

# **SADGURU DIVYA CHARITAVALI**

(The Supernatural performances of Sadguru Maharshi Sadafaldeoji Maharaj)

By

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## FOREWORD BY THE PUBLISHER

It was Yogiraj Anant Sri Acharya Dharmachandradeo Ji Maharaj himself who undertook the job of writing the book. But the work could not be completed due to his departure from his mortal frame on Monday. The 28<sup>th</sup> July, 1969 A.D.

Only those incidents which occurred during Sadgurudeoji's time are mentioned in this book. Sadguru Sadafaldeo Ji always emphatically disapproved of the show of miracles by Yogis and used to say that such acts are performed by persons of only lower category for recognition and respect from the people. Those who are true seekers and sincere devotees of God never involve themselves in show of such 'Sidhis' and 'Bibhutis' as they are obstacles to the achievement of the state of Samadhi and God-realization. There is great difference between Sidhis, Bibhutis and Yogic power; (Pure Atomic Force), latter being the possession of Saints of highest realization. They differ from each other in their definition and phenomena. It must be clearly understood, therefore, that whatever supernatural acts were performed by Swamiji, were from the level of his own Yogic Power. As regards Sidhis and Bibhutis, he used to say that they are at the mundane physical level and are of no importance to Yogis, for whom they are just playful tricks. Much before Sadgurudeo Bhagwan left his physical body in 1954 on the occasion of Mahakumbh at Allahabad he used to say that his body was not to remain for long. Six months before this fateful day he placed his Jata (the lock of long hairs of his head) and beard into a Samadhi at Vritikutta Ashram at Pakari and started saying that he had to live only for six months more. The Maha Kumbha would be coming off after six months and everything would happen during that time, as all the stars and Nakshatra would be congregating at that period. Before he departed from his physical frame, Sadgurudeo Ji preached matters relating to spiritualism, propagation of Brahma Vidya and code of conduct to be observed by an Acharya to his son and heir Sri Dharma Chandradeoji Maharaj but it seemed to fall on deaf ears. Swamiji then emotionally said that the man whom he had prepared for this August work was not even responding and that he (Swamiji) was getting a sound from within directing him to leave the body. It may be pointed out that there were certain doubts then in the mind of Acharya Sri Dharma Chandradeoji Ji and it was whether Swamiji a knower of all the three phases of time, that is past, present and future. But he was not opening his mouth to him "Sadguru Swamiji Sadafaldeo Ji read his mind and said at the last moment of his life he had to prove himself a Trikaladarshi (Knower of three phases of time) to him for which he had to stoop low down to the physical level. But out of comparison he did so and told a lot of things concerning the past, present and future to Acharya Deoji.

Sadgurudeo Baghwan used to emphasize, that he was not going anywhere rather discarding his body only, and that after doing so he would work through the power of his soul. He would remain in the universe in some form or other, and when this Brahma-Vidya was fully propagated in the world he would then decide whether to finally depart from the world or not. This, being the firm resolve and determination of a Yogi, was bound to be fulfilled.

Sadgurudeo Ji used so emphasize that a true Guru is a giver of direct knowledge and not just a preacher as such. No one can become a Guru by just being a scholar and a man of learning. But the one fittest heir through whom the flow of the full knowledge of the Guru passes and is preserved in gets the Supreme position of a Sadguru. Swamiji said that he examined many persons of different types such as Sadhus, Saints, householders and Sanyasis but in none of their impure bodies did he feel like passing of the full flow of his sacred knowledge. It must be borne in mind by the readers that Swamiji had prepared innumerable number of Sadhu and Saints, but finding none of them to be suitable successor to such a supreme position, he finally decided to hand over the reins of his Saint Samaj to Acharya Sri Dharma Chandradeoji by passing into him his entire spiritual knowledge.

Swamiji told Acharya Dharma Chandradeoji Maharaj that since his body had been created out of his own person, it was therefore that the very touch of Paras Mani (a gem) converts iron into gold but it does not convert it into Paras Mani itself. It is also said that the true of a famous Sandalwood named Malyagiri makes all the trees near it smell like itself but it produces only one of its kind. Similarly through a Sadguru prepares innumerable Sadhus, Saints and Sanyasis but he exalts only one of his position and makes him the Sadguru.

Once Sadgurudeo Ji Maharaj had gone to Sunya-Sikhar Ashram in the Himalayas and Sri Acharya Deoji was stationed at Adhyatmic press at Gaya and was engaged in publication work of the monthly magazine named “Sadguru Sandesh” and books written by Sri Swamiji Maharaj. It was at that time that Acharya Ji wrote in a letter to Sri Swamiji that he was busy day in the 2<sup>nd</sup> day out with the work of the press and was not getting time for Bhajan even (remembrance of God) where as Sri Swamiji was always doing at sacred places like Haridwar, Mathura, Himalaya and Prayag. After a month, when Sri Swamiji returned to the press at Gaya, he spoke to Acharya Deoji in clear and strong terms that it was his duty to perform the works assigned to him whereas the Bhajan was the prerogative of Swamiji himself. He further said that the Bhajan always occurred in the heart and pointing towards the centre of his own heart he asserted that it was continuously going on there. He stressed that; he could place any body in the highest spiritual state just in a moment. It was declared by him that the propagation of knowledge shall always increase and no adverse force, how so ever strong, could ever withhold its march, as it had originated from Brahma itself. In Atharva Veda this Vidya has been referred ‘Brahmaja’ meaning thereby that it was originated from Brahma.

(Brahma-Vidya is born of Brahma and its flow originates from Him. It is propagated in the world by the Sadguru. It cannot be suppressed by any power how so ever mighty it might be.

The soul of Sri Swamiji is present even today. I myself and all other sincere devotees are always getting his grace and guidance and I am confident that the scheme of the propagation of this Brahma Vidya throughout the world, which has been envisaged by Sri Swamiji Maharaj, is bound to be completed. He had said that the entire world would come under its canopy in the third generation of Sadguru's.

By the grace of God and Sadguru, I feel extremely delighted in presenting this book named 'Sadguru-Divya-Charitavali' to all alike and I do hope that to all the men and women who are sincere devotees of God, it will act as a panacea of all ills and be of immense educative and moral values.

Heir to Sadguru

Acharya Sri Swatantradeo Ji  
Maharaj

September 2001

Maharshi Sadguru Sadafaldeoji  
Ashram, Ganga Tat Jhuns, Prayag

# Sadguru Divya Charitavali

Sri Sadgurudeo was camping on the bank of Ganga at Prayag. A recluse came from the other side of Ganga. Sadgurudeo Ji asked him as to which direction he had come from. The Saint said that he had come from the other direction. At this Swamiji said that he was on this side whereas the Saint belonged to the other side. The Saint corroborated that he was from the other side whereas Swamiji belonged to this side. (Only Yogis of realization can delve deep into this mystery).

A great Saint came to Gurudev and told him that a Paras-Mani (a gem) wrapped in cotton cannot convert iron into gold. In the morning when Sadgurudeo Ji was going towards the bank of the Triveni, he met a Sadhu reciting the following Bhajan:-

(Leave aside all thy pride and remember the Lord)

Once Sadgurudeo Ji had been to Bansada in Gujarat state and was staying with his disciple, Rajarshi Sri Sardul Singh Ji. A feast had been arranged for Brahmins there. It was rainy season and had been raining every now and then. The disciple prayed to Sri Sadgurudeo Ji and wished the rains to stop. The disciple wanted a respite of four hours. At this Gurudeo told him to start feeding the invitees and the rain would stop. The rain stopped and the guests took their meals without any hindrance and returned to their homes.

It was at Bansda again where Sri Sadgurudeo Ji was giving discourse on the top floor of a building. A devotee could not reach him due to over crowding he kept sitting on the ground floor itself. Soon afterwards Sri Swamiji knows it of his own and ordered the devotee to be brought up to him.

At Dandakvan, in Gujarat, Sri Swamiji was taking rest in a room delivering discourse. One devoted disciple came to see him at last hours. Finding the room closed, he sat down outside the window, called the devotee and enquired as to why he had come late. This disciple who was a Government servant had himself narrated the above two incidents.

At Jamshedpur a person who was a non-vegetarian had decided not to search for a Guru. He used to say emphatically that it would be the Guru Himself who would search for him as it was a shepherd who looked for a sheep and not the sheep for a shepherd. Sri Sadgurudeo was staying at the residence of a disciple. The man came and sat in front of Sri Swamiji. Immediately then Sadgurudeo Ji told him that the shepherd had come in looking for his sheep and now he should surrender and take to Bhajan. Being moved and surprised over revelation of his inner thoughts by Gurudeo, the man went home; threw away the meat that he had prepared for the day, surrendered at the feet of Sri Swamiji and became a disciple. He has great respect and devotion towards Sadgurudeo Ji and is leading his life according to his instruction even now.

At Bansada, in the district of Balsar in the state of Gujarat, there was a patient of tuberculosis who had no ray of hope for his survival and was counting his last days. The inmates of his house brought him to Sri Sadgurudeo Ji. Sadgurudeo Ji looked at him for sometime through his divine eyes. The patient went home, recovered fully without any treatment and is quite hale and hearty even now.

There was a disciple devoutly attached to Sri Swamiji in the district of Azamgarh, who remained so for the whole of his life. He had no son and as such his property was to be inherited by another person who happened to be a disciple of Sri Swamiji. At this Sri Sadgurudeo Ji enquired of the second devotee whether he would have any objection to the owner of the property getting a son. The devotee most obediently and unreservedly replied that whatever be the wishes of Sri Swamiji would be fully acceptable to him. Sri Swamiji then requested him to utter from his own lips that Sri Swamiji Singh should get a son, which he did. At this Sri Swamiji affirmed and said that since he also desired it so, he would also say that Sri Ramraj Singh should have a son. It must be understood that although the devotee had not requested for it, it was out of compassion for his disciple, that Sri Swamiji gave him such a boon and after sometime he was blessed with a son.

Once Sri Sadgurudeo was in a garden on the bank of the Ganga at Prayag (Allahabad) when a boat started sinking in the midstream. Hearing the cries for help from the people on the boat Sri Swamiji came out of his cave and spoke in loud words and said that they need not worry about because the real steward of the bank was standing on the bank. To their utter surprise they were saved from the disaster and when they got down from the boat, they all fell at the feet of Sri Swamiji and went home cheerfully.

Sri Sadgurudeo Ji was sitting on the death bed at Prayag when a mean minded man started writing the address of a doctor of Calcutta though not obviously visible, Sri Swamiji told me in his cave “look to the two persons. He is a rogue see; he is writing the address of that doctor”. When I came out of the cave I found that low person was actually writing down the address

It was at Prayag again when Sri Swamiji was about to leave his body that this incident occurred. A devotee who had done some work under the impulse of his mind and without the sanction of Sri Sadgurudeo Ji was sitting before him. Sri Sadgurudeo Ji was unhappy on this account. He begged for leave and after obtaining his permission he started for home. Suddenly Sri Swamiji asked me to call him back, which I did. When he came back Sri Swamiji placed his hand on his head and then told him that he had been pulled out of Maya and that he could now go home. When he went away he told me that this man would come to his Swamiji here next year and tell about a particular experience of his yogic stage. I should then set him right. That devotee came to me a year after the death of Sri Swamiji at his Samadhi at Prayag and begged me for placing him on a firm footing of yogic stage. I gave him the realization then and placed him on the last yogic stage as per the instruction of Sri Swamiji. Actually Sri Swamiji had opened the gate of Sushmana in him and after pulling him up, had placed him firmly on the fourth stage of yoga. It must be remember that although Sri Swamiji did not utter even a word, yet

through his divine eye he opened the gate of light for him. That man belonged to the district of Azamgarh.

The wife of a Sub-Register was suffering from an ulcerous disease named 'Nasur' for quite sometime and as such the members of her family were perturbed. The father-in-law of the lady prompted his son and the lady to request Sri Sadgurudeo Ji for a cure of the malady. Both of them entreated Swamiji for a relief from the disease. At this Sri Sadgurudeo Ji felt sorry and said that people come to him with their worldly desires only and not for true devotion to God. A little later he called me in and directed me to teach her a Kriya (a specific practice) for alleviation of the disease. When she went home, she was cured within a week and not even a mark of the sore was left on her body. Seeing her condition the members of her family were quite amazed.

The wife of a pleader of Gorkhpur was suffering from a serious and dreadful disease. Seeing her condition the lady doctor expelled her from the hospital and then the members of her family arranged for her stay in an orchard far away from their house. Losing all hopes of life the lady prayed through a letter to Sri Sadgurudeo Ji she was cured and was perfectly alright within a very short time. Later on she called on Sri Sadgurudeo Ji at the Ashram and had his Darshan (holy glimpse).

A meeting had been arranged at a place in the district of Shahabad in Bihar. When Sri Swamiji was about to go to the meeting, he was stung by a scorpion. The devotees tried to arrange for the necessary remedial measures but Sri Sadgurudeo Ji asked them to wait till the meeting was over. Swamiji conducted the meeting for quite sometime and when he came back the medicine was administered. He told them that he felt the effect of bite only after his return from the meeting.

One in Patna Sri Swamiji was bitten by a deadly poisonous snake in the night while he had gone to attend the call of nature. The devotees tried for some treatment but Swamiji turned a deaf ear to them. To their utter surprise they found there was no effect at all of the snake bite on Swamiji and he remained cheerful and calm as usual.

Swamiji stayed for sometime at Baghwa Nala area of Kashi. Once a devotee was bitten by a poisonous snake in the night. No arrangement could be made for his treatment as it was the dead of night and the people who could be of help in this regard were residing at distant places. Sri Swamiji then placed his hand on his head and the devotee got complete recovery from the effect of poisonous bite. On being asked, the man reported that after Sri Swamiji placed his hand on his head, there started a flow of some cold thing within its head which removed his restlessness and he slowly got relieved.

There was true devotee of Sri Swamiji in the district of Azamgarh who had many daughters but no son. The people of his house expressed their desire to Sri Swamiji for a son. Sri Swamiji told the disciple a particular technique of sex. The lady restored to the technique and was blessed with three sons. She used to say that it was only through the technique taught by Sri Swamiji that she could be able to bring forth three sons.

Innumerable persons have been benefited by the grace of Sri Swamiji. Many got cure of their diseases, some received relief from their agonies and many others had their desires for something fulfilled.

Once a startling event occurred in Calcutta. There was a young man of a family very much devoted to Sri Swamiji. This young man was working in a firm and was doing the job of collecting the money from the dealers of firm. One day some dacoita followed him and caught him alone at a solitary place in an orchard. They took out their daggers and were about to kill him when seeing no hope of survival the distressed boy prayed for help from Sri Gurudeva. Immediately then a man clothed in white robes jumped from the tree and seeing him the bandits fled away. Thus, the boy was saved from imminent death and is still alive and leading his life in devotion.

Once some devotees came to Sri Sadgurudeo Ji and talked about Sidhis and Bibhuties. He always took these things as acts of degradation of the souls. One day while he finished his bath at the well at Vritikutta Ashram and went away to the cave, the devotee could not see him moving to the cave. They started looking for Swamiji. He had vanished away suddenly. Sri Sadgurudeo Ji then called for one of them from inside his cave. I was, then a boy only and had observed his feet occasionally and not his whole body while he moved briskly into the cave. The devotee was totally stunned to find as to how all this had happened.

Even though Sri Sadgurudeo sometimes, performed such miracles, he was against showing of such feats. He used to say that such performances were impediments to higher achievements for a yogi. The yogis of the physical level perform such miracles for self recognition and false glory among the people. Such practitioners degrade themselves from the level of soul and are strewn from the dedication to God.

My respected grand father Sri Skambh Muni was then alive. I was at Gaya when I received a letter from Sri Swamiji saying that he had fixed the date of grandpa's Bhandara (community feast as ritual after the death of someone). I was amazed to see the letter as Baba Skambh Muni was still then alive. How could then the date of Bhandara be fixed prematurely? But it all happened to be exactly as Sri Swamiji had planned. Baba Skambh Muni died during this period and his Bhandara was observed on the day Sri Swamiji had fixed for the purpose.

I was at Gaya when Baba Sri Skambh Muni died at the Vritikutta Ashram at Pakri one night. It was mid noon of that fateful day when I was lying down on a cot after taking my day's meal. I heard a clear voice of Sri Sadgurudeo Ji that Baba Sri Skambh Muni would die in the night and it was therefore necessary that people in his village should be informed of it. I vividly remember that Sri Swamiji had said these words while gargling his throat. I immediately noted it down in my diary. Two days later I had the news of Baba's death confirmed through a telegram received from Swamiji.

It was at Gaya where Sri Sadgurudeo was staying that a sepoy from the military came to see him. The sepoy was to come to him in the night. Swamiji had ordered that



the gates be kept open so that the sepoy could walk in. We were all surprised as to how Swamiji had foreseen his visit to him. The sepoy really dropped in after sometime in night.

While Sri Sadgurudeo was staying in his cottage at Azamgarh I went to see him along with a man, Sri Sadgurudeo had not taken his day meal that day and had ordered it to be kept off. When I reached there; he asked the cook to serve me the food that he had ordered to be kept off. He only took some milk and I eat the food that he had kept reserved for me.

Once Sri Swamiji was in the district of Ghazipur when he sent a word through a messenger that following day there was an apprehension of a theft being committed at the Ashram and therefore, we all had to be vigilant. The messenger could not reach that day and the theft was committed at the Ashram that night. The messenger reached us the next morning.

Once Sri Swamiji was camping at the bank of Ganga at Prayag. It was the cold month of Magh. He asked an old attendant to bring him some water from the Ganga at the dead of night. The devotee could not muster courage. At this another devotee went to Gurudeva and begged permission for bringing the water. After obtaining Swamiji's permission the devotee went to the Ganga to fetch the water. The bank was steep and the level of water was approximately fifteen feet below the ground. The devotee was perplexed as to how he could fetch water from such a steep depth. But he mustered up courage, went down the crevice and collected some water. Just as he was going up, he found to his surprise that the bank had steeped down its normal height and he had no difficulty in steeping up the bank. A strange thrill overpowered the devotee. Sri Swamiji was greatly pleased with the disciple and he initiated him into the Yoga-Marga.

Sri Gurudeva permitted me to attend the Delhi session of the congress party. It was decided that two more person should accompany me. I left Gaya for Delhi at about 3 A.M. in the night alone as the other two people who were to accompany me could not reach the station in time. The servant who came with me to the station returned back to the Ashram and informed Swamiji of my going to Delhi alone. Knowing this Gurudeva became anxious. Suddenly I found that my train stopped at a distance of 8 miles from Gaya without any cause or effect. The guard or driver could not know the reason of the stoppage of the train at a place far off from the station. The train had automatically slowed down and then came to a halt. Just then Bombay Mail came on the other track and so halted that the bogey in which the two persons who were to accompany me came in front of me. I then pulled out their luggage quickly and they also swiftly boarded the Delhi Express in which I was traveling. The train then automatically started moving and we three left for Delhi together. The co-travelers of the train started saying jocularly that the train had stopped only for the three of us to go to Delhi together. One of the two colleagues accompanying me was a teacher. He said that Sri Sadgurudeo had done such a miracle for all three of us going together; otherwise it would have been impossible. It was definitely a grace of Sri Swamiji. When I returned from Delhi, Swamiji started scolding me for boarding the train without any companion. He said angrily that he had to see from

the station to the place of haltage and arrange for everything. He further warned me not to commit such a mistake again.

All three of us went to Dehradun from Delhi and from there we moved up the mountain to Maussorie for sight seeing. I felt giddy owing to the motor car journey on the high road. When I reached Maussorie, I washed my head at a water tap and lay down at a waiting room for rest. Immediately after I had slept Sri Sadguru Deva appeared in physically before me and said what a man I was to have started on a trek on the mountainous terrain? When I saw him I was very much surprised. And when I got up my headache had vanished. Again when I was returning by car from Maussorie to Dehradun I got a sleep on the way and when the car reached Dehradun, I heard Sri Gurudeva say “You reached Dehradun, so, get up”.

The annual celebration of Sant Samaj was being held in the month of Agahan at the Vritikutta Ashram. It was very early in the morning when Sri Sadgurudev was replying to the queries of the inquisitive seekers. The watch had been set to alarm earlier and it was only at that time that it started giving alarm Sri Sadgurudeo rebuked it and asked it to stop. It stopped immediately but after two minutes it again started giving the alarm. Again Sri Sadgurudeo ordered it to stop and it did so instantly. The watch was thus stopping its alarm on the order of Swamiji and after few minutes it was again giving its sounds. When thrice it so happened, Sri Sadgurudeo ordered it to exhaust its sound after which he would resume replying to the questions.

Once Sri Sadgurudeo Ji was going to Nepal. When the destination was just four miles away, he suddenly started returning back and the next day he returned back to his original camp. It was found that some of the devotees had come to the camp and were anxiously waiting for Swamiji for some urgent and prearranged work.

Once a Vaishya a devotee need some money for the marriage of his son. He was in need of some more amount of sum of rupees three hundred so as to arrange for the functions. He prayed to Swamiji for the money which I could not manage. To his utter surprise when he reached home and began counting the money for making the necessary purchases, he found that desired amount in his chest. This extra money he had got absolutely through the grace of Sri Gurudeo. In fact Sri Swamiji had told me earlier that it would so happen.

In Calcutta, a photographer started taking photograph of Sri Swamiji. He clicked his camera so many times but image would never get caught. He was thus, perplexed and he told Swamiji that he did not know why the image was not being reflected on the film. At this Swamiji asked him to take the photograph afresh and to his utter surprise the photograph appeared in the camera.

There is a Harizan (one belonging to low caste) devotee of Sri Swamiji on the bank of the Ganga at Prayag. When Swamiji was practicing yoga over there this devotee used to attend on him. Gurudeo always used to call him as Tiwari Ji (a title of Brahmins).

It is through Karma (acting) Virtues and good conduct alone that a man's life is of high order and not by mere birth in a high caste.

Sadgurudeo Ji performed a lot of miraculous feats at the time of his bearing the mortal frame. He used to say that yogis possessed such vast powers that they could turn even the course of a river. And to convince me once he turned the course of the river Naravat in the district of Gaya for full twelve hours. The river flows from west to east but on that day it flowed from east to west. I was told of this incident of the reversal of the flow of the river by a Brahmin priest of Waziganj. Sri Sadgurudeo had earlier told me of his decision to do so and have it conveyed to me through a Brahmin priest of Waziganj.

In Prayag, at Munshibagh, there is a huge stone statue of Gautam Muni, weighing several mounds Sri Sadgurudeo had told me that he could shift the statue at his will. The statue shifted downwards by a yard a year after Swamiji's death. He had done so in order to convince me of the depth and range of his knowledge and power of Yoga.

The commentary on Bijak of Sadguru Kabir was published three years after the death of Sri Sadgurudeo Ji. Surprisingly Sri Gurudeva had recited the whole preface to the book that I was to write three years later.

At the time of his death Sri Sadgurudeo performed many supernatural acts at various places of the globe, all of which I do not want to describe here. He had forced Bulganin, the then Prime Minister of Russia and a non-believer in God to utter the word 'God' like a true theist before he began his speech at the time of Swearing in-ceremony of the Prime Minister of China. It was a wonder for the people all over the world to hear such an utterance from an atheist like Bulganin. After all why did it so happen? This had happened as a sequel to my enquiry addressed to Sri Swamiji as to how he declared himself to be the spiritual Guru of the world. When his Brahma-Vidya had not been fully propagated even in his own motherland i.e. India. In reply to my query, Swamiji said that he would prove it through a theistic utterance from the Prime Minister of Russia. It took about thirty minutes to get this pronouncement from Mr. Bulganin. Sri Sadgurudeo used to see the whole cosmos through his divine eye and used to perform many acts for the welfare of the people of the world through his immense yogic power. I could know of this during his last days. I was also convinced of the powers of yoga during the last days of Sri Swamiji and could know of its real significance after his death.

It was Maha-Kumbha congregation at Haridwar in 1937 A.D. Sri Sadgurudeo Ji himself performed the ceremony of my successorship to the position of Sadguru after him. I was sleeping in the night at the straw cottage. At around 3 A.M. in the early hours a certain person hit me hard with a stick and admonished as to why I was sleeping till then? And that a lot of things had to be done.

Feeling the pinch of the severe stroke, I got up and saw to my amazement that a man clad in white robes was running away. My habit of late rising was snapped since that morning.

Once I was coming from Haridwar to Vritikutta and a Sadhu named Brahmachari jee had been deputed to look after me. Both of us got down at Ayodhya which fell on the way. We had to face lot of discomforts on the train. It was evening when we got down the train. We walked towards the bank of the Saryu which is about a mile from Ayodhya proper. It was hot summer-time and therefore, after taking bath in the river, I declined to go to the town and lay down for rest on a wooden cot there on the bank itself. The Brahmachari attending on me was feeling depressed because I was lying in the night without food. He requested me many a time for going to the town, but as I was not ready for it he did not think it proper to leave in alone in the night and bring the food from the town. I fell asleep and he sat by me and started singing the Bhajans. When it was past ten in the night, a Sadhu brought in hot fried breads, vegetables, ghee etc. and began shouting from distance as to who were the people who were lying without food on the bank. The Brahmachari went to him and brought the food. After taking meal in time I again slept there on the cot. In the morning when I enquired from Brahmachari jee as to who was the person who had brought food for us in the night, he kept mum

I had once stayed at a man's residence in the outskirt of Muzaffarpur and told a devotee to bring cooked food from the town. At about mid day, a lady devotee of Sri Sadgurudeo Ji brought in cooked food for me. When I was taking food, a disciple accompanying me asked the lady devotee as to whether she was present at Jhansi at the time when Sri Swamiji left his mortal frame. She did not utter a word and started crying bitterly. Immediately then words of Sri Sadgurudeo Ji appeared from the void, "She is weeping and this man is reminding her. He is a fool of first water. Stop him for so doing." Hearing these words I became calm and after a while again started taking my meals. The devotee who was so questioning the lady also heard these words clearly. It must be borne in the mind that this had happened three years after Sri Sadgurudeo Ji had left his human frame.

In the same trip I stayed at a disciple's house one night, near Sitamarhi. A devotee who was accompanying me used to anoint Brahmi oil on my head daily in the evening. When he did not massage oil on that particular night, words of Gurudeva appeared, "He is not a good attendant; he did not apply oil this night." Not only this he reprimanded the devotee also, "This is how you have come to service; you did not apply the oil tonight." These soothing words of Sri Sadgurudeo Ji has appeared in the night three years after is death

I returned to Muzaffarpur around noon by bus from the village. I washed my head and sat in a lonely place in seclusion. After sometime words of Gurudeo appeared, "Make him a recluse. He is suffering a lot." I was wonder stuck at these clear words of Sri Swamiji and I enquired as to whom I should convert into a recluse. Swamiji spoke loudly, "Who else is here. It is he alone." I then understood his import. He was asking me to convert his younger brother into a recluse. But he could not become a recluse and it is only this year in the month of Agrahan that he breathed his last.

I was sleeping on the roof of a building of a disciple at Ghusuri in Calcutta. In the Brahma Muhurta (at about 3 A.M. in the night) a man raised me up slowly from behind

with his soft hands and made me sit on the bed. When I saw myself seated, I started looking around for the man who had done so, I started doing meditation.

At the same place when I was sleeping in the noon just a day before it, a person hit me hard on my legs with his hand. Immediately then I got up and looked for the man, but there was no one.

On the eve of the death of Sri Swamiji a photographer had taken his photograph at the Jhunsi cave at Prayag, but nobody could remember the address of the photographer. When I returned to Vritikutta Ashram at Pakri, the event flashed in my mind. I was feeling quite uneasy for not being able to know the address of the photographer. One evening at around 8 P.M., when I sat for yoga, Sri Swamiji told me the full address of the photographer, including his name, name of the town and the Mahalla (locality of the town) where in he was residing. I immediately noted down the address of the photographer. When I enquired from the student about the photographer's address in writing, I got confirmation that there was a photographer of that name and that he had the photograph of Sri Swamiji with him and that he was asking rupees thirty for the photograph (quite a heavy sum for a photographer in those days). I then went to Kashi and obtained the photograph by paying the charge. It must be borne in mind here that I had received the address of the photographer one year after the death of Sri Swamiji through his heavenly revelation.

Two disciples used to remain near the Samadhi of Sri Sadgurudeo Ji at Jhunsi. One night when one of the disciple got up he saw a great sage firmly seated in deep meditation, at a place little towards the river side near the Samadhi. He then requested the other disciple to accompany him for an audience with the meditation Saint. But when he forbade him, he did not go. Afterwards they heard coughing sound two times from the meditation Saint, but due to ignorance and ill luck they could not approach the Saint. When night faded away and the boats started plying in the Ganga, the Saint could not be seen. The great sage had remained seated there for nearly five, six hours. At the time this great being had appeared at the Samadhi at Jhunsi, I was camping at Gaya. I used to see Sadgurudeo Ji seated in a state of Samadhi there. But I wondered why Swamiji sat at the Samadhi at that place. For about a week whenever I sat in meditation early in the morning I got this vision vividly. At the time of his death Sadgurudeo Ji had told me all this about. At that time itself Swamiji had told me of his reappearance in full human form, to allay my doubts. He had further told me to brief the two disciples accordingly so that they could go near him and place their thoughts before him. He would then reveal everything to them. But I forgot it and I could not inform the two disciples. Later on when I saw Sri Sadgurudeo Ji in full human form, I could know of everything explicitly about his life.

Once before this incident, I had seen a Saint at the Samadhi during evening hours. People took it to be Swamiji's reappearance. But it was not so. It was Sri Sukritdeo Ji who had appeared there and was moving with a stick on the Samadhi. Swamiji had only once appeared near the Samadhi.

Sri Sadgurudeo Ji told of his second appearance also before me. This had occurred while I was of Ghazipur district in U.P. I saw Swamiji there standing before me just for a short while.

Once Swamiji had told me of his accompanying me on my trip to Himalayas. I could make a trip to the mountains only three years after his death. When I started moving up the hills beyond Kotdwar, I felt tired and so sat down. It was then that the word of Sri Sadgurudeo appeared. "What a mockery of bravery? This is how you have started on a trip of the mountains! Afterwards, whenever I used to get tired and sat for rest, his words used to flash. "It is only a little farther." While in journey whenever I used to drink water due to excessive heat, he said, "Drinking water in such a hot state may cause harm". I reached Shunya-Shikhar Ashram in the night. When in the morning I was going for daily obtains, I started looking for the place where Swamiji had composed the Swarveda. At the time I was standing near the cave and thinking about the composition of the Swarveda, I heard these words of Gurudeo,"This is the place over where I had sat and composed the Swarveda". These acts of Sri Sadgurudeo Ji, even after his death, make it abundantly clear that the Atman (the soul) is permanent and indestructible.

I had received a wonderful light within myself three years prior to the death of Sri Sadgurudeo. It was winter season and I used to retire to bed after taking some milk. After sleeping for a while I used to get up and practice yoga. The superb glow of light that I acquired was kindled within myself by Sri Sadgurudeo Ji, I would not describe the experience in detail, but would only mention the state of yoga that I had one day during that period. While practicing yoga, I dissociated myself from the Prana which acts in the body and started moving freely in the purely conscious state and ascended up beyond the limits of the zone prescribed by the Sadguru. It occurred to me that when that power is extant, why should one then limit oneself to one particular zone. As it is the free space on one's own conscious soul, one should feely move ahead. In ecstasy of bliss I kept on ascending up the heights. After sometime when I started coming down I could not contact the Prana, with which to enter the body, and therefore, at the point of entry, I felt powerless and distressed. None of my efforts were succeeding due to absence of breath. I heard a voice then directing me to remember my Guru. I started thinking that even after ascending up to such a height, the power of God is ever attached to me. Where there is the need to remember the Guru? The trouble that I was in, could not described in words. In such a circumstance, I remembered Sri Sadgurudeo. He was at Vritikutta Ashram at that time. Immediately then Sri Sadgurudeo became impatient and said that some one in great distress was calling him. Who could he be? Saying so he could immediately know the difficult condition I was in through his divine power. He said in clear terms that it was this Mahatman (meaning me) and that I had committed the great blunder. He soon forced his breath downwards two times as a consequence of which I immediately had my breath restored and I started seeing outside through my eyes. This had happened at 3 A.M. in the night. Since then I never tried to come to this state for quite a long time. Whenever I started practicing yoga after sitting in Asana, my conscious power used to arise and got stationed at the centre of Guru-Mandal. It was very difficult for me then to come down to the physical level of the senses. I passed through this state second time, three years after the death of Sri Sadgurudeo Ji on the bank of Ganga at Jamania in the district of

Ghazipur. Since then I have never experienced such a state any more. Now I am able to know perfectly the position of Ardha and Urdha (the lower and upper limits of the free play of consciousness) and move freely and peacefully in the conscious space. While Sri Sadgurudeo Ji was alive he had told me that there was nothing to be afraid of and that I should control my powers and centres it slowly so that I could achieve my goal. He had said that since I was ascending a bit too quick, I was facing this difficulty. When I returned to the Vritikutta Ashram after three months, he told me that he had saved my life. He said that even Brahma and Vishnu could know the limits of this zone which I had tried to fathom. How precarious it was, I should never commit such a mistake again. It is for this reason that the limits of different zones are prescribed according to which one should practice Yoga. In no case should these limits be transcended. It is the only self-willed persons without the guidance of a Sadguru who practice yoga independently and fail to achieve their aim. It is well known fact that Prana stops in the practice of yoga. When this life breath stops, the Atman quits the body and enjoys bliss in the Piti-Pran-Path or after falling from yoga it is again born in a human frame. So it is only under the guidance of a Sadguru that one enters the internal conscious space and achieves the desired objective and the final goal. Therefore, no practice should ever be done without the guidance of Guru. It is the Guru alone which is the Sun of Brahma-Vidya. It is the Sadguru alone who frees a soul from its physical bondages, liberates him even while he is living on the earth and gives him a taste of Eternal Bliss. It is, therefore, that, one should surrender himself totally to the will of the Sadguru and practice Vihangam Yoga in the light of the self-knowledge under steadfast adherence to the feet of the master.

In the days gone by there was one Sri Lalji Rao in the village Pakri itself where the Present Vritikutta Ashram stands. There was a disciple of Sri Lalji Rao whose internal breath stopped and Prana entered the zone of its disappearance, while he was practicing yoga. Sri Rao was out of the village and the local people thought that the man was dead. They buried him in a Samadhi which stands even today. Many such incidents relating to yoga practitioners can be seen at various places.

There was a devotee of Sri Swamiji who was issueless. The Pandits and Astrologers had also declared him to be infertile. The doctors had also proclaimed that his wife shall never bear a child. But due to grace of Sri Swamiji the lady got a son and a daughter. All were astonished to see such a miraculous yogic feat.

Once Sri Sadgurudeo Ji had been to Ganga Sagar (the place where the River Ganga enters the sea). There were boats in the river. One was an Awadhoot Sanyasi who was getting down from the boat along a plank, and was nervous out of fear for falling down. Seeing his condition Sri Sadgurudeo Ji enquired of the Awadhoot as to whether the fear was in himself or in the boat. Since the Brahman is all-parading and limitless, where does the fear lie? The fear appears in a limited entity due to its association with Prakriti (Nature). That God is fearless and tranquil.

Sri Sadgurudeo had mentioned to me of his reappearance in his full human form after three months from his death. He had shown me his full smiling face adorned with locks of white hair. He had also sounded me two times for showing his face to me. Sri

Swamiji had earlier asked me to take him in my lap when he reappeared before him. But when he reappeared and I did not take him up into my lap due to fear, he started weeping. It was a gigantic view of Sri Sadgurudeo's face before me. After the death of Sri Sadgurudeo, I felt severe pain due to upward pull of Prana (the vital air) in my head. One day I saw Sri Sadgurudeo in dream. It appeared to me that he was getting me acupunctured through someone in the rear of my head and also over my two eyes. When I got up after the sleep, the pain had already disappeared. The trouble in the vital air of the head also vanished completely after about a week.

Sri Triloki Nath Pandey had gone to Maharshi Sadafaldeo Shunya Shikhar Ashram in the Himalayas with a view to attending on him; along with two other disciples from Gaya. Sri Sadgurudeo was practicing Kaya Kalpa (a process of rejuvenation of the body) over there. When, after serving Sri Sadgurudeo for forty days, Sri Pandey along with his two companions, took leave of Sri Swamiji and started getting down for Kotdwar, a strange incident took place on the way. All of a sudden Mr. Pandey started falling on the slope of the mountain. The path was narrow. Immediately after his feet fell on the sloping side he remembered Sri Sadgurudeo in his mind and said, "O, Gurudeo I shall not survive now." Immediately then he began running on the slope of the mountain. He felt as if he was running on a road. After running for sometime, he again remembered Sri Sadgurudeo and asked, "O; Gurudeo, how long do I have to run like this?" The moment he thought so, he got a jolt and fell on one side of the mountain without any bruise whatever. Later on his companions arrived slowly near him and took him up. Mr. Pandey then walked down to Kotdwar on foot. The place where this incident had occurred was about two miles from the Ashram of Sri Swamiji. At that time Sri Swamiji was sitting in his cave and a devotee was sitting by his side. All of a sudden, Sri Swamiji got up in the cave and he out stretched his hand in air as if he were holding someone. He then fell on his elbows. The devotee who was sitting there became nervous after seeing the condition of Sri Sadgurudeo and asked, "O; Bhagwan what is the matter? Are you all right Sir?" Smilingly Sri Sadgurudeo said, "Pandey had fallen from the mountain and I was saving him. Due to Kaya-Kalpa my hands and feet have become soft and tender and therefore while holding him, I have myself fallen on the ground." I do not know what the devotee thought after hearing these words of Sri Swamiji, but when he read the latter of Sri Pandey written from Kotdwar and sent through his companions, he could know of the greatness of Sri Sadgurudeo. It is true: -

(Where no one can save it is the Sadguru who protects).

Sri Ramji Prasad Verma, who was a disciple of Sri Sadgurudeo, was a Case Supervisor posted at Jehanabad in Gaya district. He had gone to Guraru in connection with his official work. His wife was pregnant and the time of delivery was near at hand. She went to the toilet for attending to call of nature. Suddenly she developed labour pain there itself and while she was preparing to leave bathroom and go to the adjoining room, the child was delivered and she became unconscious due to excessive pain. She heard someone telling her in a sonorous voice to get her up. Her eyes opened and she saw a white clad robust Saint standing before her. Her pain vanished completely and just as she extended her hand to touch the feet of the great man, he vanished instantly. She then



lifted her newly born daughter into her arms and went to the nearby room where she soon recovered. On that day Sri Sadgurudeo was at village Indara in Azamgarh district of U.P. It was from there itself that Sri Sadgurudeo saved the wife and the child of a devoted disciple. Great are the acts of Sadguru. There is no limit to his compassions. Both the daughter and wife of Mr. Verma are hale and hearty even today.

Once Sri Sadgurudeo went to Calcutta. He had planned to stay there for a week and do the propagation work of Brahma-Vidya. It was on the second day itself of his stay over there that devotee served mid-day meal to Sri Sadgurudeo. All of a sudden, he became despondent and started saying in a sorrowful tone that a lady was crying for him at a far off place. How could he then take his meal? Her relation was dead. He immediately ordered his attendant to pack his luggage. He said that the programme of propagation at Calcutta would be re-drawn up at some other time and he left for the place of the lady devotee. Sri Sadgurudeo Ji reached the devotee house next day without any information. Sri Sadgurudeo saw the lady disciple through his kind and compassionate eyes. Her husband had died and she was crying for Sri Sadgurudeo in deep distress. That lady disciple is still living at Muzaffarpur in Bihar and leading her life in remembrance of God as taught by Sri Sadgurudeo.

Sri Sarojvashini Devi is a very devoted disciple of Sri Sadgurudeo. Once when she had gone for a dip in the Ganga at Varanasi, she fell down from the stairs on the bank. She sustained severe injuries. She remembered Sri Sadgurudeo from the core of her heart. At that time Sri Sadgurudeo Ji had gone to attend the Barat (the marriage party) of a disciple's son. This disciple, whose son was being married, was an employee of Srimati Sarojvashini Devi. When she fell down at Varanasi, Sri Sadgurudeo told the disciple that Sarojvashini was in distress and that he should go to attend on her. Since it was the marriage of his son, he did not pay heed to Sri Sadgurudeo's advice. Sri Swamiji then secretly left the Barat and came over to Sarojvashini at Banaras. When people there in Barat started searching for Sri Swamiji, he was nowhere to be seen. It is true that Sri Sadguru always keeps his merciful eyes on disciples and saves them from hazards.

At the time of his death Sri Swamiji had given me a feel of his marvelous yogic powers for my satisfaction. I had a firm conviction in my mind that a yogi is a knower of all the three phases of time the past, present and the future. Was Swamiji a yogi of this order or not? Though I never expressed this to Sri Swamiji but he could enter the deepest recesses of my mind and he enquired if I was wondering whether he was a knower of the three phases of time. He asked me which of my previous births was I interested in knowing about in detail. He said that for doing all this he had to stoop low to the level of the physical zone. I kept mum and he then started laying many things about my several previous births. He also prophesied a number of future happenings in my life which came to be literally true for many years after his death.

Sri Swamiji gave a very illustrative example "You are moving in a train. You are sitting in a bogie with many other persons. Among the co-passengers there is a professor of English, who had a ten year old daughter with him in the bogie. The professor sits in one corner of the bogie and his daughter is seated at other end. He shows the girl minute

letters from the pages of newspaper which she is reading fluently from the far end. Every passenger is wonder-struck at this faculty of the girl. You are also astonished and are thinking in your mind as to whether Swamiji knew this science nor not. The professor had got this power after a great deal of toil but the girl was able to read the letters from the pages of the newspaper which was placed at a distance of about ten to twelve feet from her eyes. Ordinary people cannot do this miracle.” Swamiji further told me, “See, I am now reading what you are going to write after three years from now. Bhrigu Rishi knew this art and he wrote the horoscope of all the people of the world and many incidents and happenings in the life of each individual and compiled them into his Bhrigu Sanhita, “So saying, Swamiji started reading the introduction to his commentary on Bijak which I was to write as the publisher. This commentary was written by Sri Swamiji and was under print when he left his body. After three years, when the book was being published and I was writing the publisher’s note, it all happened exactly as Sri Swamiji had read at that time. While writing the introduction, I wrote that Swamiji left his body while sitting in a posture, and then I struck down the line and wrote again that he left his body while seated in Yoga-Mudra. I remember that Sri Swamiji had told me at that time itself, “Why are you writing that I left the body while sitting? You must write that I left body while sitting in Yoga-Mudra.” This is a direct proof of great powers of a Yogi, the knowledge of which I received from Sri Swamiji.