was this writer's good fortune to come into contact with Guruji in September,1977 and be initiated. Since then he has been experiencing a material, mental and spiritual welfare as never before he has experienced.

We narrated earlier how the Divine Providence takes a hand in providing proper guidance to spiritual aspirants by directing Sat-Guru to them.Here is another remarkable incident of this type.It occurred in the summer of 1979.Guruji was at this time staying at Balod in Durg district with Mr. D. S.R.Raj, S.D.O. (Civil) who was also a disciple. While here the face of a woman appeared to Guruji for four consecutive days.And Guruji knew then that this lady was waiting for spiritual guidance from him and he was being directed to her. After a couple of days Guruji had been to Raipur (M.P.) to attend a function.Among the other invitees was a lady Dr. (Mrs) Syeda Shinde,M.D.,Reader in Pharmacology in Pandit Jawaharlal Nehru Memorial Medical College; Raipur.She is a Kashmiri Muslim.On seeing her Guruji recollected that her's was the face that had appeared before him at Balod.She and her husband Dr. V.A. Shinde,Professor and Head of the Department of Anatomy,Pt. J. N. M. Medical College, Raipur were very much attracted by Guruji's grand spiritual stature that they wanted to be introduced to him.This being done they lost no time in expressing their desire to be spiritually guided by him.For the last 10 years they were practicing different types of yoga mudras and asanas etc.,and were also attending the spiritual lessons and exercises conducted at Raipur then which so far remained fruitless.

Yielding to their ardent desire Guruji initiated them on the very next day that was 6th of June 1979. This couple has within a short time since their initiation made great progress in their Sadhana .Their spiritual experiences, as narrated by them are appended to this book for the edification of the readers.

We are now coming to the close of our story.The Saint Shri Wasudeo Rameshwar Tiwari whose life and adventures in the spiritual realms we have followed so far,from his birth in Georgetown ,South America to Raipur in Madhya Pradesh,is now 72 years of age.He still retains good health. He is of medium height and fair complexion.Except for occasional attacks of Arthritis and failing eyesight he is fit as a fiddle and continues to render spiritual guidance to all those who approach him for that purpose.He frequently travels to different places to be of help to his disciples. The number of spiritual aspirants seeking his guidance is slowly but steadily growing.

He is not a "Chamatkari Baba"(Performer of cheap miracles)nor does he believe in producing perfumes or wrist watches from thin air to the amazement and adoration of a gaping populace.The greatest miracle that can happen to a man,he says,is the miracle of the realization of his own 'self'.That is the only miracle that is enduring and worth desiring and striving after.The alleged miraculous powers of the so called godman are often clever sleight of hand or they can also be the fruit of certain "Siddhis" which a spiritual aspirant may come across during his sadhna and are not worth wasting one's time for.These siddhis are ,in reality,obstacles or temptations placed deliberately on the aspirant's path by the superior heavenly beings to divert the attention and to test the mettle of the aspirant.They are the husk and not the real grain.They are not the seed (beej) but dry leaves and twings.These siddhis are impotent to take an aspirant further ahead in his spiritual path but are mischieviously capable of halting and bringing the aspirant down from the spiritual progress he has made.As such these siddhis are to be avoided as scrupulously as one would keep away from a pestilential

plague.These are not only useless for an aspirant but positively harmful and one must with all his might guard against these siddhis.Once the heavenly Beings realize that the aspirant cannot be tempted and turned back with treacle toffes from his quest for the Truth ,for the ultimate Reality,then and only then will they open up the closely guarded secrets of the Kingdom of God to him.

Guruji has no ashram nor does he live at one place for long.He does not believe in organizing any religious sect as his own as some godmen do. Among his disciples are Muslims and Christians,Jains and Sikhs whom he guides through their respective religion's scriptural teachings.He has no particular school of thought or philosophy that can be said to have been distinctly originated by him.All his philosophy is culled out from the holy scriptures of all religions of the world like the Vedas,Vedants,the Upansishads,Shrimad Bhagwat Gita, the holy Bible and the holy Kuran.For him all the religions teach the one truth and that is that man comes from God and during his life on earth he has to realize and reach God and that is possible only through self realization as the great seers (Rishis) of India taught or through "self abnegation"as the Christians saints have put it.And both methods mean same thing and lead one to the same goal.

Guruji shuns publicity. Nor does he want to be surrounded by admiring and adoring crowds and be written about in leading journals.He does not have any cheap,attractive and easily saleable commodity to offer.He is not a salesman either.He does not go out lookings for customer's and disciples.He does not go out giving public discourses or pravachans.Verily,those who have seen the 'glory of God' have "eyes to

wonder bur lack tongues to praise"the immensity of the glory and the greatness of the Almighty.Words are too vulgor and terribly inadequate to convey even an iota of what their eyes have seen.Therefore,they are perforce tongue-tied and silent.Guruji attained long ago what he was born for to attain i.e.the realization of the 'self ' and through it the Para-Brahma. And in that realization he has found his contentment and fulfilmant.He remains ever immersed in that immense and undescribable ocean of light,joy and bliss.satiated and saturated desiring nothing,needing nothing.Of course,as any man he has his bodily requirements for which he neither begs nor demands anything.These needs are amply met by disciples.It must be remembered that he is a qualified physician-Homeopathic and Ayurvedic systems of medicine and an expert astrologer to boot so that he can earn his livelihood.

Guruji wants to spend the remaining days of his life on this earth helping and guiding those spiritual aspirants who are groping in darkness and seek help.He has no material wealth to give to any one:nor does he give the winning "Satta" numbers to anybody.If one experiences a material and physical welfare coming to him that is another matter.Many have experienced such welfare besides spiritual well-being.

Guruji has said time and again and he strives towards that end that when time comes for him to leave this world he wants to leave it as an absolutely free being without having left in his soul any impressions of virtue or vice,good or bad,any 'sanskars'or vrittis that might necessitate his taking another birth in this world.This world,it is truly said,is a 'vale

of tears'.Why,then,should onwif one can avoid,want to come back here and live again a life of misery and pain?Therefore,he wants to distribute to the needy the fruit of his "tapasya"of all these years,so that he can go with clean state,so to say.Hence any one wanting spiritual enlightenment is welcome.

Guruji's teachings or philosophy ,so to say,as given to his disciples from time to time from partII of this book.If I an asked to condense his teachings into one sentence I do no better than lifting this one sentence from the Holy Bible and placing it here."Be still,and know that I am …….(Psams 46:10).This is the one sentence on and about the attainment of which all the prophets,saints and savants,Divine incarnations of all time and clime have taught and wrote:thousands of book written and miles long pravachans given to this date all around the globe.Here is the sentence incidentally,lies the key to the opening up of the divine treasures of the Bible and of the blessedness of the Kingdom of God.Tis sentence in itself may seem to be quite simple.To attain that state of realization one has to strive hard with all one's might:it calls of sacrifices-the self abnegation.

And above all it needs the grace and blessings of the Almighty above and of a 'Sat-Guru 'here below.And blessed indeed are those who have a Sat-Guru to guide and lead them through the most hazardous and intritcate "strait gate and narrow path that leads to enternal life; for on them are being showered graces and blessings in abundance and their's will be the Heavenly bliss-the evelasting happiness while yet living in this world.Amen.

II

PHILOSOPHY

I

From the masters's Mouth

In nature, it is only "Homo Sapiens" who is endowed with the faculty of consciousness of the surroundings; the other species have only the faculties of instincts for pleasure (Bhoga Yoni). With the development of the intellect man has been inquiring about the origin of the "Self". The inquiry of "Where from" (kastwan) and "Who am I" (Koham) is age old and is also the foundation of all the philosophical works. Acharyas (masters) of different schools of thoughts have propounded different theories of the above queries of "Where From" and "who Am I" based on their individual and personal experiences and their respective followers believing those theories (Mata) are respective answers to the queries of where from and who am I, as experienced by different archaryas (masters).

Vedanta is also such an answer to the above queries and is eternal. Enternal is that which is always new. Any new search for the answer to the question of "where from" and who am I can't be in conflict of the vendanta. Expressed otherwise, one can say that Vedanta is so vast that it encompasses in its fold all new searches or investigations.

Veda means knowledge. The limits of knowledge extend to a point upto which there exists anything yet to be known. Vedanta lies "ultra" these limits. Where there is nothing left to be known, that is Vedanta. It is

described in "Gita" thus.

Kavimpuranmanushasitaram Adordiyam Samnusmredyah

Sarvasya Dhataramchintya Roopmaditya Varnamtamasah Parastat

(Gita Ch. 8:9)

The bearer of this universe (Jag, Jag JA=Birth G=Death); the super cosmic "Bramha" is the subject of the profound Vedas. This is the self-experienced SELF. This is that which Sadhakas are striving to gain, birth after birth. This is the final destination. This is the basis of the Universe. It is the pure existence – TO BE. Where desire enters it, it gives birth to BEING. It is that which goes by various names as "Mul Prakruti" "Para Prakruti" or "Mul maya". In Microcosm (pind) this is called fourth as "Turiya". In its presence the Sadhaka experiences both Prakriti and Purusha simultaneously. Ardha Nari Nateshwar is the deity (God) symbolic of it. All these things; a Sadhaka understands by experiences. Philosophy means knowledge or "Bramha Swaroop" or "Aatma Swaroop." Tat is the symbolic word for indestructible everlasting and enternal Para Bramha and so Tatwagyan (Philosophy) is knowledge of self (tat). It is because of this that philosophy is not a subject of reason or logic but is the very basis of life – the very experience of "SELF."

He must be said to be a fortunate one, in whom the desire to know "Self" arises. How many of man's activities are for others and how many for the "self"? In that too, how many are desired for self-emancipation

or for knowing SELF? On thinking with a calm mind, it is seen that nothing is left for us in ourselves in our routine activities. Almost all of them are for others and we are rarely aware of this. Over and above the interesting fact is that we are the pivot- the central focus of all these activities. We also take the responsibility of all these activities on ourselves. All our routine life is full of "I" and mine. This is attachment (Aasakti). This attachment itself is the root cause of all our misery. No natural happenings depend upon our activities. They take place in natural course. Their impacts on us give us experience of pleasure or pain. Those impacts which satisfy our passion such as lust, anger (krodh), grief (shoka), greed (moha), and fear (bhay) are the cause of our pleasure and those which go against these passions cause us to experience pain or grief.

We come, therefore, to the conclusion that in order to banish pain either we have to stop these natural events or occurrences whose impacts are responsible for pain or to make our inner organs (Karan) unaffected by the impacts thereof.

To stop Natural course of events or stop the undesirable impact of Natural event on us is beyond human power. The only thing left to us is to make the "receiving end" strong. This "receiving end" is known as "Antah karan"(heart or conscience) in philosophy. Mind, Intellect, Chitta and Ego, all these are incorporated in "Antah karan." By practice of yoga these are set right; this all Rishis (Sages or seers) have to say and is also the experience of many a Sadhak.

Usually it is found that the word "Yoga" brings to mind many mis-conceptions and erroneous ideas. Today the word "Yoga" is so widely used as in no other time in History. What is described as achievements of several births by sages, that yoga has become these days' a subject of a few months training?

Different body postures (Asanas) or exercises go today by the name of yoga. For the propagation of yoga they quote Yoga's uses from cure of bodily ailments to the attainment of peculiar mental satisfaction. Sometimes even gains of super human, super sensory and miracle powers are described as the fruit of yoga. Many a time Siddhis such as floating in air (levitation), power of walking over the surface of water, power to read others thoughts, powers to create gold and wealth at will, power to heal patients by a mere touch are all propagated as fruits of Yoga.

But, really, what use are these powers to a Sadhak? Does he practice Sadhana just for achieving these gains? What is his goal? If any Sadhak practices yoga with the aim of achieving powers, then better, he should think a hundred times before starting on the path of yoga. If a sadhak aims at attaining what is described in the scriptures as rejectable or contemptible, the less said of him, the better.

This path of yoga is for the one who aspires to be free from the bondages or shackles of the world: for the one who aspires to know 'SELF' and not for the one who is after Siddhis or powers of performing

miracles.

This human body of ours is in itself a fully developed laboratory. It is a Microcosm of this vast Macrocosm. All that this vast cosmos contains exists to a full degree in its micro-model (Microcosm) that is the human body. So one can conduct experiment (of yoga) even by sitting at home. This subject is related to the Heart (antahkarana) and therefore the external coverings such as clothes (or dress) or states such as a celibate or house-holder (Brahmachari or Grahasth) have no bearing on it. What guarantee is there that merely by wearing saffron robes, the passions residing in the heart are thrown out? On the other hand, I would say that the study of yoga is an essential duty of a Grahasth (house-holder). Without yoga the duty of a house-holder remains unfulfilled. Grahasthashram (house-holder state) is the best of all ashrams (state). It is the back-bone of society. In the real sense it is test ground of a human being. While remaining in that ashram and discharging all the prescribed duties of the same and progress thus on the path of 'self-realization' is the demand of the day.

Philosophy is not merely the bookish-talk but the actual living of it-nay, it itself is life. Progressing on this path a sadhak reaches a stage, where what is to be acquired; is acquired by him and whatever is to be rejected is discarded by him. Sadhak himself is not the doer of this but a cause. Attainment of such a stage is what is meant by "setting the receiving end (antakarna) alright."

Some people labour under the misconception that yoga means 'Hatha Yoga'. They think, therefore, that the path of devotion (Bhakti) is easier

and simpler than yoga.

To discriminate devotion from 'yoga' is erroneous. Experiences of the sadhaks also tell the same. In devotion emotions are prominent. A sadhak who worships Him in Form (Sagunopasana) is offering devotion to his Deity. Devotion is a way of service to Him. Till there is Duality (Dwaitwa) there is devotion (Bhakti). Both the worshipper and the worshipped are necessary for Bhakti. But really is separation (Vibhakti) between the two, because the worshipper considers him a separate entity from the worshipped. When a worshipper experiences that that who he is worshipping is none else but himself then only he becomes a Bhakta (devotee) in the real sense. Till then he is a vibhakt (separate) from his deity.

Yoga also means 'to unite', 'to add' (from the root yug = to unite). But union with whom? Of course with 'SELF'. We are separated from our 'selves'. We are led away by desires (vasanas). Desires rule us. To be free from their dominance is the purpose and aim of yoga and Bhakti as well. To constantly meditate on one's own true form is Bhakti.

Svasvaroopanusandhanam Bhaktirityabhidhiyate I

(Vivekchudamani, 32)

Sadaswaroopanusandhan I Hechi bhakti Hechii Gyan II

If there is any difference between yoga and Bhakti, it is of medium only. In Bhakti or devotion emotion is the medium: in yoga which also goes by

various names as 'Raj yoga', 'Gyanayoga', 'Buddhiyoga', 'Sahaja Yoga', the medium is intellect (Buddhi). Paths and mediums may be different, but the final destination, the goal is one and the same i.e. Knowledge of the 'Self' (Atmagyan).

It is true, that those who desire for self knowledge (Atmagyan) are only a few in numbers. Most of the people have a different aim in the mind – the gratification of desires. To this end they adopt various means. They also propitiate the deities (devatas) for helping them in that. They want Saints, Sages, and Fakirs etc, to show them short cuts in their path of gratification of their desires. This is our daily experience.

Man, engulfed in the whirlpool of desires forgets that his desires belong to one or the other of desires for food, sleep, fear and coitus. These instincts reside equally in all animals. The unique faculty with which a man is endowed with is his power of acquiring knowledge.

Aahar, Nidra, Bhay Maithunanch I Samanyametad Pashubhiranranam I

Gyanamhiteshamadhiko Vishesho I Gyanenhina Pashubhirsamanah

All animals are endowed with intellect in more or less proportions. But it is really in man that this faculty of intellect is fully developed. He can discriminate loss from gain, life from death, success from failure and he is also able to invent ways to overcome the failures. Such a man, when he reaches a stage when it becomes clear to him that the path of gratification of desires has an end and like a mirage that drags him on and on, on that endless path, and then he looks to the other direction. This is the most important moment of this life – a turning point ln his life.

Only, one who becomes aware in time of these dangers, begins to think about the questions of 'where from' and 'who am I' and nobody else. Those fortunate in whom the above queries arise, should immediately start on the path of self enquiry. A thing which is auspicious and therefore, benevolent should be at once caught hold of, as they say, the sooner, and the better.

What else there can be so benevolent and auspicious (shuba) as the path of self enquiry? It is the (Merumani) of all auspicious things and the moment one starts on that path is the most auspicious.

Come! Be fearless and with grit and firm determination let you progress on this path which is the purest, most precious, and auspicious.

= = = Jai Guruji = = =

2.

Anatomy And The Yoga

The nervous system operates through the Central nervous system consisting of brain and spinal cord and a peripheral system comprising of somatic and autonomic nervous system.

The brain is divided into:

A--Forebrain *- consisting of*

1- Telencephalon.---includes

Two cerebral hemi-spheres containing lateral ventricles.

2- Diencephalon or Thalamencephalon ---comprising of

Thalamus,

Hypothalamus

Metathalamus

Epithalamus - including pineal gland. Its cavity is third Ventricle.

B—Mid brain*--- containing cerebral aqueduct*

C—Hind brain *-- consisting of*

Cerebellum

Pons

Medulla oblongata.

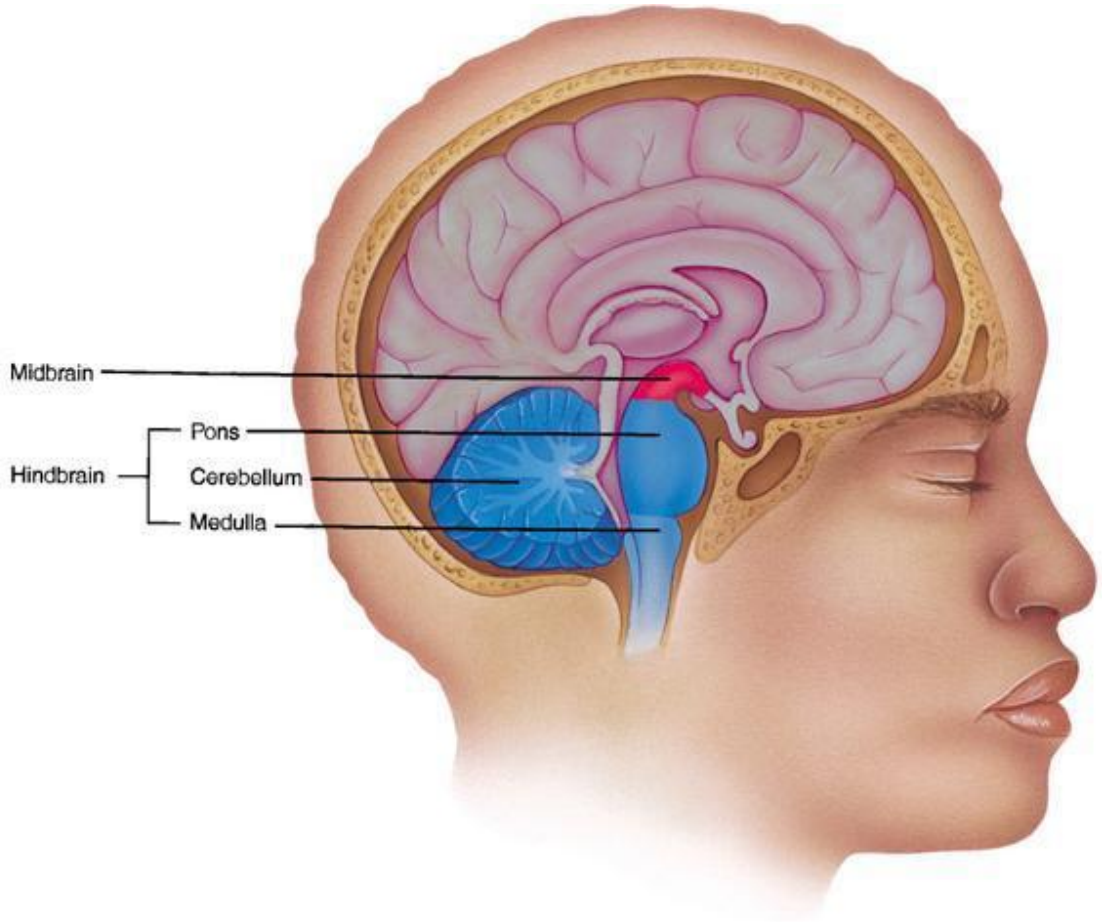
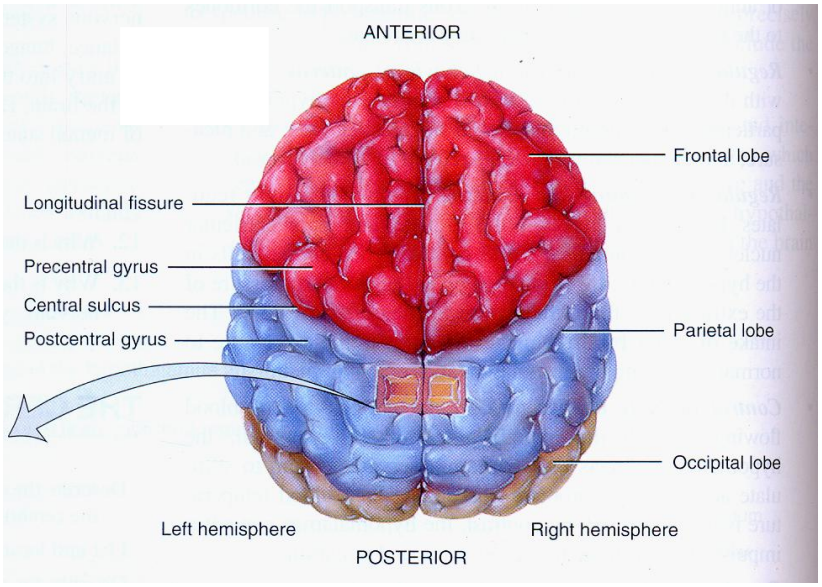


Diagram ----- Showing Skull & Parts of Brain

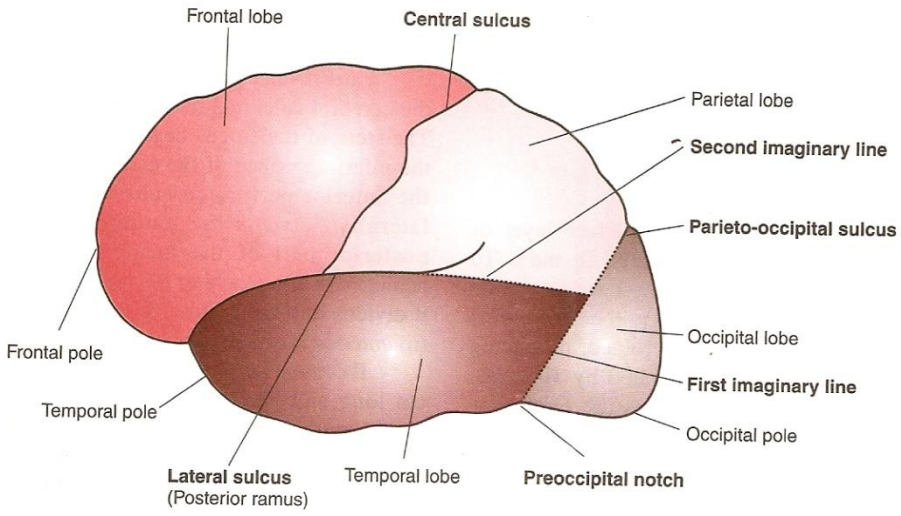
Its cavity is fourth ventricle. Lower down Medulla is continuous with the spinal cord.

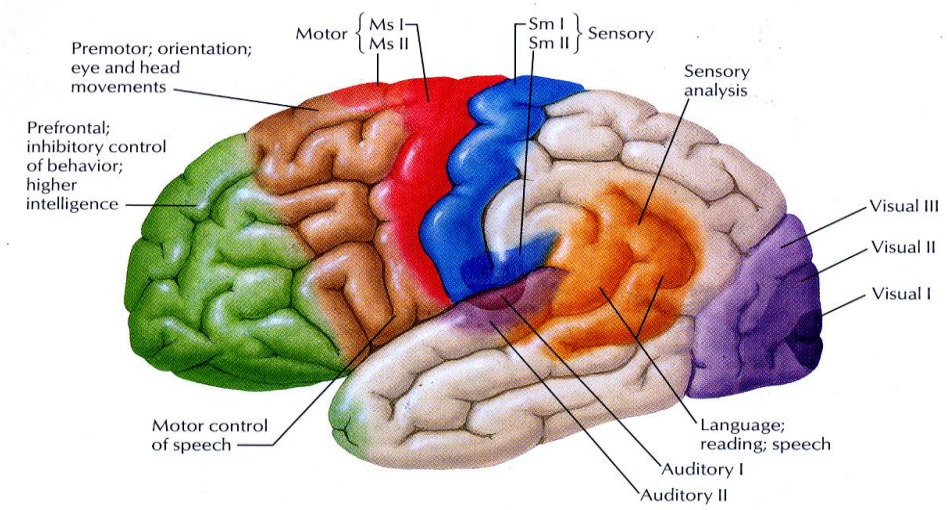
The somatic exteroceptive (from the surface of the skin) and proprioceptive (from muscle, tendons, bones and joints) sensations from the body travel by thirty one pairs of spinal nerves and certain cranial nerves. These somatic sensations pass through the dorsal root ganglia of peripheral spinal nerves and start entering the spinal cord in the lumbar region of the vertebral column. The spinal cord terminates as conus medullaris enclosing the terminal ventricle at the lower border of first lumber vertebra. The sensation from the head region passes

through the Trigeminal, the fifth cranial nerve and its ganglia to the brain stem. A portion of the proprioceptive impulse form spinocerebellar tract and reach the cerebellum exerting a controlling influence on posture. The remaining proprioceptive and exteroceptive impulse have three neurons, two relays and reach the thalamus from where the third neuron fibres pass through the internal capsule, corona radiata and finally enter the somesthetic areas of brain. In the cerebrum there are six microscopic layers. The sensory impulses reach the cells of the granular layer which are predominantly receptive in nature. This granular layer is particularly well developed in the sensory cortex. From this layer the sensory impulse received from all over the body is passed on through numerous relay systems of synaptic connections not only to the neighbouring parts of psycho-sensory cortex for analysis, modification and storage etc, but also to the motor cortex. Impulse travel along the descending corticospinal and other tracts to finally reach the peripheral nerves for generalised and specific action involving different muscles. So there is an afferent (Sensory) and an efferent (Motor) path for somatic nervous system under the control of the will.



Lobes of Cerebral Cortex





Areas of Cerebral Cortex

Apart from the somatic nervous system there is another known as the visceral, involuntary or autonomic nervous system which in general is not under our control. The autonomic nervous system is divided into two parts. The sympathetic also called as thoracolumbar as it has its representation in all the twelve thoracic and upper two to three lumbar segment of the spinal cord. This system has sympathetic ganglia in thorax, abdomen, and pelvis and in the neck region. Caudally the right and the left sympathetic trunks join with each other in front of the coccyx forming an unpaired ganglion k/as ganglion Impar. Above, the sympathetic fibres enter the cranial cavity along with the internal carotid and vertebral arteries. The function of this system is to prepare the body for fight and flight.

The other counter part of the autonomic nervous system is known as the parasympathetic also called as craniosacral because it includes four cranial nerves such as third-oculomotor, seventh-facial, ninth-glossopharyngeal and tenth-vagus. The Sacral component includes second to fourth sacral segment of the spinal cord. The tenth cranial nerve i.e. vagus is an important part of the parasympathetic, the nucleus of which is in the floor of fourth ventricle in the medulla. Its fibres reach as far as up to the right two-third of the transverse colon of the large gut in the abdomen. The parasympathetic has four ganglia in the head and neck region and several along the distribution of vagus. Parasympathetic system is essential for life as it vitally controls respiratory and cardiovascular system.

Both the sympathetic and parasympathetic have an efferent (Motor) and an afferent (Sensory) component which supply and control function of heart, lungs, digestive, excretory and generative organs. The hypothalamus is the head ganglia for the autonomic nervous system i.e.

for both sympathetic and parasympathetic. Posterior and lateral region of hypothalamus dominate the activity of sympathetic system. On the other hand the anterior and medial parts of hypothalamus are related more to the parasympathetic function.

This hypothalamus occupies an important position being situated in the floor and sides of the third ventricle of the brain. Further the mysterious Pineal gland occupies and opens into the posterior part of the root of the third ventricle. The small pineal gland in literature is called "Mysterious" because for centuries Pineal has been the hall mark of Philosophers as an internal eye, the third eye or the seat of soul and, for the scientist only a vestigial organs. Recently, however, this gland has attracted the attention of western scientists. Lot of research work is being undertaken, volumes written which apart from many of its functions reveal very close association and connections with the hypothalamus. In fact the "Hypo-thalamo-pineal axis" occupies a unique position at the top of the nervous system i.e. around and above the third ventricle of brain. This hypo-thalomo-pineal axis is now through to be concerned with many of the physical beneficial effects of meditation such as lowering of blood pressure, heart rate and tranquillity etc. Pineal also controls sex through the effect of its hormones on sex gland. Hypothalamus apart from its connection with corpus striatum has rich connection with frontal lobes of brain the so called silent areas. Although higher cortical representation of the autonomic nervous system is not very clear, yet, limbic and other cortical areas do respond and suggest autonomic function. To and fro hypothalamic projections into cerebral cortex prove definite higher cortical control.

The 'C' shaped Caudate nucleus is situated in the wall of the lateral ventricle. The caudate nucleus along with lentiform nucleus forms corpus striatum. Low frequency stimulation or chemical stimulation of caudate nucleus has an inhibitory effect on the activity of cerebral cortex and inhibition of response established by learning processes.

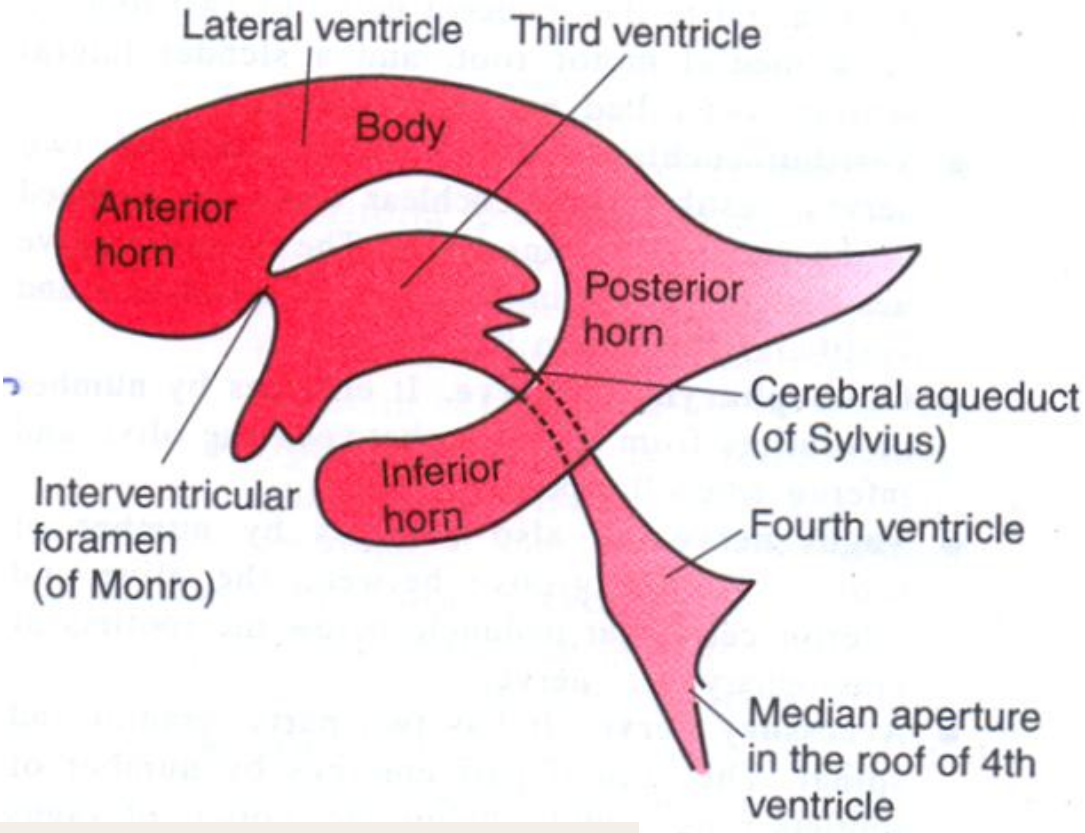
Further the reticular formation is the network of grey and white matter scattered in the brain stem extending into the nonspecific nuclei of thalamic region and is of considerable physiological importance. This multi-neuronal, polysynaptic system is essentially involved in all the major functional activities of the nervous system including the cerebral cortex and the subsidiary centres related to cardiovascular, respiratory and gastrointestinal mechanisms. The ascending activating reticular system is responsible for the so called 'arousal response' that leads to an 'altering' of the cerebral cortex analogous to the transition from a sleeping to a wakeful state. This reticular formation is concerned with maintenance of levels of consciousness, focussing of attention, discriminations and perceptions.

There are generally twelve pairs of cranial nerves described and the thirteenth pair i.e. Nervi terminales is regarded to be an inconspicuous nonmyelinated nerve. It starts from the root of the nose very close to "BHRUKUTI" runs backward piercing cribriform plates enters the cranial cavity. Centrally the nerve is connected the brain to septal areas and its fibres are traced to the hypothalamic region. Some regard it to be a forward extension of the sympathetic system closeness of this forward extension of the autonomic nervous system through this nerve to Bhrukuti or Tricuti, the place between the two eyebrows (glabella). The usual point of concentration of 'Yogis' at Ajna Chakra appears to be highly significant. Moreover the point of the Bhrukuti and the pineal gland inside lies at the some horizontal level

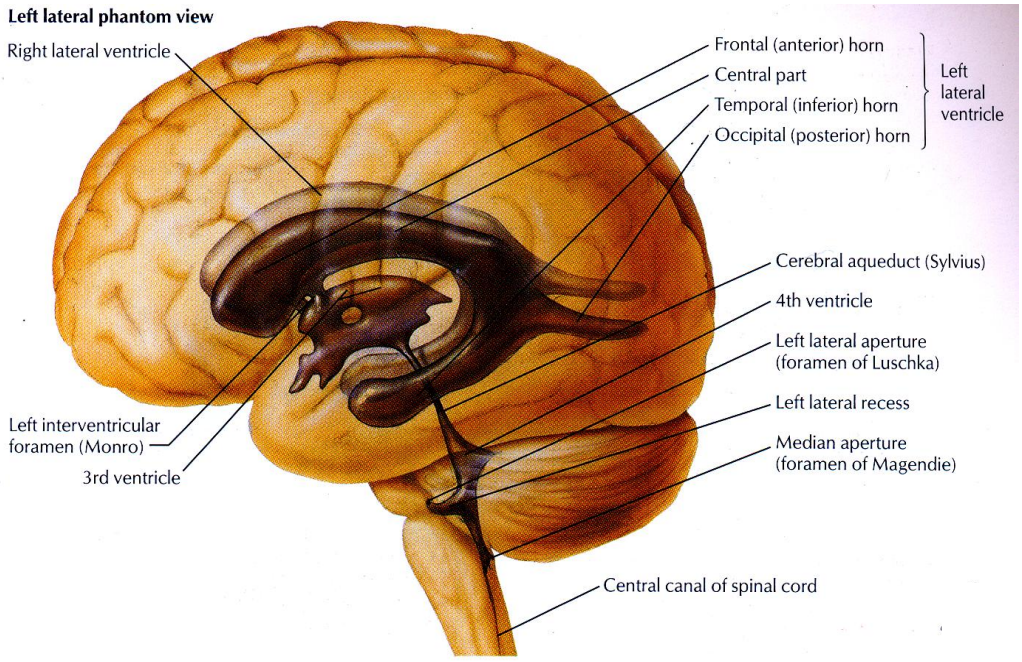
Ventricular system of brain and cerebrospinal fluid

The two lateral ventricles of cerebral hemispheres through the inter-ventricular foramen communicate with the third ventricle which in turn through the aqueduct of mid brain communicates with ventricle, the cavity of hind brain (Cerebellum pons and medulla). The fourth ventricle

below is directly continuous with the narrow, straight tube like channel of the spinal-cord called central canal. This central canal of the spinal-cord at its lower level forms terminal ventricle and is continued directly for a distance into filum terminale. The filum terminale reaches up to the first piece of coccyx and fuses with it. The choroid plexuses of the lateral, third and fourth ventricles of the brain form cerebro-spinal fluid from the blood. This fluid traverses through the ventricular system, into central canal of the spinal cord. From the ventricular system the C.S.F. passes through the two laterals and one median foramen situated in the roof of the fourth ventricle to enter the subarachnoid space which covers the brain all around. From here the C.S.F passes back to the blood through the subarachnoid granulations into the superior sagittal sinus.



Different Ventricles of Brain



Ventricular System of Brain

Endocrine system

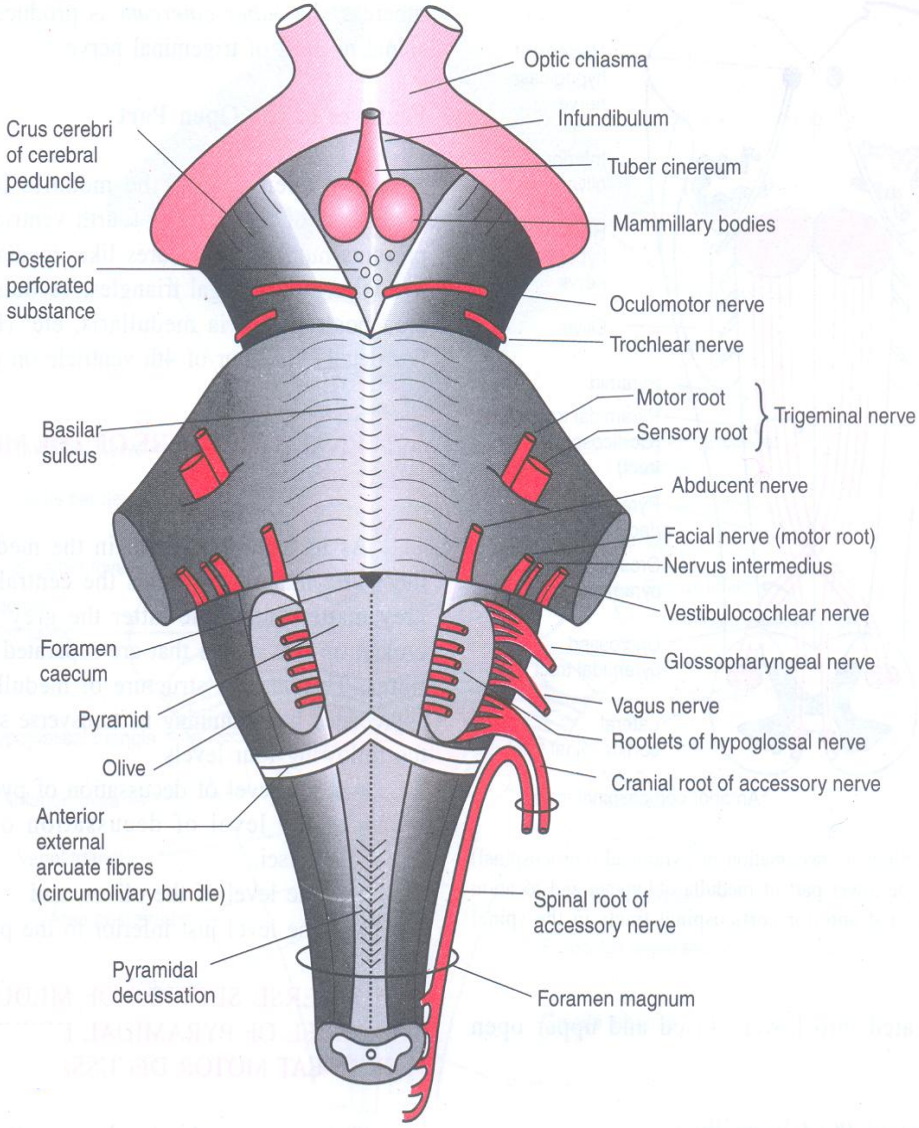
In addition there is an endocrine system. The ductless glands form part of a closely integrated biological system since, the hormones produced, affect the different activities of the body. These glands are pituitary or hypophysis cerebri, pineal, thyroid, parathyroid, suprarenal (adrenal), islets of Langerhans of pancreas and gonadal endocrine cells. None of these endocrine glands is completely independent. They are closely interrelated and live like a harmonious family, guiding and controlling one another. The pituitary gland attached to the floor of the third ventricle is regarded to be the band master of endocrine orchestra and

with hypothalamus forms a notable and useful hypo-thalamo-pituitary axis. These endocrine glands are related with the Chakra system to be described later. For example, when kundalini (divine power) manifests at Manipur chakra it activates the suprarenal gland through the solar (coeliac) plexus resulting in release of adrenaline producing body heat, tachycardia etc. On the other hand this 'power' during its ascent when mediates through the anterior pituitary gland result in metabolic changes such as symptoms of hyper or hypoglycaemia, secretion of prolactin and oestrogen resulting in temporary fullness and pain in breasts respectively. At the hypothalamic level the power many reflect through the temperature regulating centre producing transient hyper or hypothermia. These are some of the symptoms which the disciples may feel and undergo during certain stages of their Sadhana.

Cerebral Cortex (Computer System)

The surface of the cerebrum is thrown into convolution forming Sulci, (depressions) and gyri, (raised portions), so that the surface area of the grey cortex is considerably increased and also can be lodged in a limited space of the cranial cavity. In this grey matter there are billions of never cells of different sizes and shapes spread all over the six microscopic cortical layers. A typical nerve cell has dendrites short processed for receiving impulse and a long process called an axon for conduction of impulse from the nerve cell. A nerve cell with all its processes called a

neuron, the structural and functional unit of the nervous system. There are innumerable neurons forming short and long association fibres connecting the gyri of the same hemisphere; commissural fibres connecting the two cerebral hemisphere and the long projecting fibres for connecting the cortical areas with the lower centres through the brain stem and spinal cord. The neurons form numerous networks of connections in the brain. The transmission of impulse from one neuron to another occurs through a synapse. A synapse is a junctional region where one neuron ends and the other begins where a neuro-transmitter substance mediates for transmitting impulse across a synapse from one to another or several other neurons.

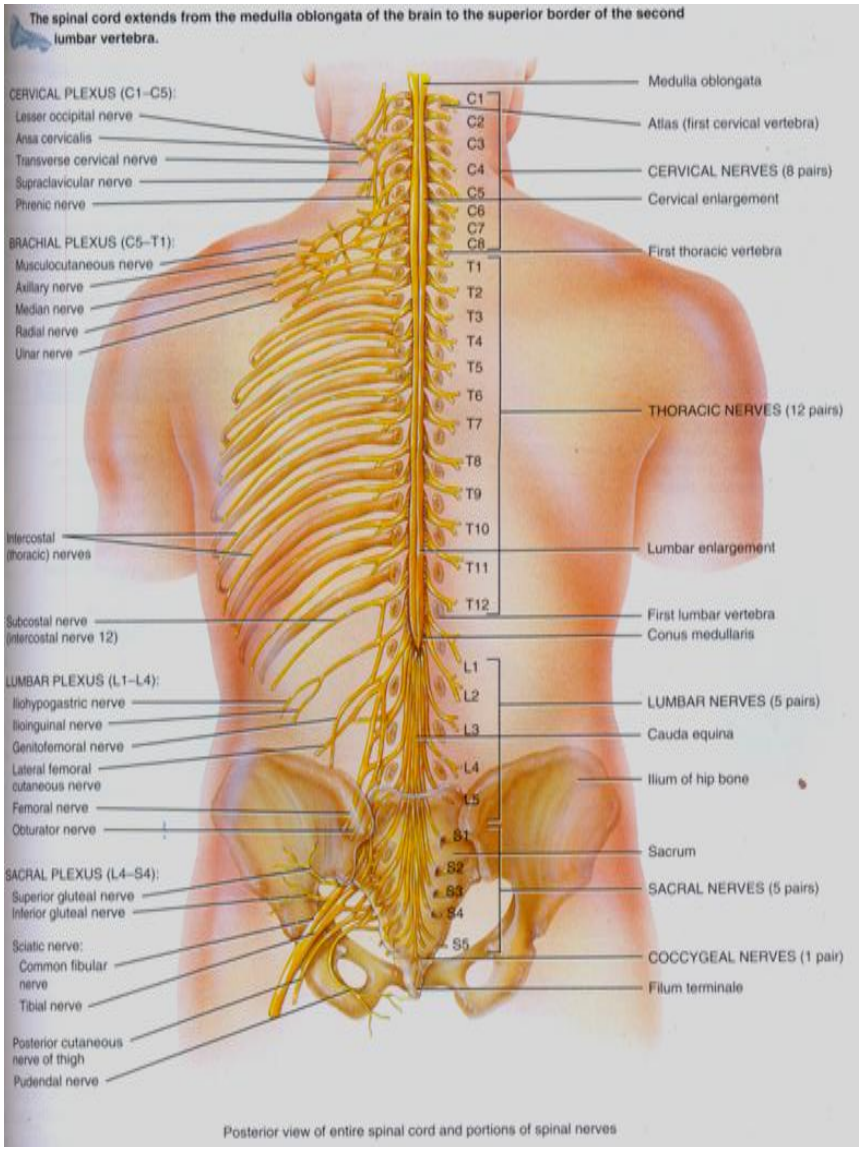


The complex grey matter of the cerebral cortex is the seat of the mind and the intricate network and pattern of neurons with their synaptic junction serve as the play ground for the thought process. These synapses and synaptic gaps appear to be of considerable importance in meditation, during which, in the early stages conscious effort is made through concentration to block, stop or to still the mental through process. ***Recently the receptor theory of opiate action has provoked much research, Since 1975, two groups of brain peptides, enkephalins and endorphins neurotransmitters or neuro-modulator have been isolated from the hypothalamus and neuro-hypophysis which produce tranquilisation and analgesia of the body. These endogenous opiates play some central role in affective and behavioural homeostasis. In meditation,*** *the mind emits Alpha brain waves which restore the body and mind to a peaceful condition, oppose the mechanism of adrenaline secretory system and may prove panacea for most modern diseases.*

This is not a text book and only those features of anatomy are attempted to be described which could help in scientifically analysing some of the so called mystic and mysterious processes of yogic practises. All our sensory organs are evolved for external perceptions and since birth we are trained to look outwards and never to the internal perceptions. Yet, the only way is to dive deep into the inside by the specific technique of concentration and stop the mind from, becoming externalised. Antah-karana (Antah=inner; karan=instrument) refers to the entire mind which includes mana (mind), budhhi (intellect), chitta (nature, prakrati) and ahankara (ego i.e. self). Yogic meditation implies the investigation into this antah-karana by these internal instruments. It is self studying self. This is a practical and scientifically

evolved technique of experimentally verifiable facts. But the parameters and model of such an experimental investigation or enquiry lie within one's own self or the human body. One is only to know how to "KNOCK" and the door will be opened to a genuine sadhaka and the world is ready to give its secrets. By saturating sublime thoughts into brain man can see the Soul or God.

Spine and Yoga

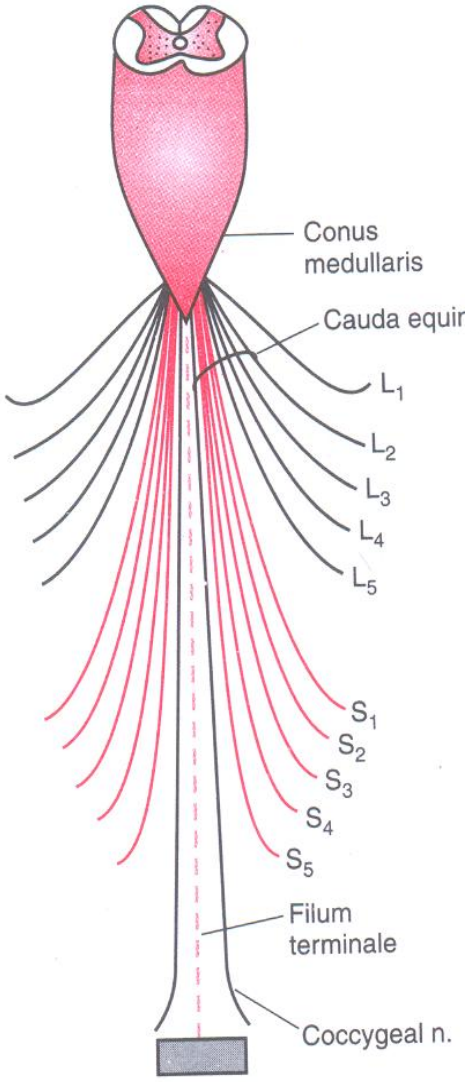


Posterior view of entire spinal cord and portions of spinal nerves

The spinal vertebral column encloses and protects the spinal cord. The two together are very essential for yogic practices. The segmental nature of the column permits movements. Betweens the bodies of vertebrae there are the inter-vertebral discs which serve as cushions and shock absorbers. There are from ***above downwards seven cervical, twelve thoracic, five lumbers, five sacral (fused into one piece, the sacrum) and four coccygreal (fussed into one or two pieces) a total of thirty three vertebrae.*** *Spine forms an integral and important part of yoga. A proverb says "True flexible back makes for a long life" Elasticity of the spine means everlasting youth. A sound and healthy spinal column is a prerequisite to fruitful yoga.*

Conus Medullaris &Cauda

Equina of Spinal Cord



The yogic chakras or plexuses are mainly seven in number and extend in the spinal column and cranial cavity in a vertical axis from the lower to the upper part of central nervous system. These chakras are independent units, carrying on their assigned functions and each has a Shakti (Power) controlling its own activity. Five parts of the spinal vertebral column correspond with the lower five chakras which are as follows.

***Muladhara**: It is the lowest chakra related with coccyx and the perineal body lying almost at the same level. It is the seat of Kundalini.*

***Swadhisthana**: It is the situated little above the Muladhara at a level posterior to the root of generative organ at the sacrum.*

***Manipura:** In the lumbar region at the level of Umbilicus.*

***Anahata:** Related with heart and situated in the upper thoracic region.*

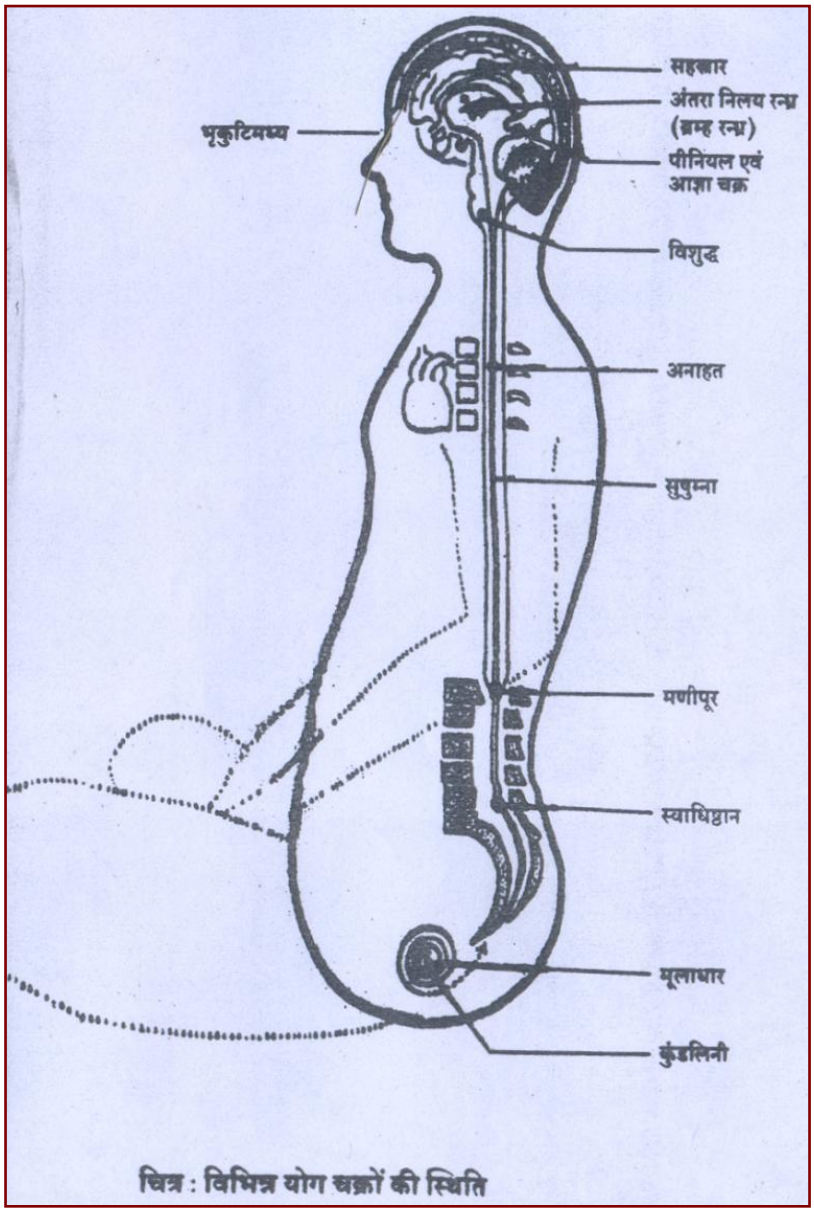
***Vishuddhi:** It is to said to be related with the thyroid glands and trachea in cervical region. But it appears to be controlled by the hind brain, in the floor of the fourth ventricle where the vital respiratory and cardiovascular centres are situated. This is suggestive of the feeling of chocking and sensation of dying felt by some of the Sadhakas during meditation. Sometimes symptoms of typical parasympathetic stimulation leading to sensations of sinking, increased peristaltic movements and diarrhoea etc. are felt akin to vago-mimetic effects.*

Adhyna Chakra: *This is known by various names such as the third eye, Guru-chakra or Shiv Netra. The place of Adhyna Chakra is in the cranial cavity at the Pineal gland which is situated at the posterior part of roof of third ventricle of brain. This pineal gland lies at the same horizontal level with the space between the two eyebrows called Bhrukuti or Tricuti (glabella). The Adhyna chakra is of paramount importance as all the spiritual experiences by a disciple are experienced at this level or Chakra. Adhyna mean commands and it is through this that Sat-guru communicates with his disciples on the psychic plane.*

Sahastrara (Bindu): *This is the highest state and described as thousands of petals in cerebral cortex. Kundalini or divine power when activated through yogic practices ascends through these chakras spiritually vitalising them.*

Several Nadis are described in ancient literature and tantras but their exact anatomical correlation is neither possible nor fruitful. These chakras and nadis have a more psychic basis. In fact a "Nadi" may not have been defined by ancient seers as merely a nerve cord but as a fine channel carrying life force (Prana Shakti). ***Out of the many only three are notable. Ida and Pingala nadis cross the central column from one side to other and make a threefold knot with Sushumna known as Triveni. Ida nadi also known as the moon flows through the left nostril and Pingala nadi known as the sun flows through the right. The third "Sushumna" is the most important.*** *This Sushumna is regarded to be a very fine channel ascending along the central canal of the spinal cord form the base, the Muladhara chakra, Sushumna traverses through the central canal, fourth ventricle of hind brain, aqueduct of mid brain, third*

ventricle of dien or thalamencephalon into the two lateral ventricles of the cerebral hemispheres; all lying in the same straight vertical plane. Sushumna in the central canal forms the boundary line between the external and internal world, ***inside Sushumna there are three finer phychic channels one inside the other, known as Vajra (sun), Chitrani (moon), and Bramha nadis.***



चित्र : विभिन्न योग चक्रों की स्थिति

THE POSTURE AND MEDITATION

The Asana are of paramount importance for yoga practices and for meditation. Usually four are prescribed such as Siddha, Padma, Sukha and swastika asana. You can select any one of these on which you should be able to sit comfortably. The more steady you are on the asana the more you will be able to concentrate. Before taking to a posture spread a blanket or a four folded cloth on an even ground. The best time for meditation is early morning "Bramha Muhurta" between 3 to 6 a.m. During this time the nature and surrounding helps and the intestines are empty. At other times apart from disturbances the residual matter inside the gastro- intestinal tract affects adversely. That is why Bramha Muhurta is prescribed; otherwise, any time suitable is good.

Keeping the trunk in a straight line, balance the head by slightly flexing the chin, one should sit on the triangle formed by the two ischial tuberosities behind and the perineal body in front. The perineal body which is regarded by some as the lower seat of the mind forms an apex of this triangle and is pressed against the ground. In Sidhasana the heel is pressed exactly at this place. The position of the vertebral column is important and should be kept straight and erect. Thus sitting fermly on the seat, one should close the eyes brows and recite Shri Sat Guru's "adeshanusar mantra". Gradually, after practice lower limbs and trunk start becoming numb as the circulation is retarded. This numbness spreads upwards and the body becomes light. This is because the somatic sensation both exteroceptive and proprioceptive, from the body stop. As no impulse reach the synapses of the sensory cortial grey

matter, consequent, the corresponding motor activity of that part of the body comes to a stand still. But the thought process in the mind goes on as the trans-neuronal synaptic activity continues in the cortical areas of the brain. This thought process which is the play across the synapses of grey matter involving innumerable pattern of neurons is difficult to control and many times distributing and intriguing during meditation.

The "sanskras" i.e. mental impression remaining unnoticed in the mind set up impulses and train of thoughts. However with regular practice when the meditation becomes steady under the commands of a Sat guru the above mentioned most uncontrollable mental thought process finally yields. And at times one starts feeling inhibition of the cortical activity and that is the singular points during meditation because the synaptic activity across the neuron is reduced. This synaptic delay or block appears to be significant. One is sitting as a "WITNESS" observing the rising, subsiding of a thought followed by the appearances of the next one. The point of interest and the importance is the "gap" between the rising and subsiding of two thoughts. So long as the multitude of thoughts is there, it is impossible to ascertain, that which is behind thought. Without turning the faculty of attention inwards one can never become aware of the realm hidden though the real SELF. What is required is fixing attention to one thought – Ekagrata - one pointed-ness. The dictum is "Wait and See." Here anatomy ends.

Sushumna along the central canal forms a partition of boundary wall between the external and internal world. Outside Sushumna there is the wall of the spinal cord for carrying impulses of externalised sensation

and inside are the psychic channels such as Vajra, Chitrani and Bramha Nadis. When Kundalini enters Sushumna the external Ida and Pingala become Vajra and Chitrani. The human body akin to a motor car having three gears, first (Sushupti), second (Dreaming), third the top gear (awaking stage) is working. When Kundalini enters Sushumna a brake is applied to this running motor car-physical body which comes to a standstill but working at minimum fuel consumption or at sub-animation level.

This way the physical body is maintained in posture and prevented from failing. It is transit from the orbit of physical body across Sushumna into other orbit of psychic world during higher stages of meditation when Ida, Pingala and Sushumna meet in a blissful confluence at Bhrukuti. In the initial stages habit may not allow our pursuit to fructify for more than a second or so, but that momentous fraction of time is enough to give a flash (glimpse) of the real self the SELF in its own light, a true achievement indeed.

Dhyey Dhyata Dhyan Triputi Vegla I

Sahastra Dali Ugavla Surya Jaisa II

- ***Saint Gyaneshwar***

("When meditator, meditation and the aim (Trinity) unite, then only the divine light appears blazing in the lotus with thousand of petals i.e. SELF in Sahastrar which, ancient Seers call Bramha Bindu".)

Yathe Dhansismidhoognirbhasmsatkuruteerjun I

Gyanagnih Sarva Karmani Bhasma Satkurute Tatha II

- ***Bhagwat Gita***

("For as the blazing fire reduces the fuel to ashes, Arjuna even so the fire of knowledge reduces all action (Karmas) to ashes.")

"The light of the body is the eye: If therefore thine eye be single the whole body shall be full of light."

HOLY BIBLE

"Allah is the light of the heavens and earth. The similitude of His light is as a niche wherein a lamp is. The lamp is in a glass. The glass is as it were shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth of itself though no fire touched it. Light upon light. Allah guideth unto His light whim he will. And Allah speaketh to mankind in allegories, for Allah is knower of all things."

Holy Kuran

Sohamasmi Iti Vritti Akhanda I Deep Sikha Soh Param Prachanda I

Aatam Anubhav Sukh Suprakasa I Tab Bhav Mool Bhed Bhram Naasa II

TULSI RAMAYAN

This gap between the thought during meditation is the real "SELF" this is the "DIVINE LIGHT". The greater the gap the more absorbed is one in the SELF in an ocean devoured and taken over by the bigger

one. In fact the material world ends here and divine kingdom starts. An ordinary person gets transformed into Divine Ocean of light and this is the state "Thou art that".

Up to the synapses there are three stages gross-awakening (Jagrat); subtle-dreaming (Swapna) and causal-deep sleeping (Sushupti) of the material body. Beyond means beyond the synapses is the fourth psychic, Astral or Turia state at the sixth plane i, e Adhyna chakra, where intellect becomes phychic or Atamic. The synaptic gaps in fact the whole brain gets filled with Kundalini Shakti i.e. the divine light. This divine light focussing through pineal appears at Adhyna chakra. This is "Sakshatkara" and some call this state as "Satchitanand" (existence, knowledge and bliss). The prophets and Saints of different religions operate and perform their mission remaining at this plane.

To achieve such an exalted stage is a hard nut to crack and most difficult indeed. But, the important point to note is that these higher yogic practices should only be done under guidance, dictates, commands and super vision of a genuine Sat Guru who knows the dynamics of yoga, mind and soul the SELF. That is why all religions advocate spiritual practices under a genuine Master.

The mystic experiences and stages are mostly psychic in nature. But, it should not be forgotten that the basis for such psychic phenomenon is nothing but the human body of flesh bones. This human body is unique in the creation as a limited one entrapped can become unlimited as amply exemplified by the lives of the Saints of

different religions. The E.S.P. (extra sensory perception) and unlimited super natural exploits of meditation by yogis appear to be at present, beyond the comprehension of the still developing basic science.

Further if we considered the lives of great scientist like Nobel Prize winner it is evident that behind their achievement are the strenuous, difficult days of school, college and professional period of life under a guide, in a well equipped laboratory. Then only after life's struggle on a single problem for years a small notable discovery is made. Here on the other hand we are dealing with an intricate problem of SELF for which a genuine guide is absolutely necessary. Such a Master who can transform and impart spirituality is rare, indeed. Similarly a seeker should also not forget the dictum governing mutual relation between him and the guide, "Once a disciple, always a disciple, nothing but a disciple." Following six tenets such as shum (peace), ***dum*** *(self control),* ***uprati*** *(non-attachment),* ***titiksha*** *(fore-bearance, tolerance, patience),* ***shradha*** *(faith on self; guide of God) and* ***samadhana*** *(doubtless, contentment).*

The matter can now be scientifically transformed into energy or light and the Atom once considered indestructible, can be broken up into energetic electrons. Photon, which is the corpuscle of light, and the electron, which is the smallest particle of matter, either may vanish or be replaced by the other…. The fixity of matter itself has vanished, for we are able to convert its substances from the form of electrical particles into the form of light. No element, nor matter itself, nor

light itself, is permanent. All that is perpetual is something of which they are all made, incarnating itself in all of them by turn, and passing unimpaired from form to form. For this immortal substances the last inadequate name, I presume, is 'energy', but the name is of little concern…. Atomic theories existed long ago, but ours is the generation which, first in history, is able to receive the unity of Nature not as a baseless dogma or a hopeless aspiration. But, a principle of science based on proof as sharp and clear as anything which is known. "Dr. Karl. K. Dorrow in the renaissance of physics (Macmilan and co. New York) as quoted by Dr. Paul Brunton in his book, 'Inner Reality".

Scientific developments are amply proving the theory of a single substance underlying all manifestations of material world, the belief boldly propounded by the ancient Seers or Philosophers. The ultimate aim of meditation is to see and feel that Ultimate substance. God is Light in which different spiritual visions may be seen according to one's tenets such as that of Rama, Krishna, Christ, Muhammad etc. This Divine light is SELF or GOD: SELF shining in its own light and seen at the sixth plane i.e. Adhyna chakra. This is Saguna Sakar. But, the Ultimate Reality is still beyond where nothing remains except the Absolute Truth.

Kundalini

Kundalyev Bhavechakti Tatah Sanchalayet Budha I

Tasthane Bhruar Madhye Saraswatyadi Chalanam II

Upanishada

(Kundalini lying dormant at the lower level, by vitalising and activating through Bhrukuti rises to enter into Sushumna)

Kundalini is the coiled up sleeping divine power lying dormant in all beings. It is static power (Shakti) the individual representative of the great cosmic energy. In Tantras ***four names are given to this power as Kundalini, Bramha, Shakti and Sat Purusha. It is also known as Vidyullata or flash of lightening.***

The seat of Kundalini is on Kandah. Two fingers above the anus and two below the root of generative organ is the perineal body the central point of the perineum. Here, lies the supreme power Kundalini with three and coils like a serpent and hence designated as "serpent power".

When the chakras described earlier have been purified by vigorous regular practice of meditation under the benevolent supervision of spiritual guide the breath easily forces into the Sushumna nadi and enter it. When the breath flows through Sushumna the mind becomes steady, one feels and it appears that the heart and respiration almost

stopped. This is in fact a mystic process during which the dormant Kundalini along with the life forces rise and forces it way through the opened Sushumna nadi along the filum teminale in Cauda equina to reach and stabilised at the third centre, Manipura, near conus medular is the beginning of spinal cord in lumbar region. Hence the manifestations of rising of Kundalini at this ckakra are more marked and that is why some regarded Manipura to be its seat.

***1**. **The lower three chakras (Muladhara, Swadhisthan and Manipura)** have preponderance of Tamas (darkness, inertia) having destructive nature i.e. Asuri Shakti and one should endeavour to get detached (Nivrat) from here.*

***2**. On the other hand **Anahata and Vishuddhi Chakras** bestow Prathistha, respect and is in preponderance of Rajas or Rajo-Guna (Restlessness, instability) having mixed qualities of Asuri and Daivi sampatti (Shakti or energy).*

***3**. **Adhyna chakra** however has preponderance of satwa-guna (attraction and stability, qualities of spirituality) and bestow shant avastha i.e. peaceful state.*

With practise, during the commanding concentration and meditation from Bhrukuti, the instructions or sensations travel down and up the central canal through the Sushumna into different centres.

The ascent of Kundalini through Sushumna and spinal column is described to be of five types like creeping of ants, hopping of a frog, fluttering of the wings of a bird, like that of a snake and monkey type.

This activation or vitalisation of Kundalini may appears—

as a flame of candle, flash of lightening, a silver thread the sun or moon like discs of light and creeping or twitching sensation in the body.

For some like a golden serpent or opening of the petals of a lotus and for others none of these at all and direct feeling at the highest centre like seeing a lotus with thousands of petals. It must be emphasised here that there is no single pattern of experience for all person and vary from disciple to disciple. The light and other sensation occurring to sadhaka or disciple during meditation can be isinterpreted as a great spiritual attainment of greatness and bliss. But these are only the signs showing advancement, on the path.

The true achievement comes only after one's firm establishment and stabilisation from the fourth Anahata to sixth Adhyna chakras. This happens when there is trayamekatra sangam i.e, fusion of "trinity" into one at Shiva Netra (Adhyna chakra) and then the Light of the Light appears.

Ida Sushumne Shiv Tirth Keesmin

Gyanavurbhimkreey Tatah Sharire

Bhramabubhisnarti Tayo Saday

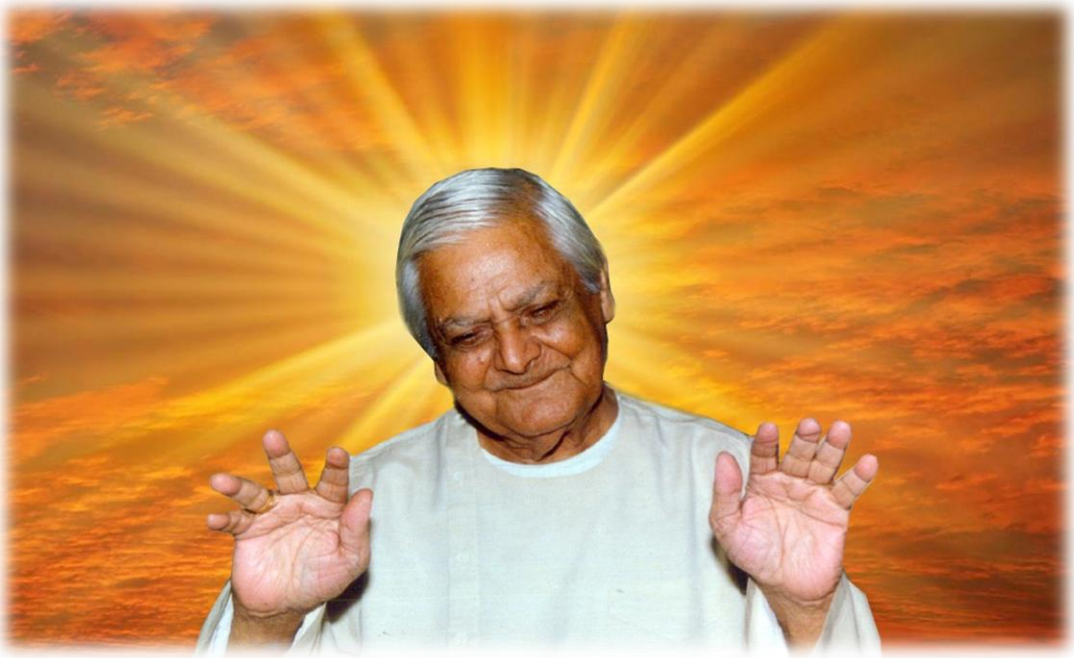
Kintasya Gangayrpi Puskarairva II

(In this human body one who under the guidance of a Sat Guru bathes

in the spiritual ocean of triple confluence (Triveni Sangam) of Ida, Pingala and Sushumna at Bhrukuti experience divine bliss, for such an enlightened one, what use is there of the rivers the Gangas the Jamuna and Place Like Pushkara).

III

Disciple's Experiences



Divya Aashirwaad

Om Swasti Na Indrou Vridhshravah Swasti Nah Poosha Vishwavedah I

Swasti Nastaksharyo Arishtanemih Swasti Nah Brihaspatirdadhatu II

Om Shantih Shantih Shantih I Om Dyouh Shantih , Antarikshah Shantih , Prithvi Shantih, Aapah Shantih, Aushadhayah Shantih, Vanaspatayah Shantih

Vishwe Devah Shantih, Bhrama Shantih, Sarva Bhrama Shantih, Shantirev Shantih, Sa Ma Shantiredhi Sushantirbhavtu I

Sarwe Bhavantu Sukhinah , Sarwe santu Niramayah,
Sarwe Bhadrani Pashyantu Ma Kashchit Dukhah Bhagbhavet I

(Everone be blessed. Misery, complaint, troubles, ordeals of every kind is ameliorated. You be blessed with peace of every kind. Let Life be succesfull. Let Life be achieving. Let life be calm and you advance on the right path. These are my blessings. Let there be peace…peace…peace.)

*0**1***

Shridhar Gangadhar Dharmadikari*

Mudholkar Peth, Amrawati, Maharashtra

I came into contact with Shri Tiwariji who was popularly called as Panditji in 1940 in Telhara. He had a good reputation as a discourser. He had come to Telhara on a journey. It was his discourse during the Ganesh utsav that attracted many educated people of Telhara to him. One day, during the festival he spoke on human anatomy. It was a brilliant discourse and helped to establish him not only in Telhara town but also in the hearts of him people. I was among the audience on that day. I along with some friends had a talk with him after the discourse. We learnt that he was also a homeopathy. We wished and insisted that he should open his dispensary in Telhara. He agreed and the dispensary was opened on Vijaya Dashmi day.

We came closer to each other as time passed and we were like one family. This relationship continues to this date.

Some of us used to go to Panditji's dispensary in the evening requlary to enjoy his company. One day a young man from a nearly village Gadegaon came to him for treatment. He had a boil on his neck. Earlier this young man had been to Dr. Madan Mohan of Akot and to the civil surgeon of Akola for treatment of the boil. They had diagnosed the boil as cancer and had advised him that surgical operation was required. The boy had no memory to go for the operation. Panditji examined him and found that the boil was cancer indeed and he gave him two drops of some medicine and asked him to come again after a fornight on the day he was supposed to go for surgery. Panditji medicine worked like a miracle and the boy was absolutely curued. I am sure that it was Panditji mercy and kindly touch that cured the youngman of the incurable disease.

I have had several experience in which Panditji spiritual powers became manifest. One day my wife had an attack of fever. Her temperature shot upto 104. I immediately sent a word to Panditji. He came and as soon as he touched her, her temperature came down to 101.

In 1946 I went to Khamgaon on transfer. But my contact with Panditji continued.

While I was at Khamgaon my youngest son then aged 3 years fell from a height and became unconscious. When we picked him up his ear was bleeding. We cleaned it up and called a doctor who examined the child and told us that the boy would remain unconscious for 36 hours. It was difficult to say whether the boy would survive or not. If he survived physical and brain damage might remain. The doctor gave some medicine to be given to the boy if he regained consciousness at night.

He regained consciousness late in the night. When we lifted and seated him we found that he could not keep his neck straight and steady. We gave him the medicine with water. Immediately he vomited out the whole thing. There were blood clots. He fell unconscious again. Next morning he woke up, vomitted and became again unconscious. The doctor was called. He gave some more medicine and told us that the boy had little chance of survival.

I sent a message to Telhara to Panditji who came to us in the afternoon. He examined the boy and assured us not to worry. He gave the boy some medicine and said that he would be alright by next morning.

The following day the doctor who was treating the boy came and found that the child was well. This least expected recovery of the boy chid surprised him not a little. He wanted to know who treated the boy and cured him. I told him about Panditji and he was eager to meet Panditji because he felt certain that it was more than medicine that had saved the boy.

Panditji visit to our home meant health and happiness to all of us. If any of us had any illness and if Panditji happened to visit us then the patient used to recover then and there. In 1941 my wife suffered from a paralytic attack. We own her recovery to Panditji. She is today as fit as a fiddle and no one will believe that she had ever suffered from paralysis.

Mr. Madhukar Deshpande- a distant relative and friend of mine used to visit us frequently. He belonged to village Sakharkherde. One day when he came, Panditji was with us and I introduced him to Panditji. Mr.Deshpande wanted to take Panditji to his village to show him his place and way of life. He invited Panditji who was uninterested. Panditji

told him that he would meet him (Deshpande) every time the latter came to khamgaon. He (Panditji) would also be at Khamgaon within 24 hours before or after Deshpande's coming. If he ever failed to do so then he would come to the village. Everything thereafter whenever Deshpande came to us Panditji was either there already or came withing a few hours. Deshpande tried his best to outwit panditji but failed. Ultimately deshpande had to acknowledge Panditji greatness.

After the Depawali festival of 1959 Panditji left Telhara and later settled at Durg. For quite a lone time we did not meet. In 1973 my second son's marriage was settlee. I sent Panditji an invitation on his Durg address. I was not sure if he would come to attend the function. The marriage party left for Akola. My youngest son Niranjan was ill. We had to take him along with us. At Akola we took him to a doctor but the medicine did not give him much relief. Half an hour or so later I was told of the arrival of Panditji to attend the marriage. You can imagine our happiness at his arrival. We rushed to him and brought him to our place with us. We were meeting after 14 years. He inquired about the welfare of all of us and then asked about Niranjan. When told that Niranjan was ill and bed-ridden Panditji went to him and called him 'Niranjan' Niranjan! When the boy opened his eyes Panditji asked him if he remembered him. The boy folder his hands in salutation. Then Panditji patted him on the back and said that he would be fully well by next morning. The next day Niranjan woke up after a good night sleep fresh and sound of health. What further shall I say of Shri Panditji's greatness and blessing on us?

2.

L.R. Deshpande

Contractor, Tilak Nagar. Bilaspur.C.G.S

I met Shri Guruji for the first time in 1970. It was at the Rama Krishna Ashram in Bilaspur where he was invited to give a discourse to the members of the Ram Krishna Sewa Samit.

Sometime later I again met Shri Guruji at Mr. Kale-retired session judge's house where I was invited for a dinner. During and after the dinner we conversed on spiritual topics. I asked Guruji then "what is the bliss of Samadhi?" he asked me" what do you want actually, and experience of the bliss of Samadhi or just a definition of it?" I told him that I wanted both. He questioned me if I was initiated in the yogic spiritual path by anybody. I said no, and added that I had no interest in getting myself initiated by any so called Gurus. I had no faith in the Gurus and doubted their motives. Shri Guruji then told me to get first initiated by any Guru of my choice and after that he would give me a little taste of the bliss of Samadhi.

During the following month I used to go to him off and on as opportunity presented itself. At each occasion he used to ask me if I had got initiation. I had not.

At last I decided to seek initiation from Guruji himself and requested him to kindly initiate me. He agreed and gave me diksha and bestowed upon me the bliss of Samadhi. It was an experience beyond words. The joy I experienced was such as I could never have even imagined possible in this earthy life and in this human body. I am powerless to explain it. I was so overwhelmed by happiness that I burst out into weeping and fell

on his feet. I could not and would not leave my hold on his feet which for me had become now very sacred. He consoled me saying that he had given me all that he had, and that I should not worry at all. He instructed me in a yogic meditational path and advised me to practice requlary.

In our subsequent meeting he explained to me in detail various intricate practice of yoga. He also used to explain to me books like Amritanubhava, Eknathi Bhagavat and so on. His elucidations were so refreshing and deep that I used to take notes.

Before giving diksha he asked me if I had been practicing any japa or anything like that. I was doing Ajapa- Japa, I told him. He instructed me to add "OM" at the end of the Ajapa- Japa Mantra and meditate for 20 minutes sitting in the particular asana. At the time of initiation he made sits in that posture. He touched me with his hand. Within seconds I felf steady and set in the Ajna chakra. My breathing stopped. It was then that I was given the taste of the blisse of Samadhi, described above. I might have remained some 15-20 minutes in this state. Guruji then said," Come down." When I regained my normal composure Guruji told me to regularly practice mediation in the way he had explained. I had to do my best to reach the goal which he had very kindly shown me.

This was my experience at the time of initiation. Since that day whenever I sat for meditation I began to have an ant-creeping sensation, beginning from the sole of my legs and going upwards and spreading throughout the body and finally reaching my head. I have been getting the light which has been increasing in intensity and spreading all around and I experience in my thought. I have had several

different and wonderful experiences, thanks to Guruji. All of them I am unable to narrate here.

3.

Janaki Prasad Mishra

Near PaniTanki, Burhar Road, Shasdol. M. P.

I met respected Guruji for the first time in 1971. I experienced on this occasion an unterrestrial peace and joy pervading my whole being. A year passed when I approached Guruji with the request to initiate me.

At the time of initiation I found myself enriched by a beautiful divine light which over these years has been growing in intensity and in circumference. I have also been experiencing an undescribable bliss.

All my wordly worries have disappeared. Problems that arise from time to time resolve by themselves. Physical ailments monetary gains or losses do not disturb my inner peace and calmness. Thanks to Shri Guruji's blessings I enjoy an ininterrupted joy.

I have had a number of remarkable experiences since my initiation, some of which are as below:

1. *On the 26th of November, 1974 I sat as usual for my meditation in padmasana posture. A crocodile like creature with its mouth fully open appeared before me. A few seconds later I saw a hooded serpant climbing up from my back. It reached the back part of the head behind the brain and halted there for a while. Then my legs which were locked in padasmasana got forcibly unlocked and were thrown forward as if some one violently*

pulled them. I experienced a sensation as if I were dying. Immediately I remembered Revered Guruji and then and ther I found myself immersed in heavenly bliss and joy.

2. *A couple of days afterwards I saw a ball of light inside which appeared a beautiful Goddess.*
3. *On another occasion I saw, while in meditation, Lord Shiva surrounded by a circle of scintillating light and the I saw Lord Shiva Parvati and Ganesh.*
4. *Yet on another time I saw Lord Shri Ram. Divine light radiated all around him. Then there appeared the sacred "OM" admist the divine flame and there were various triangles too.*
5. *The experiences of the realization of the self followed in due time.*
6. *One day I heared a voice. It seemed to originate from within myself. This voice commanded me to ask a boon. I could not think of anything worthwhile to ask except my Gurudev's blessings. So I said only "Sad-Gurudeo".*
7. *On june 17, 1976 I received another great favour from my Guruji. In meditation on this day, respected Guruji appeared before me and bestowed upon me his abundant blessings.*

Before I received diksha from Shri Guruji I used to have the routine worship, japa, Gayatri and so on. These practices had nothing to do with the yogic practices of self-realization. The path to self realization has been made easily for me by revered Guruji. Yoga means, according to the Shastras identity of realization. I used to

think that was an intellectual achievement. The words "Adhyatma"- a combination of 'Adhi+atman, meant to me the understanding of the self through the exercise of the reasoning faculties till one reached a stage beyond the reasoning power and intuition took over. This stage is described as turya which is difficult to describe. It is to be experienced or realize. Those who have passed through this state can easily appreciate it.

The yoga of the spiritual path becomes easier to traverse for those who surrender themselves to a Sat-Guru. As for me whatever I have attained is all due to my Gurudeo's mercy. He has kindly pulled me up to a stage where he considers me one with himself. My gains – material, mental and spiritual I owe him. He is my all, father, mother, brother, friend, philosopher, guide and everything.

4.

Vijay Shankar Dube*

Pensioner, Mohan Nagar, Durg. C. G.

It was in 1969, in the month of December to be precise, that I came into contact with Shri Guruji. I had retired from service and to employ my free time gainfully I had opened a shop in Durg.

Some of my friend and acquaintance used to come to my shop in the evening whenever they were free. We used to gossip and chit chat. At some occasion the gossip would be followed by serious discussion on religion and philosophy. One day our discussion focused on one of the verses in the eleventh chapter of Shrimad Bhagwad Gita. Mr. A.P. Vyas, treasury officer was giving out his interpretation of the verse. At this

time Shri Guruji happened to come to the shop. He wanted to purchase some biscuits for his grand children. As soon as he was given the biscuits he paid and left the shop. He came again next evening for some biscuits and my friends were holding a discussion on philosophical point. Giving biscuits to children daily was not a healthy affair, I told him. He replied that he knew it but children were after all children and had to be kept in good humour and cajoled.

Shri Guruji was no stranger to many of us. He was well known because of his Sangeet Mahavidyalaya and also because his son Ashok Tiwari was a famous local tailor master. As he seemed to be interested to hear the discussion that was going on I requested him to be seated. He sat down and silently listened for some time and left. He did not make any comment nor did he take part in the discussion.

A few days later he happened to come to the shop in the morning I was alone in the shop. He sat down on my request and enquired about Mr. Vyas. I told him all I knew of Mr. Vyas. He promised me that he would come again in the evening and left.

In the evening of that they again my friends as usual assembled in my shop and a verse from Ram Charit Manash were taken up for discussion. Mr. Vyas was again prominent in expressing in his views. Shri Guruji came as he had promised. I requested him to give us the benefit of his views on the verse under discussion. Thereupon he began to speak on the verse and he explained it by liberally quoting from the Epics, Bhagwad Gita and the Shastras. He also explained to us what the ancient Rishis, Acharyas and Commentators had to say on it. We sat listening attentively. We were very much impressed by the wealth and

depth of his knowledge. We were equally surprised too. We had known him previously as a music teacher but not as a Gyani. From this day on we began to look upon him as a different personality then we had known hitherto and used to long for his company. We felt certain that he could if he wanted enlighten us on many a philoshpical riddle.

As for myself a deep regard and reverence for him took roots in me and began to grow with the passage of time I began to approach him for the interpretation of Shrimad Bhagwat Geeta and he kindly led me into a deeper understanding not only of the Geeta but also of the Upanishads the Adhayatma Ramayan and the other sacred lores. He also opened to me door of Homeyopethy and Astrology. As we veered round the discussion on Patanjali Yoga Predeepika, Shri Guruji alucidated his experience and adviced me to try to imbibe and experience the truth enshrined in the sutras of the Pradeepika. With the passage of time our mutual affection grew deeper and Shri Guruji began to look upon me as a younger brother needing his affectionate guidance.

An interest had developed in me quite early in my life to lead a philosophic life. I had been practicing some kind of Yoga postures such as the Mudras, the Tratak and so on. I could not practice these for long periods of time because I was a heart patient. I had also been doing daily practices of Sandhya, Pranayama and Bhadrasana etc. But these practices had given no powers so to say.

But being guided by Respected Guruji I began my practice with increased interest. He gave me a technique of Tratak as practice began to produce results. A sensation like that one might feel if a multitude of ants creep on one's body started in my backbone. A mixture of different

colours began to appear in between my eye-brows. Some days later a bright light appeared and I began to feel that I was sitting suspended in the air. I began to feel special heat in the body. My fingers and toe-nails became hard. The triangle of Trikasthi , the petals of Manipur and Swadisthana Chakras began to flash before my eyes, through for a short while. One day I saw all internal organs functioning, heart-beat and lung function etc.etc. As if were watching an X-Ray screening. As the hot sensation began Shri Guruji asked me to suspend my Sadhana till the end of the season.

All the above experiences I had between August 1971 and March 1972.

Though not formally initiated by him I hold Shri Guruji as my Gurudeo, guide and preceptor.

Before I met him I was readng all the scriptures and doing religious exercise in my own way. I had been practicing Tratak, as stated earlier concentrating on the Agya Chakra for 10-15 minutes daily. Except for seeing some colours I had made no progresss. I also tried to evoke Shakti in the fingers but nothing came out of it.

Real experiences I had only when I began my Sadhana under the kind guidance of Shri Guruji. These days I often get vision and premonitions of tragic events like rail or motor car accidents, contents of incoming letters or arrival of guests etc. I get up before they become an accomplished fact. Since I met Guruji all my doubts have cleared. He satisfies whatever curiosity remains.

I am a heart patient. Three times I had a heart attack and each time my dear ones had lost all hopes of my recovery. I survived these attacks,

thanks to Guruji's kindness and blessings. He had also helped me to develop a will power of my own.

I have no worldly worries and problems that arise solve by themselves without any efforts from my side.

On January 15, 1976, I had a memorable experience. Guruji appeared to me in a dream and told me the contents of a letter which he had written to me from Shahdol. This letter was still in transit. For a minute or so I lost all consciousness and it returned as I touched inadvertently the wall at my back. Then I saw an elephant with many trunks standing in my throat. It disappeared after some moments. An ant creeping sensation began all over my back especially the backbone became very sensitive. This sensation lasted for nearly an hour. I felt restlessness for a while. I had some difficulty in moving. With the support of the wall I stood up. After a few minutes I lay on my bed in Shavasana posture. I had no appetite for the whole day. At night I took some chapattis and thereafter had a very sound sleep. Such a nice sleep I rarely had.

The next day i.e.the 16th of January I was in an internally intoxicated state. I began to see again the functioning of all my internal organs.

Since this early day of October 1977 I have been unable to concentrate for long period of time. Whatever I remember Shri Guruji I began to experience that ant creeping sensation all over the body. Sometimes I see Hanumanji and some other times I see some Saints. I am unable to attend to various routine works. Reading a book is out of question because a sentence or two are enough to lead into an ecstatic state. In case of any spiritual difficulty I remember Shri Guruji and immediately my difficulty gets solved. Prayer, I have found, is the most powerful

weapon to solve all difficulties. I do experience a sort of heaviness in the head, tension in the nerves and I also see the dazzling bright light. I do not know when I shall make further progress in my spiritual piligrimage.

5.

Gajanan wadyalkar

Kumbharpara, Durg. C.G.

In the 1960's Shri Guruji, then properly known as Tiwariji was runnig a music school at M.G. high school Drug. My interest in music made me join his school so that I could systematically learn it. In the school we had been given not only music lesson but we also had occasion to be introduced into the yogic disciplines. My interest in yoga was aroused in curious way.

There were seven of us in that music class then. As is usual with the students we used to indulge in petty gossip. We used to light heartedly make comments and cut jokes at expense of our Guruji behind his back when he used to be away for his evening meals. But in variably when he returned to the class after his meals he used to give us answer to the criticisms, doubt and comment we had made in his absence. This happened every time we made comment on him. We were wonder struck at his power of omniscience and of his yogic attainments. Thus we too were attracted towards the yogic discipline. We approached him with the request to initiate us also into the yogic path. He acceded to our request and promised initiation on the Ramnavami Navaratri.

We were advised to observe fast on the Ramnavmi. I observed this day as religiously as is done in orthodox Hindu families and went to Shri

Guruji in the evening. He then blessed me with Diksha and gave me detailed instructions regarding the method of sadhna I was to follow. In the initial period the duration of meditation varied from 15 to 30 minutes. But as I began regular meditation I found that my legs and feet became numb after a short while in meditation. It took sometime for the legs to be functional. Therefore, I decided to devote the night time for my sadhna lest day time routine work should suffer. Even during day time whenever I was free and alone I used to sit for meditation. I used to work in the family business for hours during the day and also at night but felt no fatigue because I used my free moments for meditation whenever possible. My work never suffered.

One day, however my brother saw me seated in meditation and he reproached me stating that I was ignoring the work assigned to me. He said this in the presence of customers and I felt insulted. I retorted that I was doing my duty well and he should not bother about what I did at night because the night time was my own. This infuriated him further and he asked me to look for some other place to live in.

This was quite a bad and unexpected development. This was the time when I was making some progress in my sadhna. I used to see wonderful and different colours. These colours used to enchant me. Whether in meditation or on duty I was surrounded by beautiful and splenderous colours and I used to be so much enthralled by these that I could hardly talk to the customers who came to our shop at such times.

One day I came home for my lunch at around 11 a.m. I began to smell the fragrance of Kasturi in house. I asked from where we got so much nice Kasturi. My people told me that there was no Kasturi at home and

they thought I was getting crazy. I kept mum; all the while I was getting fragrance of various kinds.

On one occasion I heard Lord Shri Krishna playing on his flute. He used to invite me to play with him. I used to hear sounds of various types like the ringing of bells, sounds of musical instruments like Tabla etc. I could see the aura around many people. I saw Saints like Tukaram, Sai Baba of Shirdi, Tajuddin Baba, Ramdas, Ramkrishna and Vivekananda. Invariably Shri Guruji used to be in the midst. I used to experience a manifold increase in my energy. I used to get premonitions of likely visitors and the purpose of visit etc. This raised my social position and prestige. These were the manifestations of certain 'Siddhis' which one must guard against.

One day I was lying on my bed around 11 a.m... A queer sound originated at the back of neck and swept upto the Medula. I became breathless and lay on the bed for about half-an-hour. When I got up my throat had became dry, my body was very hot and I vomited blood. I became very nervous. Immediately I ran to Guruji's place and explained to him my experience. He patted me on the back and asked me to go home and have a glass of sandal syrup. I returned home and did as I was told. I became alright. Thereafter whenever I had such experience I used to take a glass of sandal syrup.

I got married in 1968. I have two sons now. My first child is a daughter died when she was two year old. When my first son – now five years old, was about to be born just an hour before his birth my wife saw Shri Hanumanji. She was also initiated by Guruji. She gets vision of Vitthal

and Rukmini, Shri Ramchandraji and Sitaji. In times of difficulty my wife has only to light a lamp and an agarbatti, the difficulty gets solved.

Nowdays I do not sit for meditation. I have seen the beauty of my ownself. I have also seen the separation of my soul from the body i.e. my own death. I saw also my body being burnt on the funeral fire. Now I feel like renouncing everything.

As the questionares reached me I saw respected Guruji in a vision at night. He asked me to send the reply soon which I am doing here.

I have many more varigated experiences but for the time being this much is enough.

6.

Chitranath Mishra

Tamerpara, Durg. C.G.

My father was fond of music and when Shri Guruji opened his music school in Drug my father was naturally drawn to him. It was through my father that I came into contact with Guruji in the year 1960.

I was at that time suffering from an illness which was then supposed to be incurable. I had lost interest in life and was feeling a lot of frustration.

In one of my first meetings with him he suggested that I join his music school and learn music which I did. Since then I have been under his guidance not only in music but in spiritual fields as well.

As days passed on the music school Shri Guruji's magnetic personality drew me closer to him. My pessimistic outlook on life, caused mainly due to my illness, began to change. I began to have a positive outlook on life and a desire to achieve something Nobel in this life beganto grows. In the meanwhile I was getting impressed by his spiritual life and achievements. So one day I requested Shri Guruji to initiate me too into the yogic and spiritual discipline. I was given diksha on Vijya Dashmi day.

Eversince my initation I have been practicing yogic meditation in the way Shri Guruji instructed me. I have become more interested in yoga techniques and literetaure both ancient and modern. I have begun to have an intuitive understanding of the hidden secrets, and the knotty problems that I come across in my readings get themselves solved without any special efforts on my side. A quicker understanding has also developed. Whenever I am faced with difficult problems or questions I get answer from within and also I am given the assurance that the problems will solve sooner or later.

I have been having a feeling of mental alertness even when asleep. I feel that my consciousness is awake and alert.

One day when I was in meditation I had a sensation that began at the anal area. It was light electric current. It travelled up fast thorugh inside the spinal column and reached the medulla. Immediately there was circular flash of light and a feeling arose in me that I was not physical body but somebody and something outside it. I could not move my body. My limbs were allout of my control. I had no consciousness of time also. I had no awareness of the physical world around me. When

the body regained the sensation I felt quite refreshed and happy. This experience was a real revelation to me and I had never imagined before of such blissful moments.

Often afterwards even when I have been busy with work I have experienced great bliss within me which pervaded my whole being.

The Bhagwat Geeta speaks of the bright and the dark periods caused by the moon. The significance of this can be best realized throught practice of the yogic discipline. Why and how it happens I do not know.

I am not any more distressed by the worldly problems and difficulties. I feel a spiritual wellbeing. Difficulties do come but they do not disturb me. They get solved in course of time.

Before I came into contact with Guruji, I was very much frustrated and my condition was hopeless. I used to waste my time in self-pity and misery. I had nobody to turn to for consolation. All this has changed now

7.

Guru Prasad Pandey

Teacher, Vill. Baraun, Rewa. M.P.

Mr. Har Narayan Dubey head master was instrumental in introducing me to Respected Guruji. On 22nd of November 1974 Mr Dubey told me that Guruji had come to Baraun and was staying with him. I was interested to meet him but I did not got to him on that day.

*That night I saw a dream in which I saw Dubey ji performing some pujas. Guruji was also there. He saw me and moved to words me. Suddenly he disappeared and I saw serpant of golden colour. It emerged from the Yanjna Kunda and come to my side. The serpant then assumed a human form whispered something into my ear and disappeared. The next day I went to Mr. Dubey house to have a darshan of G**uruji. When I saw him I was very much serpriesed. He was a same person who I h**ad seen in my dream. I realted to him the dream I had the previous night.*

I had nothing but contempt for all sorts Godmen and Gurus prior to my meeting this Guruji. It's well known that we have so many so called Holymen who parade and publicise their spiritual attainments and deceive the gullible. I certainly had a religious bend or mind and wanted to be initiated but not at the hand of anybody but by a real master. Whene I met Respected Guruji I felt that my mind was at peacewith it self. I feit convinced that I was really a man of high spiritual attainments and I experienced an inner urge to seek diksha from him then and there.

I requested him for initiation. He kindly consented and blessed me with diksha on 2nd of December 1974. At the time of initiation I experienced an unearthly peace and contentment and a sense of complete surrender to this divine master. He gave me a particular technique of meditation for my daily practice.

Three days later while I was in meditation I experienced a sensation like that of ants walking.This sensation began at the lower part of my leg and slowly moved upwards. On the seventh day of my initiation I was lying on my bed at night. I had closed my eyes and was meditating in that posture.I saw a circle of golden light inside which was "Aum".

Suddenly there was an explosion in my waist. My tongue was forced out. I saw the shadow of a figure standing beside me. I was fully conscious of what was happening but I could not pull back my tongue into the mouth.My muscles seemed to have lost the ability to work.It was a long time before I could bring the tongue into the normal position. In the morning I experienced weightlessness in my body. It was as if my body had become as light as to float in the air. During the day I,of course, did my normal routine work but my mind was in it's own world of tranquility and bliss. I felt that my soul was in communion with Supreme Being. I began to experience from that day a special sense of freedom,devoid of attachment or hatred for anything or for anybody.I have been ever since almost in that same state of mind.

I saw Lord Shri Krishna while I was in meditation.

I cannot claim that passions like anger have left me. But there is this difference that they don't hold me to ransom. Whenever things happen against my liking express my views and thereafter my mind returns to the state of tranquility as if nothing ever happened.

Whenever I am in meditation divine light appears before me.Since July,1975 I have been experiencing a sensation as if eyes,ears and nose are being pulled inwards.At the base of the tongue I experience the taste of some liquid.I do not know where it comes from.Whenever I think of it I get the taste as if some special drink is dropped into my throat drop by drop.It has become very difficult for me to read Gita or any other religious books because I get lost in them.The difficulties that occur in my life get automatically solved as soon as I pray to respected Guruji. As soon as I think of him I get lost to myself.

In May, 1975 my father ill and bed ridden. I heard the words of respected Guruji admonishing me to serve him to the best of my ability.I receive such messages from Guruji from time to time.

A man was enemical towards me for a long time. But one day he began to show friendliness and since that day he has come closer to me as a friend.

On several occasions while riding on my bicycle, my bicycle has passed over –boulders, bricks, sand etc. without overturning. Many times the cycle has stood on the road motionless, my feet on the paddles and the cycle neither moving nor falling.I used to be quite unaware of what was happening. The people around used to bring such incidents to my consciousness.

I have experienced several times that my body was lying like a corpse and I was standing a little away from the body and looking at it. I used to feel that it was not mine, neither was I that. It looked so ugly and dirty that my soul could never think of going back into it. But whether I liked or not whenever some sound or other disturbance arose in the vicinity I used to feel somebody pushing me and compelling me to get into the body.

One day respected Guruji showed me the aftermath of death. The soul sees all those to whom it is attached.The soul leaves the body at death with those attachments and desires and gets reborn in such environment which is conducive to the fulfillment of its desires.

It would be a long story if I narrate my entire experiences.I see the beauty of God's creations and I am happy.

8.

Ashok kumar Pandey

S/O Guru Prasad pandey Vill. Baraun, Rewa. M.P.

I come into contact with Guruji through my father. He used to talk about Guruji at home. 2nd of December 1974 he received Diksha from guruji and on that day I accompanied him to Gurujis place of stay. I was carrying with me then a boquet and a flower garland. Some days later all of us in the family got initiated. Thus the family atmosphere was very good for meditation.

In July, 1975 Guruji again came to Shahaadol. I used to go to him everyday. I too used to sit for meditation when my father sat for it.

At the time of the initiation I did not have any special experience. But afterwards I had several.

Before July, 1975 I used to experience a kind of shiver in my body while in meditation and I also used to have the feeling that my hairs stood on end in my head.

On July 18, 1975 I had a remarkable experience. Respected Guruji was at Shahadol then. While I was meditating I saw a dark cave in front of my eyes. I entered into it. Some distance ahead there was a light-quite big and circular in shape. Guruji appeared in this light. At the sight of Guruji I opened my eyes. There was a shivering sensation all over my body. I found I could not get up and move about. My body had lost its power of motion. I lay for the whole night thus.

While in meditation I see Guruji quite often and talk with him. I get the shivering sensation and I can't sit for long time.

Another day, while in meditation, I saw an idol. A few seconds later the Goddesses Durga, Saraswati and Mahalaxmi appeared and stood before the idol. I prostrated before them paying them my deep respected. I conversed with them. I heard Durga telling me, "My son, don't fear nothing evil will happen to you." After this I found myself seated on the lion's back with Goddess Durga. I was taken to her abode where I was given something to eat. Then I was led to a battle field where demons were fighting among themselves. The Goddess Durga again assured me saying don't be afraid, my son. Thereafter I was taken to a place where there were large numbers of elephants with huge trunks. I requested the Goddess to take me back to my place. I expressed some of my wishes to Goddess Saraswati. Soon the scence ended I saw myself at the feet of Guruji. The Goddess stood around him. The vision ended thus.

On another occasion I saw a person with many heads; each head quite different from the other.

In everyday life I do not find myself in anyway different from others around me.My memory par has increased.

My mother also had taken diksha along with us. She often sees Guruji whenever she thinks of him and he has been her solace in the midst of family cares and worries.

9.

<u>Dr. Girish Pandey</u>

Ass. Surgeon .Bilaspur C.G.

About 12 years ago when I was a student at the medical college, Raipur, I often used to visit one of my elder sisters who was married and lived at Durg. My younger sister was also living there and was doing her graduation in music. She told me about her music teacher whom she used to call Guruji.

I met this Guruji one day and I was very much impressed by him. I was given the impression that he was more than a music teacher. Though I knew very little about the subject he was talking about his way of presentation of the subject was extraordinary. He discoursed on the 'Kundalini' power for hours. Then again we met twice or thrice. It became curious about the Kundalini yoga and wanted to learn and practice under his guidance but he told me to wait till my graduation.

I did my graduation and joined Government service at Bilaspur. Guruji used to visit Bilaspur occasionally and stay at his friends place. Every time he was at Bilaspur he used to send for me. In 1974 during one of his visits to Bilaspur he stayed with one of his disciples whose house was situated just in front of my home across the road.

In the meanwhile since my meeting with guruji at Durg I had become quite inquisitive about the khndalini yoga and had begun to collect and read literature on the subject. I had also started practicing meditation on my own. I had some pleasant and strange experiences in course of my meditations. But they were very tiring. I wanted to be initiated into the kundalini yoga and requested Guruji to kindly initiate me into this path. He consented.

One fine morning while in meditation I heard Guruji's voice Girish,, aa jao. Overwhelmed by joy I ran across the road to Guruji's place and told me to come on the following thurshday. On next thurshday he initiated me. This day I began a new journey on a new path that Guruji opened to me. When I came out of his room after initiation I felt as if I was drunk. I did my routine duties in that state. For four or five days thereafter, I remained in that tranquil and trance state though I performed my duties perfectly normally. It was the state of ecstacy. I got the feeling of detachment from the world and I have often experienced bouts of joy rushing out of the bottom of my heart which made me laugh without an apparent cause.

Meanwhile I continued with my meditation and met Guruji quite regularly. He advised me not to meditate for more than 20 minutes at a time but to get more pleasure and ecstay. I used to meditate whenever I got the time at a place where nobody was around. The experiences started from the very day of initiation. I felt some soothing while light moving about in the brain and mountains of snow melting as if something was making the snow melt. The perception was going deeper into those melting White Mountains.

I used to meditate lying down in what they call "Shavasana". A heavy pressure on the anterior fontanelle used to make me uneasy all the time except when asleep. I used to feel as if something wanted to perforate my scalp and come out of that area and a fine sound wandered in the brain. Both these feelings got magnified when I used to be in meditation or whenever I was not busy with anything.

In my regular meditations I used to get some other experiences as well, which I used to narrate to Revered Guruji.

Late one night when I was meditating a transparent luminating globe suddenly appeared and entered in the area of the anterior fontanelle. For some time I observed this ball with curiosity. I felt vacuumness or voidness in that part of the brain.As time passed a feeling of uneasiness crept into me and I got up from bed where I was lying and meditating and rubbed that part of the head with my palms.When I did this the globe disappeared making me feel easy. I slept well for the rest of the night .Next morning I narrated this experience to Guruji. He asked me if I had any sensation through the spine.I had none, I told him, except a vigorous throbbing sensation at the place below the testicles and the lower part of the vertebra and around it. On that very day afternoon when I was relaxing on my cot I began to have sensation like air bubbles originating at the root of the vertebral column which began to move up through the spine.This sensation was quite predominant at places like the tip of the coccyx, at the junction of sacrum and coccyx,between lumbar and dorsal junction of the corresponding area back to the navel at the area of the third and fourth dorsal spine and then vaguely in midway of cervical spine and at the level of the occiput the sensation of the air bubbles ended. In the evening I told Guruji about this new experience and he said,"Alright, go ahead".

Then Guruji left for Nagpur.While going he instructed me to go slow.I continued my sadhna with the same zeal and enthusiasm. The piercing pressure below the anterior fontanelle began to increase day by day.From time to time the pressure began to shift the place laterally

(side to side) and to the posterior occipital region. I meditated for hours together with the feeling of this pressure inside my brain sometimes comfortably and with ease. On a moon-less dark night while I was meditating, the pressure grew very uncomfortable so much so that I felt as if the central part of my scalp would be thrown out of its place due to the thrusting pressure inside. Let it burst, I thought and continued with my meditation.After a few minutes there was an explosion at the central part of the brain. A silvery bright light made my eyes to be more tightly closed though they were already closed.The pressure at that time was on the left lateral part of the anterior fontanelle –the area which represents the motor activity of the body and then it shifted to the central part. With this I felt my whole body –lower and upper extremities with face as if it is being screwed and I felt that I was going deeper and deeper with that light and there was the gradual loss of sense too. I woke up the next morning with a feeling of freshness like of which I never experienced before. It was as if I had taken a new birth. After this it became a play for me to lay down my body for meditation and concentrate on the buzzing sound which would then go up to the anterior fontanelle and then I would easily loose my consciousness and would become 'nil'. After sometime when I regained consciousness the first thing to draw my attention would be the buzzing sound which would then come down to the place of origin and rest there.

Another day when I was meditating in the forenoon I saw a flower speedily coming from the front and it disappeared in the upper part of the brain. It happened very quickly yet I could note that it was of bright golden colour and was like a sunflower. There were numerous petals in

that flower. The petals were big and few at the periphery but small and compact at the center.

The period of 'Nilness' as Guruji called it increased with the passage of time.When Guruji came to Bilaspur I narrated to him all the experiences I had in his absence .He told me then that I should also from then onwards initiate and guide aspiring persons in this Yogic path.

As time passed I read the classics on Yoga and continued with my meditation with the same regularity and earnestness.A strange phenomenon I used to observe at that time was that the clouds of doubts which used to arise in my mind got cleared off while listening to discussions on those topics of yoga or I used to get solutions to those doubts in some books. Slowly yet steadily my ideas about this world changed and there was a change in my personality and bearing too.

A year after my initiation I went to Pachmarhi-the summer capital of Madhya Pradesh with some of my friends. There my friend Dr. P.Yadu and I stayed in the same room.Next morning I started my meditation as usual. Dr. Yadu watched me with certain amount of curiosity. When I opened my eyes after meditation he asked me, how I meditated and how did I feel after the meditation. He told me that he was also interested in yoga and was doing a number of yogic exercises daily. He had attended some of the meditation classes conducted by different yogis but had never felt anything which could be counted as memorable experiences."If you really want to experience, sit down now before me in a particular posture and relax yourself as much as you can" I told him. He wanted to have some experience and sat down in the posture I showed him."Now close your eyes and feel what is going on inside

you,"I instructed him. He followed my instructions. I sat and observed him. After a few minutes he opened his eyes, rushed towards the door, opened it and went out hurriedly.He came back after a few minutes and told me that he had heard the sound of ringing bells in his ears and wanted to confirm whether the bell was rung by somebody outside or the sound was from within himself. I told him that the sound was from within. That day and the next he continued to feel great joy and lightness of the body as if he was walking on soft cotton wool.

From Pachmarhi we came to Bhopal.The next day while he was meditating in my room my left foot developed a sensation as if it was floating on the water.This sensation spread to the whole body.For sometime I took pleasure in this floating sensation.Then suddenly I saw with my closed eye a golden crown (hood) offer serpant very slowly emerging from behind the sacrum bone which part appeared to be very dark.With a furious speed it then went up and disappeared behind the occiput (back of the skull) leaving a hissing sound "Z Z urr-Zutt". I became stunned and shocked as if a high power electric current had struck me .After sometime I returned to my senses.After this experience I usually saw my body turning into dim golden light as if I was dipped in the ocean of light.

In the year 1976 or 77,I don't remember exactly,I went to South India along with a friend ,Dr. Mahapatra who is a private practitioner at Jashpurnagar. We reached Pondicherry and took shelter in one of the cottages meant for the visitors.I was out in the town one morning when one of our neighbours, a youth of about 19-20 years of age came to our room. He was a French Jew. While talking to my friend he told him that

he was suffering from the influence of some evil spirit due to which he was not able to sleep for the past three months,the result of which was that he had by now become half –mad. He had been treated for this in France both by qualified physicians and by quacks. But their treatment had no effect on him. Somebody had suggested to him to go to India which was well known for its spirit doctors and Yogis. So he had come to India. He had been to His Holiness Shri Shankaracharya of Kamakothi who had instructed him to go to Pondicherry and wait there for a month and then he would get the re medy.The month was nearly to end .He used to visit the ashram and pray there but in vain. Seeing his pathetic condition my friend Dr. Mahapatra told him to seek my advice. In the evening the French boy came to me and narrated his story. I could guess that the symptoms and signs he had developed were not usual.It was a sort of wrongly aroused kundalini which was making him suffer. I questioned him a little more and he came out with a history of his unusual way of life. I assured him of cure and asked him to sit infront of me in a particular posture and be quiet. I remembered my Sat-Guru and sat behind the boy. After about twenty minutes I asked him to open his eyes and asked him how he was feeling. He felt tranquility and his body became very much light within those twenty minutes. "Now go to sleep and remember His Holiness before sleep. You will be alright from now on." I told him.

Next morning at around 7 O'Clock when I came out of my room I saw the boy at my door. There was the expression of surprise and contentedness on his face and gratefulness in his eyes. He told me that he had slept quite soundly after 90 days of sleepless nights. He was fresh and happy and deeply greateful. I told him to return to his country

to his parents and continue with the type of meditation he was taught the previous evening.

Now under the direction of my Sat-Guru I am guiding many Sadhakas who are "self"seekers and by the grace of Revered Guruji they are being blessed with unusual eternal spiritual experiences. I only advised them to cultivate and observe three qualities viz.'Regularity in meditation, Patience and Faith in the Sat-Guru.'

10.

Dr. (Mrs.) Sudha Pandey

Ass. Surgeon. Jarhabhata, Bilaspur. C. G.

It was on 2nd of April, 1975 that I met Respected Guruji. On this day he happened to visit my place along with one of his disciples. I had already heard about him but till that day I had no opportunity of meeting with him.

I belong to a family which is deeply involved in spiritual work following a particular cult. With this family background I was already interested in spiritualism.

On meeting Shri Guruji at the first time itself I wanted to be initiated by him he told me to come to him for initiation on the following day which happened to be Thursday.

Thus on the 3rd of April, 1975 I was duly initiated by Respected Guruji. During the initiation I saw a bright twinkling light in between my eye-

brows. My eyes heavy with the feeling of drunkenness and there was no desire to open the eyes. On that very evening during my meditation which I did lying on ' shavasana' a feeling of numbness began from the sole of the foot which soon rose up to the lower part of my vertebral column and I felt as if both the limbs had become paralysed. Simultaneously I saw moon light vaguely in the brains.

On the 4th of April I was meditating in the evening I had the same sensation of numberness. This time it began to spread from the lowest part of the spine and then began to jump upto the place in the spinal column corresponding to the back of the neck. For the next two days consecutively I experienced the same jumping sensation moving up and down through the spinal chord. On 5th day I felt a purring sensation in the region of the heart and also experienced twisting of the muscles of both the hands. It was a pleasant sensation. The vision of the moonlight also continued.

The next day during my meditation the muscles of the neck and the lower jaw became tight and a penetrating heaviness filled in the occipital region. For a few days this sensation persisted with the jumping sensation in the spine reaching upto the back of the skull. One day I felt little suffocation. It was as if something was chocking my throat. There was the sound of 'chukk' and a heavy pressure in the anterior Fontan else. I did not know when I lost consciousness. But when I regained consciousness and became aware of the external surroundings. I observe that my lower jaw was hanging down. I used to meditate quite regularly and hours together and I also used to get the result by way of pleasant experiences. Sometimes I used to see sunlight

or half blossomed lotus or moon light between my eyebrows. After such visions I invariably lost consciousness. Simultaneously with such vision the penetrating pressure on the anterior fontanelle increased so much so as if the skull would burst open. It became easy for me to lose consciousness and reach the point of what is called Nilness.

Late one night when I was in meditation a bright golden light which was very much soothing appeared in front of me and then that golden light gradually changed into a golden body and I sat looking at that body. After a few seconds that body disappeared and I became Nil.. When I came back from that NIL state to consciousness I could recollect all the experiemces I had.

Still I continue with my meditation. I get different experiences, I feel light and cheerful after meditation.

11.

Raghunath Damodar Kupatkar

Stenographer, Govt. Engineering College. Bilaspur. C.G.

I came into contact with Shri Guruji in October, 1975 through the good offices of Professor N.G. Deshpande of Government College, Billaspur.

In the first meeting itself I was very much attracted by the fascinating ease and informality of Guruji's words and behavior. I was drawn to him like an iron piece to a magnet. I felt that I was meeting an old intimate friend-a confidant. There was a feeling in me of kinship. I was overwhelmed so much so that I opened up my heart to him. I felt very happy for having told him everything about myself.

On the Deepawali day, three weeks after my first meeting I received initiation from him.

When Guruji acceded to my request for initiation. I felt as if I were floating on an ocean of joy. At the time of initiation I experienced a powerful thrill sweeping over my whole body and I began to feel lightness as if some invisible hands had lifted off my back some invisible burden that I had been carrying all this time. I felt light-hearted and free as never before.

Since the day of the initiation there has been a marked change in my life. The problems and difficulties of every day life do not affect my composure. Mental distractions are gradually lessening. I feel more energetic. I do my work dilligently and I have developed a fondness for observing silence. My words and actions are now preceded more by thinking and reasoning. A balance outlook on house-hold affairs and a sense of satisfaction have developed.

I have been initiated into the Nada yoga and therefore my experiences are related to Nadi (sound). At first I began to hear a humming sound as if some bees were humming in my ears. Some days later I began to hear the sound of ringing bells and beats of cymbals and drums which were followed by the divine "Aum." I heard the sounds of many musical instruments but their sounds vibrated in and echoed with "Aum". Little spots of light of various colours began to appear before my eyes. At time a circular flame of light would appear between the eye-brows.

On the 5th of October, 1976 when I was in meditation my body began to swing slighty. I heard a divine voice. The sheer joy of having heard the voice made me weep like a child. Tears began to flow from my eyes like

streams. This made my people nervous. My clothes all got completely wet. After sometime the tears stopped.

The next day when I was in meditation I began to sweat. My body shivered. I began to hear some sounds; I began to feel as if I was being lifted up from the ground. The next day my body began to sway and move rhythmically. The head began to move in a circle. My body experienced shivering and intermittent electrical shocks.

On the 4th day while in meditation I experienced as if air was emanating from the Mooladhar and filling the whole body which floated like a balloon. Chest expanded considerably. The back and front of the belly seemed to have become one. The chin got stuck up at the base of the neck. There was the combination of "Mool bandh, Uddiyan, Jalandar bunds-all together in Mahaband. All this happened quite automatically.

On the fifth day I found that my body was automatically adopting some asanas which I had never known before. A queer sound filled the body. Trumpets began to sound in the head and the echo spread from Sahastrar to Mooladhar. I felt as if some liquid was running from up and down the spine.

These experiences recur. New ones occur for a spell of two or three days and then newer ones. A throbbing sensation originates at the Mooladhar, grows rapidly and spreads and travel upto the centre of the eye-brows with the accompaniment of the sound of "Aum". And undescribed joy fills my whole being at such occasions. Likes and dislikes disappear and a feeling of benevolence for all comes along. There is nobody who is specially loved or hated. 'All are one and that one is me is the supreme feeling.

I have no complaint of constipation now which I had before. My diet it restricted and passion controlled. A tendency to be left alone grows stronger. I have no attraction towards routine ritual Worship-Bhajans or Kirtans etc. I have given up fasting which for years I had been observing. Whatever food is served to me is taken without any care for the taste or other things. I have become more energetic and cheerful. The ceaseless chanting of "Aum" goes on without any regard to the work, place or time and this does not interfere with the work I might be doing at any given time. The ardent desire in me grows stronger to be merged with the "Aum".

With the blessings of Shri Guruji our domestic life goes on smoothly. My wife lends a helping hand in my Sadhana. Difficulties do come but are faced boldly. Monetary problems also get solved. Illnesses also occur in the family but disappear without doing any harm. Wordly responsibilities do not upset our mental balance, thanks to Guruji. Problems occur but so do the solutions.

For nearly 10 years prior to meeting Guruji I was practicing hathyoga. I had acquired mastery over some of the difficult asanas. Pranayam and Gayatri I practiced daily with a view to awaken the Kundalini, I used to conduct yoga classes as well. I had practiced Bhramari pranayam and had derived some joy from it. I had gone after some of the so called Yogis and Yoginis. All these I did resolutely because of my ambition to gain name and fame in yoga and to acquire Siddhis- the so called miraculous power which would enable me to attract and help people and thereby accumulate to myself wealth, comfort and luxury besides fame. Today I need nothing of this kind. All I pray for now is to have the

constant blessings and guidance of Shri Guruji so that I may come to the realization of my 'self'. (Written on 3rd Nov. 1976)

Added later:

Since I had written the above I have had some more experiences as I progressed in my Sadhna. I wish to record them here.

In the course of my sadhna in the morning and evening sessions I began to feel, especially after August, 1977 the release of some kind of juice into my mouth. It was light sweet in taste. Sometimes this release of the liquid used to be quite liberal so as to be a mouthful and I had to swallow it. As soon as I swallowed it there was again the liquid oozing into the mouth. Sometimes it tasted sweet; at other times it was salty or tasteless. There used to be a throbbing sensation at the throat before the release of the liquid into the mouth. I used to feel great happiness. This experience lasted for a week and gradually subsided.

I developed gastric trouble some time after this experience. My head experienced a whirling sensation and the whole bodyached. There was a pricking sensation in the region of the heart. Fortunately Shri Guruji was present at Bilaspur then. I told him of these developments. He advised me to practice Shavasana at the same place where I used to meditate. He gave me a medicine as well. I did as directed with the result that I was soon relieved of all ailments and could take up my Sadhna with a renewed vigour.

While in Shavasana I felt sometimes that my body had become stiff but at the same time I could hear musical melodies echoing from the tips of

the toes which steadily travelled upto my head and then vanished. This was followed by a loss of sensation all over the body.

On September 8, 1977 I sat for my meditation as usual with a prayer to Shri Guruji. I saw my astral body moving in a circle. I saw the whole body was light like a ball of spun cotton and swinging in the air. And then, in a flash, moon appeared in the middle of the eyebrows. Then a sun followed and then the sun and the moon alternated for quite some time. After the meditation I reported these experiences to Shri Guruji who patted me on the back and said that I had attained bliss and this experience meant that the sushumna had found its way up for me to concentrate on the Vigyanamaya Kosh and that this was the Hansa stage.

Needless to say that I was very much gratified and overwhelmed. I felt the assurance that Respected Guruji's blessings are with me for the onward journey.

12.

Narmada Prasad Dwivedi*

Chhatapara, Bilaspur. C.G.

It was through Mr. Laxmi Prasad Mishra of District Treasury, Bilaspur that I came into contact with Guruji.

His personality and what he spoke on our meeting had impressed me deeply. Yet I did not then feel inclined to seek diksha from him. It was one year later that I approached him with my desire to be initiated.

When he touched me at the time of the initiation I experienced a lightning sensation in the anal region (Mooldhar) which rapidly travelled upwards through my backbone and reached upto the back of my neck. It soon assumed the shape of a moving circle radiating all aound multi coloured rays. The light inside the circle began to grow dim and in the hollow centre appeared the image of Respected Guruji.

This experience changed my outlook on routine Pujas and such forms of Worship. I began in to earnest to mediate in the way Guruji instructe me. I began to experience a gradual growth in peace and happiness in and around me. Since then I have never felt the need for going to anybody for spiritual consolation or guidance. I am content and happy with the progress that Guruji has kindly led me to.

In the month of April, 1974 I started an 'Anushthan' choosing Hanuman as the deity for Worship. During this period of anushthan I led a simple and austere life with the result that physical weakness overwhelmed me. One morning when I went out for a wash and fell into a drain. I was in a semi-conscious state then. I remembered Guruji. Immediately I found that my mental faculties had suddenly become quite alert and I saw Respected Guruji standing before me. Throughout the following week he was with me. I was in Bhopal at this time.

The anushthan ended on Chaitra Poornima. Just before dawn I saw a serpant with jaws wide open. Inside appeared Shri Hanumanji. He was carrying Lord Shri Rama and Laxman on his shoulders. In order to

be sure that I was not dreaming I closed my eyes and opened them again. I respected this act several times. What I was seeing was no illusion or dream. It was real. I moved forwards to touch the divine figures but they immediately disappeared. Then I saw Guruji who explained to me what I saw was the view of Kundalini.

I began to experience thereafter heaviness in the head as if there was some heavy pleasant weight over my head pushing the head down. It was terribly painful. I used to feel that my head would split into pieces. There was swelling also. Everything returned to normal when Shri Guruji touched it.

The light that appeared at the time of the initiation continues still: sometimes it appears very dim and at other times very bright.

While in meditation I have been getting visions of various images and incarnations. Once I saw many incidents of my previous life. There was the scene of my marriage. Then there was scene of my death where an old bearded man backoned me. I was about to jump into a tank where many Apsaras were calling me to. Guruji pulled me back.

Another time I saw that I was flying over a river wanting to reach the otherside where I saw a fierce battle was raging. As soon as I reached there Guruji too came to liberate and guide some of the war prisoners. We then returned to where I had started from. When I was conscious of my physical surrounding I found that my body had stiffened and was like dead wood. Shri Guruji was besides me and asked me to get up. I got up and fell at his feet to pay my respected to him.

In 1976 I was posted at Raigarh. Here too I had a queer pain Iin my head but I began to get some sweet taste in my mouth and this gave me a sense of fulfillment. I never felt thirsty. I felt no inclination to do any work. I reported this to guruji who told me that I would not make any further progress till my daughter was married off. Since then I have made no further progess.

Many a time Respected Guruji has helped me out of my difficulties. In 1976 my daughter had an attack of Typhoid. Her temperature shot up and stood steady at 104°. Medicines failed to bring it down. Various high potent Medicines were tried out on her with the result that when her temperature came down it went down as low as 94°. Her body was getting cold. In my helplessness I remembered Revered Guruji who came to Raigarh the same evening. On finding out my daughter is condition he asked me to prepare some coffee and give her. Unfortunately no coffee was available at home. Guruji then said to me to prepare tea. As soon as she was helped to sip the tea her temperature rose to 99°. No need to speak of our joy and relief at this miraculous intervention soon he recovered.

Thereafter one morning I began to have a sensation behind the neck which slowly travelled upwards and reached the brain. On informing Guruji of it the told me that he had stimulated my Kundalini.

Before I was initiated by Guruji I used to practice the usual Pujas and follow the routine rituals. An incident that occurred when I was about 12 years of age comes to my mind. At that time I used to perform Pujas in a Behiari mandir and also used to sleep in a closed room in the mandir. One day I was sleeping in the room at 12 noon. A theft took

place in the temple. The presiding deity of the temple Shri Hanumanji appeard to me and asked me to getup. I ignored, it turned my head downwards and closed my eyes. I thought that it that pose I would not see the image of Shri Hanumanji. But he was there and again asked me to wakeup. I did not. Thereupon I was given a slap on my cheek. Immediately I woke up and ran out. All the stolen articles were surrendered by thief. There was the imprssion of the slap on my cheek still. Thereafter I did not go to the temple because of fear. Perhaps that incident might have helped to bring me into contact with Respected Guruji. Due to Rev. Guruji blessings and kindness I still continue to have vision of various pilgrim centres and of different Gods. For me now Guruji is my all.

13.

Laxmi prasad mishra*

Clerk, District Treasury, Bilaspur C.G.

On a Tuesday afternoon in the month of May, 1970 I met on the road Mr. Krishna Kumar Dwivedi, retired deputy collector, who had taken up law practice as an advocate. Mr. Dwivedi was going to the court. He told me that a certain Shri Tiwariji was staying with him as his guest and wanted me to meet him. I promised to do so on the next day on my return from an outstation tour.

Next evening I returned from my tour. At night when I was lying on my bed I saw a hallowed person with a veena in his hand moving across the sky. Another Mahatma was following him. I took them to be Nara Narayana. I got up wanting to stretch out my hands to stop them. To

my surprise they stopped. I fell prostrate and put I lost all awareness of the world. A few seconds later I heard a call asking me to get up. I looked up to find that they were blessing me. They lifted me up and while I was still looking at them they disappeared.

When the morning broke I found myself deeply affected by the rare experience of the night and felt great joy. On my way to the office around 10 a.m. I went to Mr. Dwivedi house and found Shri Guruji sitting in the verandah and talking to Dwivediji. He was the same person whom I had seen in my dream the previous night.

As soon as I saw him fell on his feet and heard him say enough boys." Those were the same words I had heard in the dream. Mr. Dwivedi introduced me to Guruji. I then narrate to them my experience of the previous night. Mr Dwivedi was quite surprised I noted Guruji's Durg address because I wanted to meet him again.

Next time I met Guruji was on a Sunday in June, 1970 in Durg. For nearly three hours we talked. I told him of my life and he told me about his. At the end he told me that I should devote sometime to meditation to turn the potential in me to my benefit and told me not to worry. I returned to Bilaspur.

At Bilaspur one day I happened to discuss about spiritual matters with a friend Mr. Harsha Chandra Tripathi. He suggested that both of us should go to Baroda and see a Mahatma there on the coming Guru Pournima day. I did not favour that suggestion. On the contrary I invited him to accompany me to Durg and meet Shri Guruji. I told him that this Guruji possessed super human powers in the spiritual realm. Mr. Tripathi agreed to go with me. In July, on the day of the Guru-Pournima

we went to Drug. We reached Guruji's house. Mr.Tripathi expressed to Guruji his anxiety to be liberated from worldy bondages and attractions. Guruji advised him to continue with his routine worship etc. mr. tripathi there upon stated that his routine Pujas etc. were are some make believe for he never had any spiritual experiences and stated that he had come to Guruji to seek real guidance and to get some experience. Guruji then asked him to sit in a particular asan and patted his back. Mr. Tripathi sat thus for sometime. In the meanwhile I went for my bath. When I returned after bath Mr. Tripathi wanted me to the accompany him to the market where we purchased the necessary articles for the Guru Puja.

I do not pretend to know yoga or spirituality. Shri Guruji is always in my mind. At times I get premonitions of events which I speak out while in company. I get laughed at for prophesies but my premonitions prove true.

When I met Guruji first, I was much worried about the whereabouts of my niece. I told the matter to Guruji. He gave me some directions then which I followed and shortly my niece was found.

Once I was returning from Drug after meeting Shri Guruji. In the train I found a beggar. I talked to him and learnt that he was a dhobi by profession. Paralysis had reduced him to begging. He told me that black magic was responsible for bringing him into that pitiable state. I remembered Guruj at once and recollected a remedial ritual he had told me about in such cases. I performed this ritual on the beggar. To the surprise of all the passengers in the train he became all right and got down at Raipur completely cured.

My younger sister had no issue though many years had passed after her marriage. Her hushband was thinking of marrying another woman and he conveyed his desire to Shri Guruji. Thereupon Shri Guruji asked him to wait for one more year. Exactly ten months after this my sister gave birth to a son.

My brother's ten-month old child died. From then on his wife became ill. My mother told Guruji her suffereings. A mere word from Guruji's mouth made my sister-in-law recover fast and she was blessed with a son later.

There are many such instances of a mere word from Shri Guruji's mouth bringing relief, cure and comfort to different persons whom I know. My own experiences are numerous. These have helped my faith in and regard and love for Shri Guruji to grow.

14.

Bhaiyalal Tiwari*

Distt. Education office. Shahdol .M.P.

It was in November, 1974 that I came into Guruji's contact for the first time. This Fisrt meeting itself was quite memorable. I felt that I was in the presence of a Divine personality. A quiver, a special sensation I experienced throughout my body on that day.

In January, 1976 I sought and got diksha from Guruji.

After initation as my practice continued I began to feel a gradual lessening of mental distraction and thoughts I cannot say what intellectual change have occurred; if any.

I am equally unable to explain my experiences in course of my practice.

In February, 1976 I met with a motor accident but escaped without even a slight injury.

My son suffered from attack of Polio and Rickets. Medical treatment did him nogood. Thanks to Guruji's blessings he is well now.

Before coming into contact with Guruji I was following the usual religious rirutals and idol worship. (January 12, 1977.)

15.

Rajendra Saraf*

Wardha. Maharashtra

I was initiated early in 1977. At the time of initiation I experienced s sensation creeping upwards through the centre of my backbone from the pelvic plexus. Later this sensation stabilised in the brain and breathing stopped.

These days I hear some mysterious musical sounds as that of cymbals and sitar.

When my breathing stops while in Meditation I see a bright light with blue spots in it.

I experience some pain on the left side of my brain. Hyperacidity seems to have increased.

When I go to sleep I chant the mantra given to me by Shri Guruji and I feel quite light then.

16.

Vasant Vitthal Takwale

(Written from Nasik Jail) Shrinivas colony. Wardha.Maharashtra

In the wake of the "Internal Emergency" I found myself detained as a political prisoner and lodged in the Nasik jail. I was arrested on 24th November, 1975. One day a close advocate friend of mine knew well about my keen interest in yogic and spiritual disciplines wrote to me telling me of Shri Guruji and of his spiritual attainments and eminence. He wrote that even a touch of this guruji was enough to lead one effortlessly into Smadhi. This information aroused in me a keen desire to meet this Holy man.

It was almost four years now that I had been taking serious interest in yoga. I had been practicing some yogic exercises too but I was not till now lucky to get guidance from a competent master though I had been looking for a Sat-Guru. I had met some masters but they could not satisfy me. I had heard the saying that one would meet one's appointed Gurudev at the destined time. It was beyond me to even imagine that I was fated to meet his Gurudev and seek initiation from him. But the prison bars barred the immediate fulfillment of my long cherished

desire. Yet I would not let the prison bars damphen my enthusiasm. I wrote to my friend to find out if I could get initiation through correspondence. He answered me "yes" and gave his Guruji assurance that he (Shri Guruji) himself will manage to bring about the right moment for initiation. This meant that I had to spend some more time in imprisonment before I could get initiated. This was rather disappointing.

In August, 1976 my daughter fell seriously ill and I was released from prison on Parole on the 5th of August to see my daughter. I came to Wardha from Nasik and lost no time in approaching my friend so that I could meet Shri Guruji early. Unfortunately for me, Shri Guruji was at Amaravati at this time. Here I was caught in a predicament. My daughter was undergoing treatment in the Medical college hospital at Nagpur and Guruji was at Amravati and I was at Wardha. To cap it all the period of my Parole was very short. Were it not for the benevolent and invisible interest Guruji had taken in me coupled with my friend's encouragement I would not have gone to Amaravati on August 8, 1976 and met Guruji. This meeting marked a turning point in my life. I was initiated on this day.

This first meeting with guruji was a memorable one for me. I was overwhelmed with emotion. I had so many questions for which I wanted answers. He spoke to me answering all my questions which I never asked. He removed all doubts from my mind and filled it with peace.

My short Parole ended soon. I was back in the Nasik prison cell. Here I had ample time and solitude for my meditation. A new world of experiences began to open up before me. Formerly I could not sit for

more than 45 minutes for meditation. Now I coulod not sit for two or three hours. Mental distractions lessened and meditation became deeper. Formerly in the early days of my prison life I suffered from sleeplessness but since I began my meditation under Shri Guruji's guidance I began to get sound sleep.

I can't help but recall an incident or two which I had long before I was initiated by Shri Guruji. In 1969, I visited Mysore. I had not taken up any sort of yoga practice in those days. In Mysore I went to have a darshan of Chamundi. I sat before the idol of the Goddess. I was overtaken by emotions that I began to weep like a child. I could not control my tears. Four years ago at Wardha while I was in meditation I had the same experience. The image of the Goddess before me appeared in human form. In the prison too I had a similar experience. I was not yet initiated then.

What is usually called as religious mindedness has never been my strong point. I used to pray to God once in a while to guide me in my next birth. Many of my plans to earn money misfired. Four years prior to meeting Guruji I suffered heavy loss which caused me considerable trouble and made me sit back and take stock of myself. I began to question myself as to whether all my fruitless pursuits after the acquisition of wealth were worthwhile or won't little more attention and devotion to the family deity make me more happy and contented. I felt prayers and devotions to the Goddess would give more meaning to life. This feeling certainly brought some change in my life.

I felt strongly drawn to the Navarna Mantra but had little knowledge about the disciplines necessary. I approached Shri Manohar Harkare- a

yoga guide who too did not know the method and advised me to follow another method of yoga. I did as instructed by him and within a week I developed the feeling that I was doing well. As time passed I began to have more reassurance. I ceased to argue about spiritual matters. Religion or spirituality is for me a matter to be experienced. More than this I don't know, nor am I competent to say more.

7.10.77

Almost nine months have passed since I wrote about my Sadhana from Nasik Jail. After my release from prison I vigorously continued with my political activity for sometime which left me with little time for my Sadhana. At times a strong desire to get some political gains out of active involvement in politics used to overpower me and at the same time there used to be an inner voice that whispered that politics would halt my further spiritual progress. For more than a month my mind has been struggling with the idea whether I should abandon politics or not. An inner urge has been growing to leave politics.And today it is very strong.

When I was released from jail I had no desire to resume my law practice. For a week I could not decide. I felt a kind of detachment from worldly life. I appealed to Shri Guruji for his help and advice. He told me to resume my law practice.

I began to think of restarting my Sadhana.On the day of Guru Pournima I went to Bilaspur where Guruji was staying at that time. Then Guruji wanted me to start my sadhana again but somehow I could not.Days passed. One morning I was standing in front of my house at Wardha. I saw rows after rows of flowers, plants and trees looking at me with

great affection. I experienced great happiness in my heart. As providence would have it Shri Guruji had left Bilaspur for Wardha the same morning. That evening I started my sadhana again which is being now practised quite regularly.

Guruji came to Wardha and stayed here for sometime. I used to go to him every evening and meditate in his immense presence. Now I sit regularl for meditation. If I don't something from inside compels me to sit and meditate. In meditation I lose all consciousness of the outside world.

On the 4th of Octoober I was meditating in front of Guruji. I felt that I was merged with my own self. A strong sensation grew in the medulla .My backbone and medulla became as hot as an iron rod in fire. The lower half of my body lost all sensation and my gullet began to choke. I felt very thirsty but could not utter a word. Through gestures I conveyed the idea to Shri Bhaskar Deshpande who was also seated before Guruji that I wanted some water. He bought a glass of water and helped me drink it because I could not lift my hand. I was fully conscious of powerful sensation in the medulla and in the spine. I felt I was in the medulla and was reluctant to come down when Guruji asked me to get up from the Padmasana posture.I did as directed by Guruji and lay down on a bed and relaxed. I did not like to lie down and therefore I got up after sometime and resumed Padmasana. I remained thus for quite sometime and I did not feel getting up and going home. It was only with the help of my friend Shri Prabhakar Pande that I could sit in a rickshaw and get home. The sensation in medulla and spine persisted. Back home

I took my meals. I was astonished to note that I had taken much more food than the usual quantity.

The next day too I visited Shri Guruji. That day the sensation from the medulla passed to the sahastrar.

My whole outlook on the world affairs changed. I had to exert a lot to perform the worldly cores expected of me and after performing these duties I became one with my 'self'. Various thoughts arise in my mind and soon they disappear. The desire to be free of all thoughts has been growing.

I am fully conscious of every stage of my meditation. I know when I am ascending into the brain and when descending. When engaged in worldly activities I am at lower plexuses but as the work is over there is automatic going up. The feeling of detachment has been growing. The ego is fast vanishing and the source of all energy is making itself felt.

At times I see a spot of light in the centre of my eye brows. At such occasions if I close my eyes the light spot gets magnified. In this state if I recollect or remember any person that person appears before me in that circle of light. When it is "Ida" nadi in motion the figure of the person appears on the left side and when the "Pingla nadi" is in motion the figure appears on the right side. This morning (7.10.77) I saw a red flame surrounded by blue green light. Certainly these are not mental illusions which a novice may experience at the initial stages of his sadhana

October 7,1977.

17.

Kamlakar Pandey*

Singhpur Road, Shahdol. M.P.

It was pure curiosity to see Shri Laxamanrao Deshpande's Gurudeo that brought me to him. It was in February, 1976.

I had always associated a feling of spiritual well being and peace with Satguru. These I experienced in his presence on that day. And this led me to request him to kindly initiate me too.

The next day I received intiation. I did not have any spiritual experience as such on that day of initiation except a feeling of peace which I enjoy even to this date.

I have no spiritual experiences worth recording. But there have been considerable material gain,s which I feel, a due to Guruji's blessings. I had no house of my own nor even a piece of land to build one but surpringly enough I was offered a large plot of land with a small temple and a house on it. The payement could be made on easy instalments. I purchased it and began to live in it since June, 1977.

18.

Dr. Wasudeo Balkrishna Deoras*

,B.Sc,A.M.S.,Medical Practitioner and renowned freedom fighter,Tilak Nagar. Bilaspur .C.G.

I own my introduction to Shri Guruji to Mr. K.K. Dwivedi retired Deputy Collector who had settled down in Bilaspur and was then practicing law. The first meeting itself impressed and influenced me so much so I felt confident that here was the man who could solve the spiritual riddles and remove the confusion that were plaguing my mind for a long time.

Some days later I approached him with the plea that he should kindly initiate and bless me. He acceded to my request and initiated me. At the moment of initiations experienced a nil-ness a voideness as if my brain was devoide of the thinking capacity. I felt I am different from the busy and fussy world around me.

Thereafter a series of changes took place with in me. And intense desire to read Guru- Charitra took hold of me. Such passages as were difficult for me to comprephend had explain before now began to yield there hidden and secret meanings and interpretation to me.

Since the days of the freedom struggle in which I was an active worker I had developed the habbit of public speaking. I used to be a voluminous speaker at political meetings and at social functions. Since my initiation there began a qualitive and quantitative change in my public performance. I began to speak at political meetings yoga conference and at social gatherings etc. extempore and more confidently. My thoughts expressed themselves so to say, freely and systematically. I began to take less time to say what I had to say. Later I could not recollect what I had spoken but there was better appreciation from the audience. I began to feel that my analytical faculties had vastly improved resulting in clarity of thought and effortless expression.

I began to note certain significant changes that came over me as I progressed in my Sadhna some of which I mention here. I had a weak eye-sight and had been experiencing severe stomachache but these never affected my consciousness. I have remained unaffected by the happenings in the world. My public speeches are more and more appreciated. There is a marked foregetfulness of the names of friends and acquaintances. I was notorious as a very talkative person. But that is gone now. Where I longed for company before I can now enjoy solitude very pleasantly. My short temper has gradually disappeared and there is little that upsets me these days. Worldly desire have almost extinguished and I feel more contented and happy which I feel are indications that I am making some spiritual progress.

Mundane problems solve by themselves. People whom I desire to meet come to me as though by a mysterious prompting. My desires find fulfillment. Walking has become unsteady and at times I have no idea where my legs are carrying me, as if there is some kind of spell over me.

For almost 30 years before I met Shri Guruji I had been reading philosophy and the shastras. I had attended a good number of religious discourses. Wanting to get to the bottom of the truth I often had frequented the company of Pundits Mahant and Holyman. Observance of fasts penances and mortifications were all a part of my life. I had been attracted by the hattayoga techniques of Japa, Pranayam and Asans etc. it was only after I met and got initated at the hands of Guruji that I got my yogic interest fulfilled through the practicle exercises in meditation as prescribed by Guruji. I am confident that these exercises will take me to the field of attainment in due course of time.

I feel I have a fair understanding of the yoga now. Yoga to me is the Ashthnga yoga as taught by Patanjali. Spirituality is the science of self realization. The creator and created (Brahma and Jiva) are one and the same. This can be understood only through the process of self realization as taught in the Vedanta philosophy.

My whole family has now an enlightened outlook on life. Thanks to Guruji. He is loved and respected by everyone in the family. He our mentor and preceptor who unfold to us the puzzles and riddles on life in a rational and scientific way. We have no attraction towards miracle workers. Neither are we dazzled by wealth and fame. We are happhy because Guruji is there with us to help and lead us.

November, 8, 1976

**Dr Deoras, 63Tilak Nagar, Bilaspur, passed away in January, 1978 in the immediate presenc of Shri Guruji.*

Dr. Deoras was suffering from advanced stage of stomach cancer which ultimately caused his death.

19.

K .N. Deshpande

Leprosy Foundation, Hindi Nagar, Wardha. Maharashtra.

My wife and I were introduced to Rev. Guruji through and acquentice of ours at Wardha in January 1976. We used to visit our friend quite often them and see Rev. Guruji staying with him sometimes for weeks, sometimes for month. Little did we know what Rev.Guruji stood for and that he had anything of benefit to us. It was once when our

acquaintance came to visit us that I chanced to ask him who Guruji was and what did he preach. Our friend then told me that Rev. Guruji was a teacher of Vedanta and our mutual friend like Mr. Takwale and Mr. Pandey were already his disciples and had benifited a great deal.

This promted us to see for ourselves and both my wife and I went to our friends home the same evening. We listened to Rev. Guruji discourse on some topic of Vedanta which motivated us to seek his blessings. We went thus for four more days and listend to Rev. Guruji's discourse but we did not know how to broach the subject that is how did one see Guruji's blessings. However, that problem was solved by Rev. Guruji himself when he asked us to come the following day which was Mahashivratri and on which day he blessed us and enjoined us to do sadhana regularly.

Here after my wife will narrate her experiences separately.

My sittings used to be not more than 20 minutes, sometime even less, once daily. Nothing happened for about 2 month, but later we began to feel something moving upon the nap on the neck. It was a queer sensation, a feeble breeze brushing your hair and going upward.

I can't say how often that happened but as I progressed in my sadhana the sensation moved still up and now after about 4 year it has come to stay between eyebrows. There is sometimes blinking as though you put on and put of a light in quick succession. This sensation of blinking sometime appears when I and not doing sadhana. I may mention that occasionally a bright light, a very bright light appears during sadhana. It is so powerfully bright that I have to open my eyes.

The overall effect of Rev.Guruji's blessing has been that I have acquired mental stability which was unknown to me for years. There have been material gains too but I do not wish to dwell on them here. I will only say that adverse situation is changing into favourable once.

20.

Sow. Meenakshi Deshpande*

w/o Shri K. N. Deshpande, Hindi Nagar, Wardha. Maharashtra

My husband, shri K.N.Deshpande, has in his narration, stated how we came to meet Rev. Guruji and how we were blessed by him.

The beginning was made. I started my sadhna as told by Rev. Guruji. There were disturbance in the beginning which made consentration difficult. I told this to Rev. Guruji and surprisingly thereafter nothing disturbed my sadhna. I used to meditate between 11 a.m. and 11:30 a.m.

Once it is difficult to recall the exact day of the occurrence while I was deep in meditation I received a jerk and with that jerk. I saw a pair of celestial figures may be Ram, Sita. Vitthal, Rakhumai or Vishnu Laxmi emerging from within me appearing before my eyes for a split second and disappearing, that day I could not concentrate any more. 2 or 3 days after this occurrence while I was meditating, Rev. Guruji told me something. When I become aware that I was listening to the words of Rev. Guruji, the dhayan was disturbed.

I used to meditate, initially, for about 20 minutes. The time and place of meditation remained unchanged for a long time though the peridod of

meditation gradually increased to 40 minutes. This went on for about a year without any happening. Then one day I suddenly experienced excessive weakness. I lay in bed but as the time for meditation approached around 11:30 a.m., I felt shivering inside me, shivering originating at the sight of the anus and travelling through the spine towards neck and terminating in the head. We thought that was Malerial attack. I was given Malerial treatement but that did not help. That shivering stopped when Rev. Guruji came next to Wardha and when I told him of the occurrence.

One evening around 7 p.m. I felt a strong a urge to meditate. I responded to the call from within and after about 15 minutes of meditation, I felt has though I had stopped breathing and someone was standing me. I felt extremely uneasy and frightened. I called Rev. Guruji," Guruji please save me" and then opened my eyes. This happened on two or three occasions thereafter, but then I was not frightened. Since then I have developed the habbit of chanting' Guruji 'continuously.

Recently, around 20th December 1980, while I was taking my afternoon nap,I saw a dream. In the dream I saw a kirtan going under a pandal. There I met a lady who asked me how I came there. I told her that Rev. Guruji had shown me the way. The lady nodded. Then I asked the lady,"Who will guide me further?"At that moment, Rev. Guruji appeared from nowhere. I was overwhelmed. I went to him. Rev. Guruji gave me some mantra and asked me to reite it. The lady who was by my side tried to copy down the mantra on a piece of paper but could not.Leaving the lady standing, I accompanied Rev. Guruji somewhere

higher. All through this Rev. Guruji was making me recite the mantra.Then suddenly he stopped, and said "We have come a long way". There I saw a greenish stair-case. Guruji said, "From here you will reach home directly. You will not be troubled by the heat of sun." No sooner had he uttered those words, then my daughter wome me up. I was annoyed having disturbed. Later, I tried to recall the mantra, but could not.

At the moment, I have stopped doing meditation on the advice of Rev. Guruji. But around 11 or 11.30 A. M. there is sensation between the eye-brows. Sometimes there is bright light before the eyes. Sometimes while doing some work, my vision becomes still, and everything before the eyes disappears. I have to make an effort to get back to normal. Once this happened when I was busy doing office work.

I have now acquired complete tranquility of mind. Nothing disturbs me nor frightens me. This happened because of Rev. Guruji's blessings.

21.

Mrs. Sheela Pandey*

w/o Mr. Prabhakar Pandey, Shriniwas colony. Wardha.Maharashtra

My hushband, whom Guruji calls Prabhu ji, is a disciple of Guruji and because of him Guruji used to visit us.

Since my childhood I had an attraction toward spirituality. Therefore, I developed a keen desired to follow my hushband's path of meditaition but how to know once self without a guide or Guru? So

ultimately surrendererd myself to Guruji. One day he comes to our house for meals. Then I expressed my desire to be spiritually guided by him. He kindly acceded to request. He asked me to come to him on a particular day for initiation. I went to him on that day in the afternoon. Guruji was then in a very pleasant mood for he had just before receiving a letter. Whose letter it was I do not remember. But the correspondent had written his experiences on the awakening of his Kundalini. This had pleased Guruji much. Guruji initiated me and instructed mein the way I have to do my sadhana.

I began my meditation as instructed by Guruji. As time passed I began to get some experiences.

Once in a dream I saw a black serpant. I didn't any fear but addressed him oh Nag Maharaja please give me your blessing. As soon as I said this serpant his hood as a token of his blessings.

I had the darshan of Revered Guruji several times.

Once I saw a burning yagna kund at the Moolband and a flame reached up and touched the Anahat.

Last year we shifted to our new house in the Shrinivas colony.one day I saw in a dream that we were seated in the lawn. I happened to look up at the sky. Lo! I beheld Lord Krishna and the Gopis dancing and playing. Lord Krishna was conspicuous by his blue complexion and thisn presence overshadowed the wnole firmament. He wore yellow clothes and garlands round his neck and hands. On his head was the peacock crown. This vision lasted only for a very short duration.

Recently I had the vision of jyoti and then I saw very bright light. In whichever direction I looked there was this bright light. I was very much afraid and I caught my head and shouted "I would go mad."

I do not know the full meaning or significance of all these experiences. But I have full faith and trust in Guruji and by his grace and blessings hope to cross over and get to that moment in this very life. I have no other desire left.

22

Dr. V.A. Shinde*

Reader in Anatomy, Pt. J. N. Medical College. C.G.

We had gone to our friend's place in connection with a marriage ceremony where we came in contact with Rev. Guruji. After a little talk we were impressed by his grand spiritual personality and practical Vedanta. Next day (6.6.1979) he initiated both of us; me and my wife and asked us to do sadhana at prescribed times.

Two days after the initiation, I began to have experiences. On the third day i started getting sensations in the lower part of the spinal column above the perineal body between the two ischical tuberosities. We continued meditation in the morning and evening. After one month on Guru Pournima day we went to meet Rev. Guruji at Bilaspur in the night. He asked me to do meditation next morning which I did for short time during which surprisingly I had the vision of 'OM' in a golden colour. Three months afterwards when Rev. Guruji was with us I got the vision of fire, reddish in colour in a frying pan. After a few days again I had the same experience, the fire with a bluish white flame in the frying

pan and a white disc in the centre of the pan. Next time I saw a narrow tunnel made up of cement concrete into which I saw myself entering with some awe. I am unable to explain these at this stage. Usually I get strong sensations at Bhrukuti Madhya during meditation.

The most notable and unusual experience for me is the experiences of Bandhas (combination of Uddiyan, Mula and Jalandhar) which occur spontaneously. This process starts gradually and to began with is imperceptible and like the waves in an ocen, gradually builds up from the abdomen. Soon the muscular contractions of anterior abdominal wall become perceptible and rhythmic. Sequential contractions of all the muscles of anterior abdominal wall start, involving external oblique, internal oblique, transverse abdominis and both recti. As this builds up, Mula bandha and Jalandhar bandha start during which the chin is locked and fixed, the perineal muscles contract and fix the anus. The locked fingers are fixed and pressed against the ankle. At the height of rhythmic contractions in exhalation (Uddiyana Bandyha) the breath is withheld, respiration stop mind become still. This state of full locked three Bandhas (Uddiyan, Mula and Jalandhar) perists for a short while. Then the Bandhas are unlocked with starting of respiration. Ashwini mudra (contraction of (anal and Perineal muscle) for a while, sometimes initiates the process of triple bandhas. It appear that the whole somatic efferent column of spinal cord from c 1 segment downwards becomes effective causing contraction of the muscles of the neck, anterior abdominal muscles, small muscles of back fixing spinal column and the diaphragam gets strongly contracted and goes higher up in the abdomen pressing viscera. Branchial efferent column of brain stem (medulla oblongata, pons and mid brain) also appear to be affected as

shown by contractions of masseter and occasional twitching of lip and other facial muscles. Although these muscles are voluntary in nature yet during the bandhas which occur spontaneously they act without effort.

During these sittings of meditation sometimes brilliant while light flashes…… but for a short time. Whatever experiences mentioned above and some others. I got only after I met respected Guruji although I have been doing prayers, japa etc. for many years.

23.

Dr.(Mrs.) Syeda Shinde*

Lecturer in Pharmacology, Pt. J. N. Medical College. C.G.

I saw respected Guruji first at my friends place where he had come and this meeting was quite incidental. My first reaction at seeing him filled me with regards for him. I do not know why, but his dignified personality and divine sharpness of eyes compelled me to bow infront of him. At that time there was a desire that I should get a chance to talk to him.

My first impression about him was that he is some extra ordinarly person who is spiritually high because the moment I saw him, there was a fear of God and desire to do prayers regualryly. After the first meeting he initiated me next day.

I have many experiences. Once I had a talk with Rev. Guruji during early morning which was neither a dream nor a sleep. He was for away from my place I could hear his word very clearly. He told me to read a few suras in Quran Sharif. This was an extra orinarly thing. One day while I was meditating I experienced as if electricity has passed from my head to the whole body and there was a feeling of fanting attack. At that time somebody held my back and I was allright.

In the beginning, during meditation, some power use to move my body in different and most difficult postures which one can not imagine in a normal state. There was a feeling as if something is moving from my lower half of the body upwards with a feeling of severe choking and something reaching upto my eyes and I could feel haviness of eye lids. At that time there was a feeling that I was leaving this world and a craving to be alive once again. At this moment I remembered Respected Guruji and I was allright.

Quite often I see light during meditation which is like a moon but more attractive than moon. After that I get twitching of my eyes and running of tears. Once I saw a golden disc of bright sun. Sometime I become nill during meditation.

With the help of Rev. Guruji now I can undertstand the deep and mystic meanings in Quran Sharif. I pray God to make me worthy of his affection and expectation.

24.

<u>Dr. M.S. Pandhar</u>

B.A.M.S., Demontrator, Govt.Ayurvedic College.Raipur. C.G.

We met Rev. Guruji for the first time when he came to attend the marriage ceremony of Dr. Girish Pande and Dr. (Miss) Sudha and accepting our requested visited our house along with them. He appeared to be a very good person. After his departure to Bilaspur we learnt more about him and came to known at Dr. Girish and Sudha had full benediction from Guruji and were fully authorized to initiate others who aspired to be led into the yogic practices.

One evening when I went to see Dr. Girish I had a discussion about dhyan and got initiated by him then and there.

I started meditating according to the instruction of respected Dr. Girish and first day felt lighning sensation between the eyebrows along with sound of thunder.

Next day flame appeared at the same place and increased in dimensions. In that large flame Lord Shiva appeared having golden colour and huge form.

Later I saw bright light which gradually expended towards infinite. In that light my Guruji and Rev. Guruji were sitting in a bright white shining throne. I saw them merging into one another and I merging into them.

At times I felt my self assuming infinite dimesntion and sometimes passing through a small hole. Sometimes I saw myself walking on the fire and on ocean and sometimes moving in the sky. Sometimes during my walk with Guruji in meditation, I solved the problems of many persons by following the instruction of Rev. Guruji.

Many times during meditation Rev. Guruji appeared and took me for long travels to unknown and unseen worlds. A bright radiating wheel or chakra always accompanied and was seen behind Rev. Guruji's head. Sometime I was led by this chakra alone. These travels continued for long time.

Twice I experienced my death during meditation in the following way.

Once I saw myself gradually reducing and becoming a point and then disappearing. I heard people saying that I have merged in panchtatva. After sometime the point again appeared and took my form.

At another time I saw myself lying on the ground, the parts of my body getting detached and disappearing into the air. Later the parts came back and united to form my body.

Presently I see only bright light and "OM" inside the light. Sometimes Rev. Guruji appears in the "OM" and sometimes "OM" enters inside Guruji. Some other times I merge in to either "OM or Guruji". During meditation I forget the outer world completely.

Recently I saw Shri Guru Nanak Devji in my dream. The age was about sixteen years and I am totally unable to describe the profound charm and beauty of form.

Apart from the experiences during meditation and dreams about Saints and Avatars, in routine life also certain events appeared as miracles.

One evening while going on Luna I saw my shadow on the back of truck going infront of me in the light of the truck coming from behind. I noticed that my shadow had no head. I put my hand on my head. I could see the shadow of my hand but not of the head. Within seconds I found myself on the side of the road with Luna stopped and heard the sound of dashing of the trucks. People nearby came to see me and were surprised to see me saved. I had felt some hand pulling me towards the side of the road and the touch on my left shoulder was very well felt. I am sur it was nothing but Guru Kripa.

On 27th July while going to attend Guru Purnima at Bilaspur our train was stopped at Mandhar. The guard of train informed that the engine has failed and we would have to wait till another engine was brought from Raipur or Bilaspur. I sat under a tree and prayed Guruji to enable us to reach there and attend the function. After sometime we learnt that the engine started working and by the grace of Guruji we reached in time.

I feel certain changes in my personality also. I feel that I am able to face difficulties without much tension and eternal peace and bliss I feel it beyond description.

Lastly I wish to mention that His ways of teaching can never come into the way of any person following any religion and He is above all religions. Pure, Atmaswaroop and Brahmaswaroop.

25.

Dr. (Mrs.) Kulwant Kaur Pandher*

Prof. in Anatomy, Pj. J. N. Medical College.Raipur. C.G.

I was much impressed by the initial experiences of my husband Dr. M.S. Pandhar who was initiated through Dr. Girish Pande. The tranquility and peace my mind which he enjoyed after starting meditation inspired me and I to got initiated to through Dr. Mrs. Sudha pande on 18-7-79.

I started meditating according to her instruction and from time to time visited Bilaspur for darshan labh and satsang of Guruji also.

For the first few days I felt tingling sensation in the whole body and some peculiar sensation starting at the feet and flowing upwards resulting in flashing and hot sensation in the face. Slight giddiness and lightness of the body was felt after this.

Then I started feeling palpitation and pulsation all over the body during meditation or whether I tired to concentrate. Along with this felt something moving inside me?

Few days later during meditation a soothing white light appeared in a tubular from which was bent at right angle to reach the place between eyebrows.

For a long period I used to feel something moving spirally along a vertical axis, sometimes clockwise and some times anticlockwise. This was followed by a pulsatile tapping sensation at the Bhrukuti. Sometimes while relaxing on the bed the whole body was felt moving round and round in a horizontal plane.

On 19-8-79 when I was lying down in the bed I felt something ascending up along the vertebral coulum in small hopps reaching upto neck region. Next day again I had same sensation but this time it

reached the Bhrukuti after crossing the top of the head and ended in the form of revolving ring.

At one Amavasya night, during meditaition a steady flame appeared at the Bhrukuti and after taking a circular round of the head disappeared.

One day I felt bowed down at the feet of Rev. Guruji and saw an eye with divine look fixed to the little toe of his left foot looking at me.

One day during meditation a radiating sun with a central hole appeared for few seconds. Soon after its disappearance a golden coloured full moon appeared for a short time. Later yellow spot was seen in the central hole of the sun. At times 2-3 small yellow spots were seen attached to the central hole.

At times various colours appear one by one in the form of full moon and gradually move away.The sequende of colour is usually that is seen in a rainbow.

At present, I frequently feel something moving very vigorously inside me in a circular way in all possible planes and at times something moving up and down along the vertebral column. Sometimes various figures such as points, circles and lines appear in simple bright yellow colour or surrounded by other colours which from inside outwards are red, deep blue, green, light yellow and light pink.

Apart from meditaion I was very much impressed on two occasions which are as follows:

Few months back I suffered from severe pain in the abdomen. All the investigations showed that everything was normal, but the pain was not subsiding. One day Rev. Guruji said that he heard a voice saying that one of m friend who is no more now is demanding some pooja and according to Guruji's instruction I gave meals to as lady and after that I felt much relieved.

On another occasion while we were sitting near Guruji at Dr. Shinde's place I thought that I must have a vision of Shri Guru Nanak Devji. At that very moment Guruji asked me to some thing about Guru Nanak Devji. I looked towards him and noticed the same divine Khumari in his eyes as is depicted in the photographs of Guru Nanak Devji.

The meditation has brought definite changes in my personality also. I feel I have become less irritable and enjoy mental peace.

By the grace of Almighty I have come in contact with Atma-swaroop and Brahma-swaroop Guruji and his divine desciples like Dr. Girish and Dr. (Mrs.) Sudha Pande and others.

After meeting and listening to Him the writings of Shri Guru Granth Saheb have become more meaningful to me and maintain my faith in the Almighty. I am confiden that by his blessings I will be able to experience the depth of the "Words" uttered and written by great saints and Avatars about the supreme God and Mahashakti and make my life worth living.

26.

Dr. C.K. Shukla

Lecturer in Anatomy. Pt. J. N. Medical College, Raipur. C. G

I was pulled to the feet of Shri Girishji, (successor of Rev. Guruji) by one of my respected teachers. Guruji initially refused to give me Diksha and told that this was not chana and murrah which could be distributed to all. He advised me to do regular japa of Gayatri Mantra and this to my mind was to prepare me mentally and spiritually for diksha.

After some days I was literally pushed in front of Rev. Guruji to give me diksha.

I began the practice of guru mantra given to me and experienced lighting coming from periphery to Bhrukuti. This was replaced by sparks of fire of 'Annar' like a fire cracker used in Deepawali simultaneously I started feeling a strange sensation at the tip of coccyx which after a few days practice extended upwards to cervical region. After some days light was seen in the form of a dim circular point at Bhrukuti. Then came the time when nothing was seen or observed. Out curiosity I ask Rev. Guruji wheather something was wrong. He said no everything was alright. Then after a few days I again informed him that I am not experiencing light and in reply he said 'go you will see' and I was back in the field with light and Bhrukuti. This was followed by a strnge sensation at Bhrukuti, lateral side of thigh, pain in right half of umbilical region, a sensation at the tip of xiphoid process extending up reaching posterior to left half of manubrium sterni and then in line of left carotid artery to the middle of neck.

Dharma granthas say that "God is light", I believe that I am on the path which would lead to me to my ultimate goal of "Atma-Sakshatkara".

But all this is only possible with blessings of Kaivalyaroop Guruji.

27.

Mr. Sashi shukla

M.A.Diploma in Museology, w/o Dr. C.K. Shukla. Raipur. C.G.

My hushband asked me to get diksha. it would not be out of place to mention here that before marriage I had asked Girish ji to take me to respected Guruji which he refused and told me, this was not a time and he forecast that I would takre diksha from Rev. Guruji after words and this proved to be true.

With kind efforts of my respected family members I was initiated by Rev. Guruji and a started sadhna.

I used to get Guru Darshan but strangly not when Guruji was unwell. I also had Shiv darshan. One day during meditation Sushupti awastha was reached and a beautiful plain woman was seen Rev. Guruji explained this to be Kundalini Shakti. Beside this the sensation at Bhrukuti which traverse along sagittal suture to neck region and once or twice to the tip of coccyx. This sensation sometime develop during daily routine household work. Gradually time passed and then came the sacred festival of Durga Navmi. I requested Guruji for a darshan of Durga and after some hesitation respected Guruji said ok and on navmi day of upavas i.e. fasting. I had a bright light at Bhrukuti in which I had

darshan of "Chamunda Devi". The greatest achievements I feel to become nill though for a few second only.

All this is possible only because of love affection and blessing of Respected Guruji.

28.

Dr. Mrs. Chhaya Banerjee*

Lecturer in Anatomy, Pt. J. N. Medical College, Raipur. C. G.

I met my respected Guruji in the months of August in 1979 at the residence of Professor Dr. Shinde and was very much impressed by his way of explaining many spiritual aspects. I became his disciple two months later at Mahastami. After few days of meditation I started enjoying the mental tranquility and a sense of well being. After about 2 to 3 months of practiced on day in the early morning when I relaxed after meditarion I received a shock and for a second I could not move my limbs and for that moment I felt as if my mind became nil. Such type of shocks I experienced couple of times later. Many a time I felt something pushing through my spinal canal at lumbar region, at times during meditation I felf muscular twitching on eyelids, nostrils and on face and constriction at the neck and scapular region. An year and a half later I felt a lightning sensation in the cervical part of spinal column and at times I could see a momentary spot of light during meditation.

29.

Prakash Kashikar*

Advocate, Ramnagar, Werdha. Maharashtra.

I was initiated by respected Guruji about two and a half years ago in 1977. Since then I have been regularly practicing my sadhana. After lapse of about a year and a half I began to get some experiences and some meaningful semi-dreams, for example the experience of being NIL.

Once Hanumanji and another God, the ruler of the space appeared in my dream and beckoned me, telling me to take courage. They assured me that they would guide me through my difficulties through which every other sadhak of this yoga path has to traverse.

Two months back I had another dream in which I saw myself extending to long distance on all sides. I totally lost consciousness of my 'ego' but self awareness remained. I saw orange coloured light on all sides into which I also merged. My sadhana is continuing. ***Wardha,11.12.80***

30.

Ram Kinkar Tripathi

Teacher, Post- Delhee, Dist- Rewa. M. P.

I owe much to Mr. Guruprasad Pandey and to Mr. Bhaiyalal Tiwari for introducing me to Guruji. In the summer thanks to the good offices of Mr. Guru Prasad, Shri Guruji came to Shahpur in Rewa District for the first time and stayed in the house of Pandit Keshri Prasad Mishra. Fortunately I was also present there that time. There was spiritual discussions Guruji's discourse on spirituality arousd in me a desire to be blessed and guided by him. The next day also there was discussion on many topics and Shri Guruji also spoke of sadhana. On my request

Guruji gave men diksha and gave me some easy method of sadhana. I sat before him and began to meditate. A revolving circle of divine light appearee in the centre of my forehead in between the eye-brows and in the centre of the luminous circle appeared "Aum". I saw it for around two minutes. At the end of the meditation I fell at the feet of Shri Guruji who advised me to continue with my practice of meditation.

In 1980 respected Guruji came to shahpur again and I had another opportunity of having his darshan. Shri Guruji encouraged me to go ahead with my sadhana. Soon my eldest son, Om Prakash and daughter in law also sought initiation from Guruji. Thus my whole family came under the spiritual guidance of Respected Guruji.

Before I came into contact with Guruji my life was no good. I had gone astray from the path of humanity. There is no doubt that Shri Guruji brought me on to the right path and inspired me to be a righteous himan being.

Since I came of Shri Guruji my passion like Kama, krodha, greed and such desire have been subsiding. I have begun to dislike materialistic outlook and I have been getting more and more attracted towards spiritually. I have not been completely successful in making myself a perfect man or an ideal man but my love for humanity and humanness has been growing. I do not feel my body as mine. I feel every one and every thing as mine own. I feel and experience the presence of the almighty every where and in every thing. I feel as if even the slightness mistake on my part is being watched by somebody. I some one is directing and guiding me. Since my coming into Guriji's contact I have suddenly begun to feel in myself a special boldness or courage which

helps me to proceed with my practice of meditation. For me now a materially rich man does not appear to be a great man nor a poor man, small at that.

I consider the vision I had on the very day of my initiation of the divine light and inside it the divine "AUM" as nothing short of a miracle.

On another occasion Shri Guruji had come to Rewa and stayed in Gupta lodge. I was also with him. Three days prior to this there grew up a boil in my body from which water used to come out. In the lodge in Rewa I was massaging's Guruji's legs. After the massage I went to the bath room and ran my fingers over the boil. Just by doing this and with no other medicine the boil was cured in 3 days.

Yet on another occasion one of my bulls became seriously ill. At night I went to the bull and after remembering Shri Guruji I ran my hand over the bull three or four times. The next morning I found the bull completely all right and eating the fodder.

31.

Ram Vadan Mishra*

Lecturer, Shahpur, Dist. Rewa, M.P.

On the 15th of May, 1977 Shri Bhaiyalal Tiwari introduced me to Guruji and on that day I received diksha.

Before I met Shri Guruji I had no faith in any Gods or Goddesses or in any Mahantmas. But since coming to Shri Guruji faith and trust in him has been growing. Now I believe with my whole heart that there is some

supreme power which is above and beyond man. Even now I have no faith in Gods and Goddesses but only in my respected Gurudev.

My difficulties and problems disappear or solve by themselves thanks to Shri Guruji's kindness and blessings. My passions of anger, greed fear etc. have gone and I feel a mental peace and courage.

While in Sadhna I have been experiencing an ant creeping sensation throughout my body.

I had the vision of Shri Guruji several times, even in dreams Guruji has appeared before me. At times I have had the feeling that Guruji was behind me.

While in Sadhna I had at times. The vision of a golden door opening and inside the door there appeared beautiful little children wearing crowns on their heads.

I had also the vision of Lord Shankar deep in Samadhi. He looked as depicted in his idols.

On several occasions I was also blessed with the vision of a golden ball of light like the rising sun and then absence of the light.

Now my humble prayer to Revered Guruji is to kindly lead me further on and keep me away from the path of evil

32.

<u>Ku. Rama Mishra*</u>

Wife of Ram Vadan Mishra

I came into contact with Shri Guruji on 15th May, 1977 through Shri Bhaiyalal Tiwari.

Before my initiation I was a devotee of Hanumanji but now I completely trust in Guruji. Since taking diksha there have been no physical or economic changes but mentally there have been some changes. I have been feeling Guruji's presence at all times whether asleep or awake. I have been having visions of bright rays of light like that of the sun and also of a golden temple in which at times appeared golden crown and a huge idol. Sometimes I could see Lord Shri Ram and Laxman with the bow. At some occasions I saw the idol of Badridham. Then I saw a serpant coming. Another time a child sitting in the lap. I also used to feel some kind of burning sensation and heaviness in the body. I had also the visions of Lord Shankar wearing garlands. Then I saw Shri Krishna with his flute. Radha was also with him.

I used to get many such visions but for the last one year there has been no vision of Shri Guruji and at such times I experiences an electrifying sensation in the mouth, lips and in the head.

33.

Premchandji Parekh*

A prominent Business man, Mungeli, Dist. Bilaspur C.G.

Once Respected Guruji came to Mungeli and stayed with Dr. Girish Pandey for some days. Out of curiosity I visited him along with Mr. Joshi- a friend of mine. I was very much impressed by his magnetic

personality. I experienced in his presence a wonderful sense of peace and calm. As per Guruji's instructions I went to him the next day with a book about Lord Mahavir. He was very much pleased at having got the book.

Thereafter I went on a pilgrimage which lasted for about a month. On my return to Mungeli I found that Revered Guruji had gone to Raipur and was staying with Dr. Shinde. I, along with some others from Mungeli went to Raipur to have Guruji's darshan and he came with us to Mungeli.

An intense desire had in the meanwhile grown in me to seek diksha from Revered Guruji. But initially I was very shy to approach him with the request for initiation. However, my desire was fulfilled on 18th December, 1980 when I was given diksha by Guruji. Thereafter I used to visit Guruji every day till left Mungeli.

As directed by Guruji I used to sit for meditation every day. Soon I began to have some experiences which were quite pleasant and new to me. For the first few days there appeared before my eyes a light that was rather hazy or diffused, so to say. As days passed this light began to be clear and better focused. Sometimes the light appeard bright blue colour and sometimes in white patches and sometimes the moon also appeared .In meditation I also had the vision of Revered Guruji's feet and circular discs of red light. I also had the visions of star studded expanse of the ***firemament*** *where were the deep and bright green colors. Sometimes I experienced as if there were the rains of light. These experiences were for me quite new, beyond description and even imagination. These were very pleasant indeed!*

At the initial stages of my Sadhna I used to feel pain at the base of the spinal Colum which gradually intensified and reached upto the middle portion at the back. At this stage I used to feel heaviness in the head and there was also a lot of perspiration. As soon as the meditation ended everything returned to normal.

Since initiation I find that restlessness and mental tension which used to haunt me have disappeared. Whenever I get time, I meditate and before starting any work, I remembered Shri Guruji which gives me selfconfidence and I succeed in my undertaking. Now I am more contented and happy in my family life. I have the feeling that I am in the company of Revered Guruji.

34.

Smt. Tara Devi Parekh*

Wife of Premchandra Parekh

My husband Shri Premchandji Parekh got himself initiated by Respected Guruji and this inspired in me too a deep desire to be initiated. That auspicious day dawned soon when Guruji visited our house in Mungeli one day.

The very first darshan itself of Guruji brought about changes in my thinking. I received Diksha on 1st January, 1981. From that day I began to sit for meditation for about 20-25 minutes twice daily.

One morning when I was in meditation I saw a crow. I asked him about the marriage of my brother-in-law. Immediately the crow changed into a man. On my asking him where he lived, he immediately replied, " I am

always in your house. Did not you see me?" About the marriage of my brother-in-law he said that the marriage would not take place for a year.

Meanwhile Guruji had left Mungeli and was staying with Dr. Shinde at Raipur. I went to Raipur to have Guruji's darshan. On my return from Raipur I had Revered Guruji's darhsna in my meditation. Tears of joy welled up inmy eyes. Thereafter I was blessed with the visions of Shri Swami Mahavir and Goddess Laxmi. A couple of days later I had the darshan of a Mahapurush who had white beard and wore white clothes.

Many a time I see spots of light as bright as the sun on the left side of the forehead. Often in meditation I get the vision of Brahma, Vishnu and Mahesh and I consider myself very fortunate in getting these visions. Once I had a glimpse of Lord Shri Krishna's Divine form in the precious stone of a ring. One day when I was busy cooking food I saw a mat made of beautiful flower and a child. I get many such pleasant and happy visions while in meditation and get the strong desire to be in meditation.

35.

Satish Parekh*

Son of Premchandra Parekh

At first Mr. Joshi- a school teacher at Mungeli used to tell me about Shri Guruji and of his high spiritual stature. But at those occasions I used to ignore Mr. Joshi talk. Later on I had an occasion to meet Respected

Guruji and hear him speak on some spiritual topic. This imprerssed me so much so that I immediately sought and received initiation form him.

Within a week a remarkable change came over me especially in my conduct and bearing. Prior to the initiation I used to get easily angered on even silly pretexts. I used to look down upon others as insignificant. This tendancy began to vanish slowly. At first I used to sit 45 to 60 minute for meditation but now there has been a reduction in the duration of time.

A couple of days ago I was asleep one night. I do not know how or why but in a dream a desire arose in me to sit for meditation. As I was meditating my whole body became very heavy and I saw standing before me Laxmimata. She wore red clothes and was adorned with all types of ornaments. After a short time I opened my eyes and the vision vanished.

36.

Gyan Shankar Shukla

B.E.O.; Shukla Press, Mungeli,Dist Bilaspur,C.G.

In a person's life at times, such events do occur which change the way of his life. My coming into contact with Revered Guruji is also, in my opinion, such as event.

I had heard about Respected Guruji. My direct contact with him occurred one day at Dr. Girish Pandey's place. Dr. Pandey being a friend of mine I used to visit him quite often. Thereafter I visited him almost everday to be in the presence of Shri Guruji whom I found to be a simple

harmonious and soft spoken elderly person who was easy to mix with. At times he also took part in conversation. I found him to be erudite and well versed in any topic that he talked upon. There was a charm and magnetic attraction in his personality.

I sought and received initation from him and began to sit for meditation quite regularly. I was not told as to what would happen or what to expect while in meditation.

For the first two days I did not feel anything particular in my meditation. On the third day, However, I saw a dazzling light like that of a powerful torch before my eyes which persisted even after I opend my eyes. I related this experience to Dr. Girish Pandey who told me that these were auspicious signs and he advised me that I should sit for my meditation inspite of the noisy family atmosphere instead of seeking out any secluded spot. I practiced as advised. One day after meditation I was going to sleep. I lay down on the bed and was pulling the quilt over me and then I saw a rectangular patch of light which was very bright and powerful and seemed to penetrate the mattress (Rajai). It was coming towards me. There were some spots of light in this rectangle. As it came near the spots enlarged forming a large circle and in it stood a figure like Swami Mahavir or Gautam Buddha. Soon the figure disappeared to one side and the rectangle appeared white and shinning. To escape from thisn scintillating lamination I covered myself completely even the head by ***Rajai.*** *But even inside the* ***rajai*** *I could see that light and felt also the presence of that form by my side. I slept in that state.*

One afternoon I was resting on the bed. I had covered my eyes with my palm. Suddenly I saw again a rectangle of light which was of green colour. This light spread to all directions and in the centre appeared a circle of darkness. While in meditation I have experienced several times great pressure and twisting sensation at the back of the neck. Revered Guruji's form never appeared before me whenever I specially desire or tried. But when here was no such desire or attempt on my part I could see suddenly Respected Guruji's form before my eyes.

After initiation besides the above experience I could note some other changes too. While I sought diksha I kept two points firmly in mind.

1) *The path through which Revered guruji would lead me was the only path of salvation for me.*
2) *Gurudeo is always with me.*

Constant rememberance of these points has been helping me to do my work with best of my ability and leave the success or failure of the same on to Guruji.There has also been growing in me hesitation to do any improper work . If at all I did an improper action I would feel ashamed and would firmly then resolve not to repeat it again.

Since initiation my mental worries and tensions have begun to subside. Worries are still there but they have lost much of the sharpness and force to hurt.

Confession of a Christian

*A. K. Kurian**

I am a Christian, born brought up in an Orthodox Syrian Christian family. Like any Christian, worth his salt. I believe passionately in Jesus and his teaching and" in Unum Deum at in vitamin eternam."

I am also a disciple a humble one at that of this Guruji whose life and teachings are set down in this book and who apparently is Hindu. Is it not there a contradiction in these statements? No. For me there is none.

Duality and diversity exist every where in every field. And this is proof enough that there is an under lying unity. There are many because there is one.If there were no 'Oneness' 'Manyness' would have been impossible.

There is diverse religion and these teach diverse ways of reaching and realizing the one Almightly God. Individual human beings are of different nature and, therefore, it is must and just that there should be diversity in religion too to cater to each individual's separate spiritual needs.

What is religion after all? One of the doctors and Saints of the early Christian Church said, "Religio est relatio apud Deum et hominem". That is religion is the relationship between the God and man. True.

I am happy to have come into contact with this Guruji for he has taught me to be a better Christian and to undertstand Bible better. My Guruji has taught me that the Bible is the treasure house of wisdom more precious than rubies and that it holds in itself the key to the kingdom of God and of enternal life.

Guruji has made me understand within no time some hidden secrets of the Bible which I could not grasp during the past 35 years of my life and study.

He has initiated me through a Biblical path.

I used to readout the Bible when alone with Guruji and he used to explain to me the hidden meaning. One day while reading the Gospel according to St. Mathews I read the verse 22-23 of chapter 6. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.But if thine eye evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is thy darkness"! In no time guruji explained to me the hidden secret of these verses.

Then another day I read out the passage. "Strait is the gate and narrows the path that leads to eternal life". Here too Guruji explained the secrets of the strait gate and narrow path. I was wonderstuck and inspired. I also understood, as in a flash Christ's words" knock and it will be opened to you; search, you will find." Guruji taught me where and how to knock and where to search. He assures me that the gate will open in due course. In that assurance I am happy and contended.

Yet another day while discussing Christian teachings with him I told him that I was taught in my childhood that" outside the church there is no salvation." I had always considered this as fanatically sectarian and stupid and I never had any sympathy for it. Guruji told me emphatically that this teaching was 'absolutely true'. I sat stunned as if a hundred bombs had just exploded on my bald head! I Guruji sensed my surprised

and unbelief and immediately explained and showed me the church outside of which there is no relvation.

I was not a regular church goer before I met my Guruji. One day he casually asked me about my Sunday programmes. I told him that I was indifferent to Church going. He then advised me to be regular at Church attendance and gave me a method for fruitful worship. Since then I have been enjoying Church services.

Guruji uses the phrases "strtait gate and narrow path" as a greeting whenever I go to him.

I honestly feel that Christians and Christianity will benefit enormously if some mystic yoga technique are leant under the guidance of a Sat Guru and practiced regularly along with Christian devotions.

Glossary

***Alpha brain waves**: one of the types of electrical waves produced by cerebral cortex of brain.*

***Aqueduct:** Narrow cannel through the mid brain*

***Arachnoid Granulations:** projection of arachnoid mater into superior sagital sinus of duramater though which c.s.f enters the blood.*

***Astral or Turia state:** transcendental. A stage in meditation.*

***Brain stem:** Upper continuation of spinal cord inside the cranial cavity made up of medulla oblongata, pons and mid brain.*

Caudate nucleus: *Part of corpus striatum of brain concerned with finer control of motor activity.*

Cerebellum: *Part of hind brain controlling posture and balancing mechanism of body.*

Cerebrum: *Highest part of the brain.*

Choroid plexus: *net-work of fine blood vessels protruding inside the ventricular cavities of brain through the inner pia mater covering.*

Corona radiata: *long nerves fibres connecting the cerebral cortex with lower centres bothways.*

Corpus striatum: *Caudate and lentiform nuclei connected with each other through grey strands giving striated appearance.*

Cranial nerves : *Nerves attached to the brain inside cranial cavity.*

Dorsal root ganglia: *collection of nerve cells forming ganglia on the dorsal (posterior) roots of spinal nerves.*

Epithalamus: *includes epiphysis or pineal gland forming the roof of the third ventrical and occupying the highest position of neural tube.*

Filum terminale: *Downward prolongation of piamater from the lower end of spinal cord.*

Frontal lobe: *Anterior part of cerebrum concerned with higher psychic, emotional and behaviral functions.*

Grey mater: *surface layer cerebrum consisting of layers of nerve cells. Seat of sensual awareness.*

Hypothalamus : *head ganglia of autonomic nervous system.*

Internal capsule: *Fibres of corona radiat forming compact bands at the level of corpus striatum and thalamus.*

Internal carotid artery: *one of the main artery supplying brain.*

Ischial tubersities: *Bony prominences of hip bones in buttocks on which one sits.*

Islets of Langerhans: *isolated groups of endocrine cells scattered in the tail of pancreas which secret the hormone insulin.*

Lentiform nucleus: *part of corpus striatum of brain*

Limbic system: *parts of cerebral hemispheres concerned with autonomic functions.*

Medulla Oblongata: *lower part of brain stem connecting spinal cord with the pons containing vital centres.*

Metathalamus: *consisting of leteral and medial geniculate bodies concerned with reflex centres for vision and hearing repectively.*

Mid brain: *part of brain stem connecting cerebrum with the pons.*

Neurohypophysis: *posterior lobe of hypophysis or pituitary gland.*

Neurotransmitter: *chemical substance at the synaptic junctions for transmission of impulses from one to other neurons.*

Non mylinated: *thin nerves without the covering of myelin sheath of fatty material.*

Nucleus: *collection of nerve cells.*

Parathyroid: *very small endocrine glands situated on the back of thyroid gland concerned with calcium metabolism.*

Perineal body: *central point of the perineum between anus and generative organs.*

Pineal gland : *a small conical hollow gland at the roof of third ventricle.*

Pituitary gland : *an important endocrine gland in the cranial cavity attached to the floor of third ventricle. Its hormones regulate the activities of other endocrine glands.*

Pons: *part of brain stem connecting mid brain with the medulla oblongata.*

Spinal cord: *cylindrical portion of nervous tissue extending from medulla oblongata to the lower border of first lumbar vertebra.*

Spinal nerves: *nerves attached to the spinal cord which form thirty one pairs.*

Spinocerebellar tract: *nerve bundle carrying proprioceptive sensations from muscles, tendons and joints through the spinal cord to the cerebellum for control of posture and equilibrium of the body.*

Subarachnoid space: *space between the two coverings of the brain i.e. pia and arachnoid mater, containing cerebrospinal fluid.*

Superior sagittal sinus: *fold of duramater containing blood inside the cranial cavity along the median plane.*

Supra renal: *an endocrine gland also called as adrenal situated at the upper poles of kidneys, made up of cortex and medulla : latter secretes the hormone adrenaline.*

Synapse: *junctional region between the two neurons for transmission of nerve impulses through a neurotransmitter substance.*

Tantra: *scripture of spiritual practice.*

Thalamus: *head ganglia and relay station along the sensory pathways.*

Thyroid gland: *an important endocrine gland situated in the front of the lower part of neck.*

Transverse colon: *part of the large intestine.*

Vertebral artery: *one of the main artery supplying brain and spinal cord.*

Yoga: *union; the method and practice leading to union of human consciousness with the divine principles.*

=== Jai Guruji ===

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