

**OM TAT SAT**

**IN THE DIVINE PRESENCE  
OF SHRI BABUJI**

**S.A.SARNAD**

**PUBLISHER**

**Smt. SHAKUNTALABAI SARNAD**

**GULBARGA**

**IN THE DIVINE PRESENCE OF SHRI BABUJI : A spritual diary written in English by Shri S. A. Sarnadji edited and published by Smt. Shakuntalabai Sarnad, H.No. 1-1847, NGO's Colony Jewargi Road Gulbarga - 585102.**

## PUBLISHER'S NOTE

It is very common that spiritual aspirants are always in search of Sadgurus and few of them will get such Gurus. But very few fortunate will have close proximity and get affection from them. Perhaps this may be due to the craving of the aspirant and deeds of his past life. Few such sadhakas who got the proximity of Sadgurus utilise the opportunities and note down their talks, discussions, explanations given, confidential matters, researches etc. and put them on record with their vast experience in the sadhana for the benefit of next generation to facilitate them to know about such Sadgurus and their teachings.

Sarnadji was one amongst those who had joined Shri Ram Chandra Mission founded by Pujya Shri Ram Chandraji Maharaj of Shahjahanpur (U.P) in the memory of his Guru who had the same name Shri Ramachandraji Maharaj of Fatehgarh (U.P) during early 1956 and got close to him.

Pujya Shri Ram Chandraji Maharaj of Shahjahanpur (U.P) was affectionately known as Babuji. **Babuji** is a respectable word commonly used for everybody in Uttar Pradesh and other northern parts of our country. One of the oldest Hindustani dictionaries gives the meaning of 'Babu' that, it is an honorific word closely equivalent to "Sir" in India. Babuji Maharaj descended to this earth in such a great traditional province where every individual is recognised and respected as 'Sir'.

The short Biography of Pujya Babuji Maharaj written in Hindi and signed by himself on 21.02.1960 for the Kannada Magazine "Pradeep" which was published from Dharwad (Karnataka) during those days is now scanned and published here as it is with its English translation, hoping that true seekers will appreciate.

We have the pleasure to publish the spiritual diary of Sarnadji from 1956 to 1983 that is till Pujya Babuji Maharaj's Mahasamadhi. Sarnadji who was a teacher by profession and a sincere sadhaka of Shri Ram Chandra Mission has written his diary as such the readers will feel the presence of Babuji Maharaj even though they have not seen that great sage.

There was an instance of questioning the authenticity of the diary and doubted Sarnadji's relationship with Babuji Maharaj. Generally spiritual diaries are written and maintained for one's self satisfaction and review for the self-progress (which was recommended by Babuji Maharaj) as such the remarks

We greatly acknowledge the services and encouragement of all those who have made this publication possible and shall be always indebted.

**Smt. Shakuntalabai Sarnad**

[illegible]

रमाल पैदा हुआ कि गुरुवर में नखों में जिसका कोई  
साथी न हो भार पड़ना न हो पुरि मल था।  
उसि पक्ष से कुछ ~~सुख~~ रागती के का रत  
मकुला पदों में आ गया वह वा <sup>desire</sup>  
<sup>only and desire nothing</sup> "उस पर मैंने  
अमल करना शुरू किया और सावरी में ईश्वर  
से प्रार्थना की आरम्भ की कि मेरा गुरु ऐसा हो जिसका  
साथी न हो और सावरी में ईश्वर को  
फिर मैं गुरु तलपरा गरी करतलों और गिरि के पास  
में रहिले मेरे ईश्वर के पड़ चुकने की मेरा गुरु हो  
गुनाम गुरु सन पंडित ने सन गुरु मदी का  
राग-पद गी मदी राजा फतेहगढ़ निवासी के पास  
पड़ना और मैं ~~सुख~~ हो गया कि कुछ  
गुरु मिल गया और उन्हे बताया मैं लकी के पर  
अमल करत लगता। मैं अमली बड़ी बहुत में  
महाँ जा रहा था जो मैंने पुरी में है। ईश्वर की शक्ति  
में फतेहगढ़ पड़ता था मैं वहाँ उतर पड़ा।  
इस दौरान मैं मैं गांधी मंत्र का जाप बहुत  
प्राणायाम कर रहा था। मेरे गुरु महाराज ने  
मैंने मैं गतीने जलक शब्द जहाँ पूरे

पहले रीति रीतों से काम लेकर फतेह गढ़  
गाते को मरदा था क्योंकि तब प्रियतम भी उन्हीं की  
तरफ रुजू हो गयी था कृत प्रियता न दिलवाते दुर्ग  
कि वहाँ काम बन्द जावेगा

उन्हे पास से जाकर डाँटाया जाता है।  
 दो. की ओर ध्यान में है। बताया था खुले कर  
 दिया।

पढ़ने लिखने का बर्षा नहीं था पर पर  
पारसी और उई बड़ने के बाद स्कूल में तान  
लिखा गया। सब मजदूर मैंने लॉकल लिफ्ट कार  
रिजिब मीकमबारी काफिर तब रही और डलने  
पेल भी हुआ। १६वां साल जब शुरू हुआ तब  
philosophy और आंग्रेजी उई में मजदूर  
लिखने का बर्षा पड़ा हुआ। आंग्रेजी और  
माजारपी से जुने बहुत पिल चरपी रही।  
आंग्रेजी literature भी किताबें पढ़ी मगर  
essay और philosophy की किताबें नहीं  
पढ़ी। इस लिए कि ideas borrowed  
न हो जावें। और मैं अपने दर्जे में जितने  
मजदूर लिखता था सब philosophy

और mental dynamics के मंत्रज्ञ।

होते थे। प्यामिक किताबें रामायण भागवत,  
गीता और महाभारत ही पढ़कर मैं रूढ़िवादी।

जब मैंने गुरु महाराज की सेवा में पहुँचा  
उसके बाद ही मैंने इरादा किया कि गिरिवाचक  
किताबें पढ़ूँ। प्यामिक पुस्तकें पढ़ने में रब नहीं  
किताबें हैं। उन्हीं उतना समय नहीं और  
constant remembrance के लिए

लगाया। इस लिए कि मैंने सोचा कि  
पहले इस पीत्र की जल्दी से जल्दी टाईल  
कर लिख जाऊँ। उसके लिए किताबें मिलनी पड़ें  
पढ़ें। और philosophy का रसोचना भी  
दोड़ दिया।

मैंने metaculation और S.L.C

सन १९२३ में पास किया। इस लिए कि डिप्लोमा  
पि कमजोरी है। कुछ जल्दी बढ़ने दीवरी दिया।  
पास करते से बाद पिलाजी ने college नहीं  
जाते दिया। इस लिए कि मेरे निगर का कार्य  
सराब था। गितिका में पहुँचने के कुछ रूढ़ि  
हाल से ज्यादा लग गया। मैंने पिलाजी के कहने से

जजी शाहजहाँपुर में फरवरी १९२४ में  
से हुआ रामायण की और महाभारत इत्यादि  
(Recall Memory) की जगह से २० फरवरी  
१९२४ में Remembrance जारी।

अभ्यास करते करते जगता गुजर गया  
बेचैनी के लिए साफ़ि की इस कदर थी कि  
गुरु महाराज की सेवा में जाते से पहले भी  
और बाद भी बेचैनी बढ़ती रही। अभ्यास के  
जमाने में मैंने अपने गुरु महाराज की शिष्य  
कि निगर इतनी बेचैनी किसी और की नहीं  
रही। ऐसी गितिका आप सहायता होते तो बहुत  
आत्मन्यास कर लेता और यह वे पंथी हस्त  
उसी शक्ति से गितिका लोग चाहते हैं। कहीं  
नहीं थी। मेरे बारे में जब मैं अभ्यास करता  
कर रहा था। पढ़ <sup>गुरु महाराज</sup> Prediction की कि मैं  
रुढ़िवादी के फरका दिखाऊँगा। जब मैं  
अभ्यास करीब करीब १० साल गुम हुआ  
हालत बदलने लगी। मैं और अपनी जगह पर  
काफ़ी कहने का उम्मीद हो गया। रूढ़िवादी का  
ही मिलने लगी। और सन १९२४ में



मैं तुम्हें इम्प्रेस करना चाहता हूँ कि तुम तुम्हारे  
 वहाँ के काम को बहुत दिनों से जानें जो कि  
 और वहाँ के <sup>जो</sup> ~~unassured~~ <sup>unassured</sup> के लिए ~~fixed~~ <sup>fixed</sup> हमारे  
 करना शुरू कर दिया। मैं 2 महीने और दूधित  
~~South India~~ <sup>South India</sup> में रहा। उसके बाद ही वहाँ से  
 जो तजरका लाभ हुआ मंडागज के नाम पर  
 की नाम-पट्टा कि शाक ~~leaves~~ <sup>leaves</sup> कर दिया =  
 और किताबें लिखना शुरू कर दीं।

मैं पञ्जीज और बिश्नेवार आता  
 पिता सब कुम्भों के बख्श संकलित रहे और  
 गितने तुम्हें देखा सीमा सादा और बख्श  
 का ही ~~impression~~ <sup>impression</sup> मिया। कुछ-कुछ  
 19-22 साल की उम्र में अक्सर मैंने  
~~predictions~~ <sup>predictions</sup> की जो सब सही निकली।  
 आभास थी। जो करता गया अपने पर  
~~confidence~~ <sup>confidence</sup> होता गया और किसी काम  
 के करने में पर खयाल सभी पैदा नहीं हुआ  
 कि मैं पर काम नहीं कर सकूँगा। मैं  
 पिताजी 37 आभास के खिलाफ मैं उसका  
 पर खयाल था कि रंगमा न हो भू पर ही है।

और वह इसका लक्ष्य मैं लाउते थे कि हमारे मन  
 की ~~confidence~~ <sup>confidence</sup> दुनिया की तरफ लगे किसी  
 उमी है।

तुम्हें मेरी माँ और मैं एक सज्जनसिद्धि  
 कि वे ईश्वरी संगीत करना। उनके तालीफ का कुछ  
 होता अक्सर था कि तबियत ही ऐसी बनानी और  
 पर चीजें कुछ नहीं करी पर मैं निभी रही। हाकिमों  
 को भी कुछ मेरी तबियत की आलोक पैदा हो गयी  
 और मेरे लोगों ने ~~efficiency of work~~ <sup>efficiency of work</sup>  
~~Honesty~~ <sup>Honesty</sup> और ~~best character~~ <sup>best character</sup> में निभी  
 है। अगर उसमें ~~unassuming nature~~ <sup>unassuming nature</sup>  
 भी निभी है।

Ram Chandra  
 21-2.68

## la{ksi thouh

eSa rhl vizSy lu~ 1899 esa dk;LFk ifjokj “kkgtgk;ijqj esaa iSnk gqvKA esjs firk dk uke Jh cnzhizlkn FkKA og odhy ,oa Lis“ky eftLV<sup>a</sup>sV izFke Js.kh FksA crkZfu;k ljdkj ls mudks jk;cgknqj dh inoh izklr FkhA esjh vk;q tc 6 o’kZ dh gq;h rc ls iwtk djus dk “kkSd Fkk] ekrk iwtk djrh Fkha rks eSa muls dgrk Fkk fd iwtk eSa Hkh d#;xkA og cgq/kk eq>s pUnu yxk nsrh Fkha vkSj eSa [kq“k gks tkrk Fkk fd eSaus iwtk dhA tc eSa 9 ;k 10 o’kZ dk gqvK rks dqN cspSuh ds lkFk iwtk djus dh rch;r pkghA eSaus vius ;gk; ds iqjksfgr (Priest) ls dgk fd eq>s iwtk djuk crk nks mUgksaus dgk fd ^jke jke\* tik djksA dqN fnu bldks fd;kA mlds ckn ân; esa ;g fo”okl ugha gqvK fd ;g iwtk gS vr% mldks NksM+ fn;k fQj eafnj esa nsoh] f”ko vkfn dh izfrek ij pUn fnuksa ty vkSj iq’i p<+k;sA

mlds ckn bl iwtk dks Hkh fny us Lohdkj u fd;kA lkspus yxk fd dksbZ xq# djuk pkfg;sA 2&4 egkRek ds ikl x;k exj rch;r lsj u gqbZA bl oDr rd esjh vk;q 14 o’kZ dh gks pqdh FkhA [;ky iSnk gqvK fd xq# og eSa d#;xk ftldk dksbZ lkuh u gksA exj ifgpkuuk eqf“dy FkKA bfÜkQkd+ ls eq>s Lokeh jkerhFkZ dk ,d edwyk i<+us esa vk x;k og Fkk “deserve only and desire nothing”A bl ij eSaus vey djuk “kq# fd;k vkSj lkFk gh bZ”oj ls izkFkZuk Hkh vkjEHk dh fd esjk xq# ,slk gks ftldk lkuh u gks vkSj lkFk gh ;g Hkh bjknk dj fy;k fd eSa xq# dh ryk”k ugha d#;xk vkSj ftlds ikl eSa lh[kus ds bjknks ls igq;pwaxk ogh esjk xq# gksxk pquk;ps twu lu~ 1922 esa eSa leFkZ xq# egkRek jkepUnzth egkjkt] Qrsgx<+ fuoklh ds ikl igq;pk vkSj eSa satisfied gks x;k fd eq>s xq# fey x;k vkSj muds crk;s gq, rjhds ij vey djus yxkA eSa viuh cM+h cgu ds ;gk; tk jgk Fkk tks eSu iqjh esa gSA jsy ds jkLrs esa Qrsgx<+ iM+rk Fkk eSa ogk; mrj iM+kA bl nkSjku esa eSa xk;=h eU= dk tki vkSj izk.kk;ke dj jgk FkKA esjs xq# egkjkt ds Hkrhts ml oDr “kkgtgk;ijqj esa i<+ jgs Fks] mUgksaus “kkSd ns[kdj Qrsgx<+ tkus dks dgk Fkk vkSj rch;r Hkh mUgha dh rjQ #tw gks x;h ;g brfeuku fnykrs gq, fd ogk; dke cu tkosxkA muds ikl ls vkdj izk.kk;ke djuk NksM+ fn;k vkSj /;ku tSlk crk;k Fkk “kq# dj fn;kA

i<+us fy[kus dk “kkSd ugha Fkka ?kj ij Qkjlh vkSj mnwZ i<+us ds ckn Ldwy esa uke fy[kk;k x;kA lc etewu eSaus laHkky fy;s exj fglkc dh detksjh vkf[kj rd jgh vkSj mlesa Qsy Hkh gqvka 16okj lky tc “kq# gqvkc rc philosophy vkSj vijxzsth mnwZ esa etewu fy[kus dk “kkSd iSnk gqvka vijxzsth vkSj tkWxjQh ls eq>s cgqr fnypLih jghA vijxzsth literature dh fdrkcsa i<+ha exj essay vkSj philosophy dh fdrkcsa ugha i<+ha blfy;s fd ideas borrowed u gks tkosaA vkSj eSa vius ntZs esa ftrus etewu fy[krk Fkk lc philosophy vkSj mental dynamics ds etewu gksrs FksA /kkfeZd fdrkcsa jkek;.k] Hkkxor] xhrk vkSj egkHkkjr gh i<+dj eSa jg x;kA tc vius xq# egkjkt dh lsok esa igqipk mlds ckn gh eSaus bjknk fd;k fd ftruk oDr /kkfeZd iqLrd i<+us esa [kpZ fd;k tkrk gS mruk le; /;ku vkSj constant remembrance esa yxk;k tk, blfy;s fd eSaus lkspk fd igys bl pht dks tYnh ls tYnh gkfly dj fy;k tkos mlds ckn fQj fdrkcsa ftruh pkgsa i<+sa vkSj fQykwIQh dk lkspuk Hkh NksM+ fn;kA

eSaus matriculation vkSj SLC lu~ 1923 esa ikl fd;k blfy;s fd fglkc dh detksjh us eq>s tYnh c<+us gh ugha fn;kA ikl djus ds ckn firkt us college ugha tkus fn;k blfy;s fd esjs ftxj dk dk;Z [kjkc Fkk ftldh recovery esa eq>s ,d lky ls T;knk yx x;kA eSaus firkt ds dgus ls tth “kkgtgk;iqj esa Qjojh 1924 ls eqykter dh vkSj egkfQ+t+ n¶rj (Record Keeper) dh txg ls 24 Qjojh 1956 esa pension ik;hA

vH;kl djrs djrs tekuk xqtj x;kA cspSuh bZ”oj izkflr dh bl dnj Fkh fd xq# egkjkt dh lsok esa tkus ls igys Hkh vkSj ckn Hkh csgn jghA vH;kl ds tekus esa eSaus vius xq# egkjkt dks fy[kk fd vxj bruh cspSuh fdlh vkSj dks jgh gksrh ftldk vki lgkjk u gksrs rks og vkRe?kkR dj ysrk vkSj ;g cspSuh ml “kkfUr ls ftldks yxsx pkgrs gSa dggha vPNh FkhA esjs ckjs esa tc eSa vH;kl dj jgk Fkk xq# egkjkt dh ;g prediction Fkh fd ;g #gkfur ds ?kj dk fpjks gksxkA tc djhc&djhc 44 okj lky “kq# gqvkc] gkyr cnyus yxh vkSj viuh txg ij dke djus dk gqDe gks x;kA jks”kuh dke dh feyus yxh vkSj lu~ 1945 esa eq>s nFD[ku  $\frac{1}{4}nf\{k.k\frac{1}{2}$  Hkkjr tkus dk gqDe gqvka ogkj ds dke eq>s cgqr fn;s x;s tks fd;s vkSj ogkj tkdj Mission ds fy;s field rS;kj djuk “kq# dj fn;kA eSa nks eghus vkSj 6 fnu South India esa jgkA mlds ckn gh ogkj ls tks rt#ck yk;k] xq# egkjkt ds uke ij Jh jkepUnz fe”ku start dj fn;k vkSj fdrkcsa fy[kuh “kq# dj nhaA



esjs vt+ht+ vkSj fj”rsnkj ekrk firk lc eq>dks csodwQ le>rs jgs  
vkSj ftlus eq>s ns[kk lh/kk lknk vkSj csodwQ dk gh impression fy;kA  
11&12 lky dh mez esa vDlj eSaus predictions dh tks lc lgh fudyhaA  
vH;kl T;ksa&T;ksa c<+rk x;k vius ij confidence gksrk x;k vkSj fdlh dke  
ds djus esa ;g [;ky dHkh iSnk ugha gqvk fd eSa ;g dke ugha dj  
ldw;xkA esjs firkth bu vH;kl ds f[kykQ Fks mudk ;g [;ky Fkk fd ,slk u  
gks ;g ?kj NksM+ ns osaA vkSj og bl ckr ls Hkh rkM+rs Fks fd gekjs  
eu dh tendency nqfu;k dh rjQ ls fQjh gqbZ gSA

eq>s esjh ekj us ,d lcd fl[kk;k fd csbZekuh dHkh er djukA mudh  
rkyhe dk dqN ,slk vlj Fkk fd rch;r gh ,slh cu xbZ vkSj ;g pht dqy  
ukSdjh Hkj esa fuHkh jghA gkfdeksa dks Hkh dqN esjh rch;r dh >yd  
iSnk gks x;h vkSj dbZ tksa us efficiency of work, honesty vkSj saint character  
esa fy[kk gSA exj mlesa unassuming nature Hkh fy[kk gSA

jkepUnz

21-2-60

## SHORT BIOGRAPHY

I was born in a Kayastha Family on 30<sup>th</sup> April 1899 at Shahjahanpur. My father was Shri Badriprasad. He was a pleader and Special Magistrate 1<sup>st</sup> class. He was conferred the title of 'Rai Bahadur' by the British Government. From the age of 6, I was inclined to do puja. When my mother performed traditional worship (Puja) I used to ask her that I too want to worship likewise. Often she put Chandan paste on my forehead and I felt happy in the thought that I had done puja. When I turned 9 or 10, I was restless to perform puja. I asked my priest to prescribe the method of puja, he told me to recite 'Rama-Rama'. I did this for some days. My heart did not develop faith that it is puja. So I discontinued it. For some days I worshipped the idols of 'Devi, Shiva' etc. in temple offering flowers and water.

Thereafter my heart did not accept this puja. I thought that I should search for a Guru. I approached 2-4 Mahatmas but my heart was not satisfied. By this time I had completed 14 years of my age. I resolved to go to such a Guru who is incomparable (unique/ distinct). But to recognize such a one is difficult. By chance I came across the sacred saying of Swami Ramthirth which was "Deserve Only and Desire Nothing". I started implementing this and also prayer to God for such a Guru who is incomparable (unique/distinct) and simultaneously I made my mind that I shall not search for a Guru and if at all I approached anyone as pupil, he alone will be my Guru. Consequently in June 1922 I met Samarth Guru Mahatma Ramchandraji Maharaj of Fatehgarh and I was satisfied that I have found my Guru and accordingly I started practice as per his prescription. I was going to Main Puri where my elder sister was residing. The train was to go through Fatehgarh. I got down there. At that time, I used to recite 'Gayatri Mantra' and was practicing 'Pranayama'. One nephew of my Guru Maharaj was studying at Shahjahanpur. Observing my interest he advised me to go to Fatehgarh and my heart also was inclined towards him indicating that my purpose will be fulfilled there.

After returning from there I discontinued 'pranayama' and started meditation as prescribed.

I was not interested in studies. After learning Farsi and Urdu at home I was admitted to the school. I managed all subjects but mathematics which was a bête - noire for me till the end, and was failed. In the 16<sup>th</sup> year, I developed my inclination in writing essays in English and Urdu on philosophy. I was much interested in English and Geography. I read English literature but did not read essays and books on philosophy fearing of borrowing ideas from them. Essays I wrote were on philosophy and mental dynamics. I read religious books like The Ramayana, The Bhagwat, The Geeta and The Mahabharat only. When I reached the holy feet of Guru Maharaj, I decided that the time spent on reading religious books, should be utilized for meditation and constant remembrance. Hence I thought that I must achieve this at the earliest and thereafter any number of books could be read. I even left the very idea of philosophy.

I passed matriculation and SLC in the year 1923. My weakness in mathematics did not allow me to progress quickly. My father did not allow me to continue studies in college as my liver was not functioning well and it took more than a year to recover. Following father's advice, I joined service in Judge's Court, at Shahjahanpur in February 1924 and got pension as Record Keeper from 24<sup>th</sup> February 1956.

Long time has passed in doing Abhyas. Restlessness for God Realisation was so immense that it continued even after reaching the holy feet of Guru Maharaj. During my days of abhyas I wrote to my Guru Maharaj that if any other person was having this much restlessness, without your support, he would have committed suicide. But this restlessness was much better than the peace which people crave for. When I was doing abhyas, Guru Maharaj had predicted about me that I will be the light of the spiritual house. When the 44<sup>th</sup> year started, conditions changed and I was ordered to work in His place. Direction for work was shown and in the year 1945 I was ordered to visit South India. I was given many a work there, which I successfully did to my utmost satisfaction and started preparing field for the Mission. I was there in South India for 2 months and 6 days. After having the experience in South India, I started Shri

Ram Chandra Mission in the name of my Guru Maharaj and started writing books.

My near and dear ones, my relatives, my parents took me as a simpleton. Those who saw me had impression about me as a simpleton. At the age of 11-12 I used to predict, which proved correct. As the abhyas grew, I gained confidence and while doing anything never had a thought that I cannot do that work. My father was against this kind of practice. He was afraid that I might leave house. He used to chide me for my tendency which was not towards the material world.

My mother had taught me a lesson not to be dishonest. It was her teaching which became a part and parcel of my character and this continued throughout my service. My superiors too had an idea about this and many judges have written the following remarks in my character roll 'Efficient and unassuming, reputed to be scrupulously honest'.

Ram Chandra

21-2-60

**27.04.1956**

Received letter from Pujya Babuji Maharaj A 184/SRCM dated 20.04.1956.

Babuji Maharaj writes that “You have stated that you are seeing some glow before you. It means your attention is penetrating inside. Impressions are hidden within us and we have to get rid of them in this life itself. When poison goes away from us we would become lighter.”

**14.07.1956**

Letter A 270/SRCM dated 08.07.1956 received from Babuji Maharaj.

The aggravation of thoughts had taken the form of impression. The Sooner the poison is removed the nearer would be the path of liberation. His intention was not to create aggravation in my condition.

**10.08.1956**

Letter from Babuji A 327/SRCM dated 08.08.1956.

Babuji writes that “You have written that your heart is becoming a breeding ground for bad thoughts. In reality it is not so, but thoughts and impressions which you have formed previously want to go out, because of the ego being still present in you, their forms appear bigger as the figures in the film roll appears.”

**12.08.1956**

Instructions received from Babuji Maharaj that we should observe the Janmashtami on 26.08.1956 by fasting, meditating and constant remembrance. Sarvesh is completely cured. Ishwar Sahai ji is looking after the plastering of the house of Babuji Maharaj at Shahjahanpur.

**24.09.1956**

Babuji's letter A 375/SRCM dated 18.09.1956 received.

Babuji Maharaj has asked me not to become harsh with my children when they trouble and hinder my meditation. The mischievousness and fickleness is the nature of children so no need to change their behaviour. He suggested me to laugh at it when irritation appears.



**08.10.1956**

Babuji's letter A 410/SRCM dated 02.10.1956 to hand. Babuji quotes Mahatma Gandhiji's writing "Prayers can move mountains."

Prayer softens us and brings about in us humility. Because of this softness and humility in our nature, our attachment with our belongings, which we alone have created gets removed and almost the same state or form manifests for which we are striving; and the force within us bounds up to carry on with its work."

The spots which have appeared on my face are not due to transmission but it is a disease which requires medical treatment. In fact he says that cleaning cures diseases and given instances for that. He clarified that transmission can / will never harm.

**16.11.1956**

Babuji's letter A 466/SRCM dated 06.11.1956

Man must maintain the state of humanity in him irrespective of the height he has attained in spirituality and his head should always remain bowed down in servitude. We should treat all as our brothers and sisters.

Babuji writes that his mother has become weak due to palpitation of the heart. Hence his south India tour depends on the wish of God. However he has sent his tentative tour programme and in the first week of Jan 1957 he will be at Gulbarga.

**02.01.1957**

Pujya Babuji Maharaj reached Gulbarga. He came by Madras –Mumbai express at about 3 A.M. Brother Raghavendra Rao and myself had been to Railway station for receiving him. Babuji Maharaj got down from the ordinary sleeper (III<sup>o</sup> Class) compartment along with Sri Ishwar Sahaiji. Brother Raghavendra Rao touched the feet of Babuji Maharaj and Sri Ishwar Sahaiji, I too followed him. Brother Raghavendra Rao introduced me to Babuji Maharaj saying "Babuji, he is Sarnad." Babuji Maharaj said "Yes, Yes I know." I was really astonished how Babuji Maharaj can recognize me as it was the first time we met.

We hired two “Tongas” (horse carriage). In one Tonga Sri Ishwar Sahaiji sat along with entire luggage. In another carriage Brother Raghavendra Rao sat along with the rider of the carriage, Babuji and myself sat at the back side.

I was bit hesitating and avoiding the touch of Babuji Maharaj as He is the Guru, but He was very intimately talking to me by touching his thigh to me. As he had come from Tirupati he started telling about the experiences / instances with Dr. K.C.Varadachari.

Babuji Maharaj and Sri Ishwar Sahaiji stayed at Dr. K.C.Varadachari’s house. Dr. K.C.Varadachari had facilitated a separate room for them. Babuji Maharaj was appreciating the spiritual etiquette of Dr. K.C.Varadachari. He used to sleep after they went to bed and he used to rise before them and sit outside the room after completing Pratarvidhis (bath etc).

First three days Dr. K.C.Varadachari had asked questions to Babuji Maharaj relating to philosophy only. Babuji Maharaj was fed up by giving replies to him. Babuji Maharaj told to Sri Ishwar Sahaiji, “Master Saheb, (Babuji Maharaj used to call Sri Ishwar Sahaiji as Master Saheb as he was a teacher by profession) this philosopher will make us unable to answer his questions. So before that, we may have to quit this place.” Sri Ishwar Sahaiji just smiled. Babuji Maharaj continued,” on the fourth day morning when I came outside the room Dr. K.C.Varadachari started weeping by holding my feet. I was really not knowing why he started weeping. I asked him, “Dr. Saheb, why are you weeping, what happened?” Dr. K.C.Varadachari told, “Master, I am yours. You may take any work from me.” Probably he must have experienced something which he had never before.

“I did not smoke hookah for three days since Dr. K.C.Varadachari is very orthodox Brahmin, he might have not liked my hookah smoking that is why I had told Master Saheb not to take out the hookah from the box. I had managed with cigarettes with Dr. K.C.Varadachari’s permission but I was not satisfied with cigarettes. Now I told Shri Ishwar Sahaiji, “Master Saheb, now you takeout the Hookah from the box, this philosopher has fallen in our net.” Babuji Maharaj laughed at this event and made us laugh also. Further Babuji told that Dr. K.C.Varadachari had taken him to the hill for the Darshana of Lord Venkateshwara and he saluted the idol by standing behind Babuji and made us laugh.

We have reached Brother Raghavendra Rao's house and shifted all the luggages to the room on the first floor provided to Babuji Maharaj. I took permission and left for my house. It was 3.30 A.M. I just lay down on the bed but could not get sleep. Somehow I spent the night.

### **3.01.1957**

Today morning I met Babuji Maharaj and offered my Pranams by touching his feet. Babuji Maharaj asked me "Sarnad did you get sleep last night?" I told him "No Babuji". Then he said "How could you get sleep?" I was really astonished.

Babuji conducted group Satsang. Br. Raghavendra Rao, his father, his colleague, Wamdev Dixit, Khedgikar, Sridhar Rao, Dr. A.D.Kulkarni, Sri Ishwar Sahai, my father and myself were present. Sitting lasted for about 40 minutes or so. It was really a wonderful sitting. Absolutely there were no thoughts except my existence. This condition was almost from the beginning to the end. Babuji Maharaj asked me "Sarnad how was your condition?" I told him about my experience. Babuji said "If a man is hungry then even stale food will also taste good." I could get him.

### **04.01.1957**

Dr. A.D. Kulkarni with lot of hesitation told Babuji that he has been initiated by Dr. R.D. Ranade and accepted him as Guru and how can he follow Sahaj Marg system? Will it not be malice? (Gurudroha). Babuji told him, "You accept Ranadeji as your Guru. If you need spiritual evolution you may accept me as your servant or a friend and take services from me. Hope your Guru will not have any objection to this." Dr. A.D. Kulkarni started weeping by hearing Babuji's words of generosity.

Dr. A.D. Kulkarni had explained me about the narrow mindedness of the followers of Sri Ranadeji and generosity of his teacher Pandit Taranathji. Hence he was very much impressed by Babuji Maharaj.

### **01.03.1957**

Babuji's Letter B 130/SRCM dated 28.02.1957 to hand.

In reply to my doubt about dwindling of my faith in him, he writes that my feeling to go to Shahjahanpur itself is a proof that I have not lost faith in him. He

writes that devotion is the starting point for everything. I should have full trust on the person teaching and the faith will follow.

**18.03.1957**

Babuji's letter B 156/SRCM dated 08.03.1957

I had written Babuji about my dream in which he had told me that I should not leave the practice and everything depends on me. He has replied that I should comply with courage. Not only I would be benefited spiritually but I should attract others also towards it. This is the duty of all of us.

A saint of Ceylon has transferred some part of his life to him and I should inform this to Br. Raghavendra Rao and matter should not be made public.

**07.05.1957**

It was about 12 noon when myself, Br. Raghavendra Rao and his brother - in- law Sri Ramakrishna Rao have reached Babuji Maharaj's house at Shahjahanpur. Babuji Maharaj welcomed us and asked us to take bath and get ready soon. As per the orders of Babuji we got ready. We were given food. I found in one of the curries (Sabji) garlic was mixed. I am very allergic to garlic since childhood. I don't like the smell even and get vomiting sensation. In my house also other members of our family use garlic after I eat and go to office. It is not possible when I go out on tour. I just avoid the food mixed with garlic. So I had not touched the curry and finished my lunch and gone for washing my hand. Babuji Maharaj has observed this and asked Br. Raghavendra Rao whether that curry was not tasty. Raghavendra Rao explained everything to him. In the evening we had tea and snacks. During the night I found that no item was having garlic. I was very happy to eat every item without hesitation. For further three four days we were provided the food without mixing garlic. I asked brother Raghavendra Rao that for the past 3-4 days I was finding no garlic in the food. Br. Raghavendra Rao told that Babuji Maharaj has observed on the first day itself and asked the reason and he had explained everything to him and since that night itself he had told his family members not to use garlic as long as we are here. Thus was the hospitality of Babuji Maharaj.

**05.07.1957**

Received letter from Babuji Maharaj B 326/SRCM dated 30.06.1957.

Babuji Maharaj has appreciated my writing in Urdu language. He found no mistakes in it. Hence he asked me to write in Urdu if I want and he shall reply in any language convenient to him. Further he writes that he has studied only to the extent of being capable to sign his name before the educated.

**10.07.1957**

In reply to my questions Dr. K.C. Varadachari ji has replied :

1. "You have asked whether Babuji Maharaj fulfils the conditions of "Srotريا Bramhanishta." You will have to find out what a "Srotريا" means. One who has heard and read the Srutis or the Vedas is the obvious meaning. The other meaning is one who has heard the Divine Voice or truth. Bramhanishta again would mean one who is devoted to the recitation of the Vedas, or one who lives inseparably in the highest spirit. I am prepared to think that Babuji Maharaj is one who lives constantly in the Bramhan or the Highest Ultimate.

2. "This again is a question about assessment of seers of the past and the statement of circles and so on are for the purpose of explaining the unique characteristics of subtle egoisms. I am of the opinion that I do not know about the stature of the seers and am not in a position to say anything. I believe that Babuji is the right person to be asked on this matter a direct question. Frankly I have suspended my judgment about the matter, being concerned with the process of reaching liberation in this life. The theoretical point is for one's verification later on."

3. "The Master, let me repeat, is the God alone. To me Narayana is the Ultimate God and Master. Babuji himself has written that the Ultimate Master is God alone and all others are for doing His work. Anyone who claims to be the Master, the Ultimate is doing something that is wrong; it is an act of usurpation. The living Master is one who has attained oneness with the Master. No one else other than this living Master can be our Guru satisfactorily. Thus God is the real and Ultimate Guru. This Guru leads us up to that Guru. The remembrance of God is the remembrance of the Guru and vice versa. Our lives are for the sake of the Master (God) in and through the living Guru. As it has been stated it is much better to be without spurious Gurus in which case the Supreme Master becomes the Guru."

4. Idol must be conceived as the immaculate perfect luminous being that leads, but when it is worshipped as the gross substance and source, even as the



worship of the ordinary human being as Guru can – then the idol instead of becoming the leader to light becomes an institution that hinders. There is the other possibility, idols are treated as substitutes which have become primary to most people - Pratyaksa Daivam rather than spiritual powers illumining one both within and without. All institutional religions corrupt themselves and become interested in gross functions catering to human demands of economic, political and hedonistic view. Thus idol worship in the hands of the unillumined can become a source of obstruction, opaqueness. A true understanding of iconism will not cause anxiety to any true Hindu, but a wrong use of it brings forth the criticism. I am sure that in Yoga one who seeks the Ultimate should direct himself to the Highest Reality, and the icon only when taken up as a Real Presence can lead to the Highest Reality. The question is that fundamental fact of its capacity to lead to liberation and not the fact that it pleases me or you or any other. Here again I am willing to experiment with the new idea.

5. As for the question whether Shri Ram Chandraji can lead us properly. My opinion should not weigh with you. The proof of the pudding is in the eating. If you think that you find improvement towards the spiritual state then cling on to it till no further progress happens. You are at absolute liberty to give up the help when you think that you are not improving. This should be the final test. I believe this is what Shri Ram Chandraji himself has said. No other test is valid. Do not go by either my opinion or even Babuji's. I think a healthy attitude lies in the acceptance of an experiment for the purpose of finding out its efficacy.

**08.08.1957**

Received Babuji's letter B 387/SRCM date 28.07.1957

He writes that absolutely there is nothing wrong in asking Dr. K.C. Vardachari and no need to ask excuse for that. To save the valuable time I should seek Br. Raghavendra Rao's guidance as his condition is very high and he can answer to my doubts as the first door of Divine Wisdom is opened for him.

Babuji is very happy that we are striving to develop the Mission for which he is thankful to us.

**12.09.1957**

Received letter from Br. Raghavendra Rao. Babuji Maharaj is pleased to know that Br. Dattaraj and myself were blessed with male child. He has blessed them for long life.

**07.11.1957**

Babuji's letter B 538/SRCM dated 24.10.1957 to hand.

He is happy for my involvement in developing the Mission activities at Gulbarga which he has described as a great service to humanity.

**10.12.1958**

Br. Raghavendra Rao has forwarded a letter written by Babuji Maharaj.

Babuji wrote to Br. Raghavendra Rao:

“I have agreed for the proposal of Sarnadji working at Gulbarga in your absence. As decided by him let him come here for Basant Panchami. I wish that he may come here few days earlier to Basant and stay few days more after the Utsav. During this period I shall initiate and accord permission as recommended by you. I have started working and it will be in better shape when he is present before me. Till then he may conduct Satsang. Transmission should not be given. But he himself sit in meditation and think that Divine Current of Master is flowing. The difference is only name sake. Till then he may explain the method to new comers who want to start. And you may give sittings in absentia to them (new comers) from your place. Afterwards they may join the Satsang with Sarnadji.

The Branch will be Gulbarga and will function under your responsibility. After according permission, Sarnadji may work as per your instruction. Bellary, where you are staying now will be under Gulbarga Branch and you will be head of the Branch. Sarnadji will be Prefect and you will be Preceptor.”

Received Kannada translation of prayer and maxims.

**03.06.1958**

Received letter from Br. Raghavendra Rao. He is in Shahjahanpur with our beloved Master Babuji Maharaj. He writes that Babuji Maharaj's mother expired on 13.5.1958 and 26.5.1958 is being observed as 13<sup>th</sup> day. Dinesh, son of

Babuji Maharaj is ill and Dr. P. Sen of Calcutta is looking after him. Babuji has enquired about me and expressed his sympathy when he explained about my circumstances which I had undergone.

**28.12.1958**

Br. Raghavendra Rao writes that, “ You do me honour when you say that you will always follow my instructions, that you have taken me as your elder brother, that you have given me authority to instruct and guide”. All these things reveal your Golden heart call it.”

1. Please do not demand instructions from this unworthy fellow.
2. Consider God to be the Guru and none else.
3. My Babuji is only the Guru and no one else.
4. I consider my purpose as completely served if you too realize your oneness with God.

**03.02.1959**

Received letter from Babuji Maharaj D 36/SRCM dated 29.01.1959.

Babuji writes that he has received letter from Raghavendra Rao in which he has stated that I am working hard for the progress of the Mission for which he has expressed his happiness. The construction of the collapsed house is going on and major portion is ready.

Raghavendra Rao has encouraged me to appear for the examination and Babuji's grace will certainly help me.

**10.02.1959**

I have been permitted as preceptor and initiated too by Babuji Maharaj and certificate is also issued to this effect.

**07.03.1959**

Br. Raghavendra Rao has congratulated me for having established the permanent connection with the reservoir of the Grace of Babuji Maharaj. This was informed to him by Babuji Maharaj. He wants me to write a detailed letter to Babuji Maharaj describing my experience during my stay at Shahjahanpur.

**20.03.1959**

An appreciation letter received from br. Raghavendra Rao for my article “Love and Admiration” published in “Pradeep” Magazine.

**17.04.1959**

Today received letter from br. S.K. Rajagopalan from New Delhi. He wanted to know about the Sloka of Srimad Bhagawat in which meditation on heart has been recommended. And also he wanted to know about the stanza:

*Uttama Sahajavastha*

*Madhyama Dhyana Dharana*

*Adhamascha Moorty Pooja*

*Teerth Yatra Adhamadhama*

**28.04.1959**

I have been asked by Raghavendra Raoji to go to Hyderabad to receive Babuji Maharaj on 05.05.1959 as he may not get leave and also asked me to fix up programme for the Mission Annual day at Kannada Sahitya Sangh, Gulbarga.

**06.05.1959**

Br. Raghavendra Rao has forwarded a detailed programme of Babuji Maharaj and asked me to inform all Satsangis.

**24.05.1959**

Received letter from Br. Kashiram Agarwal of Tinsukia (Assam) . He wanted me to send the photographs of Babuji during his visit to Gulbarga on 11.5.1959 by VPP.

**14.06.1959**

Received Babuji Maharaj’s letter D 205 dated 02.06.1959.

Babuji has received my letter at Tirupati. He writes that my letter is brimming with love and blessed that “May God gives you more progress.”

Sri Ishwar Sahaiji has enclosed the letter of authority.

**03.07.1959**

Received Babuji's letter D 235/SRCM dated 24.06.1959. He reached Shahjahanpur on 21.06.1959. His daughter Chaya has passed B.A examination, Maya and Umesh have passed H.S examination.

1. Babuji Maharaj has permitted "In-absentia" sittings to me and br. Raghavendra Raoji.
2. Br. Ayal Reddy has been asked to submit his Sadhana related diary to me.
3. M. Kishan Rao is transferred to Thimmapur.
4. Br. P.Pampapati is coming for B.Ed. training.

Br. Raghavendra Rao writes that, "Regarding activities at Gulbarga, I am quite happy about the work there. It depends upon the Master's will in your worthy self to accelerate further. You have got very good souls like Shivalingappa, P. Pampapati, Dr. Kulkarni, Bhimsen Rao, Ramachandra Rao, Ayal Reddy etc. with you. Of course you have to exert in the cases of Khedgikar and Sri Jai Rao. But it is a holy work and it is Babuji Maharaj's order also. His full power is working in you and through you. You are connected with the Infinite Reservoir. Only thing you have to do is to go on giving away in order to realise that still the Infinite is remaining."

**08.08.1959**

Received Babuji Maharaj's letter D 306/SRCM dated 29.07.1959.

Babuji is pleased to know the increasing number of abhyasis at Gulbarga and also thanked me. He has asked me to transmit to abhyasi brothers and sisters in absentia once or twice in a week by this the force in me due to excess transmission will get reduced.

**14.08.1959**

Babuji's letter D 321/SRCM dated 04.08.1959 to hand. He has gone weak due to low B.P. I have prayed for his health and speedy recovery.

**04.09.1959**

Babuji's Letter D 379/SRCM dated 25.08.1959 to hand.



He writes that he is very happy to have got such lovers like Brother Raghavendra Rao and me that he is confident that the Mission will make progress through us. The ability is given by him only and he is taking the work from us. We are just instruments.

**10.09.1959**

Br. Raghavendra Rao has forwarded a confidential letter written by Babuji Maharaj and asked me to file it separately.

**12.09.1959**

Babuji Maharaj's letter D 391/SRCM dated 02.09.1959. He has enquired about the receipt of "Anant Ki Ore" book parcel sent to me. Sri Ishwar Sahaiji's son was ill at Lucknow and Master Saheb had gone there. Now he has recovered.

**20.09.1959**

Babuji Maharaj's letter D 409/SRCM dated 10.09.1959.

Man should become like smooth earthen pot. Any amount of water poured on it will not affect. He quotes Lalaji Maharaj's saying "Man should adopt bashfulness (Ghairat). Bashfulness is that sentiment, in which, one, on being chided and rebuked by others, feels that one alone is at fault." If a man makes this habit, he would not face any difficulty.

**01.10.1959**

Babuji's letter D 430/SRCM dated 22/26.09.1959.

Sri Ishwar Sahaiji's son's health again gone worse. Master Saheb has gone to Lakhimpur and Babuji has asked him to go to Lucknow from there.

He complains that people are not writing correct addresses and not writing their District place so magazines are not reaching them.

**12.10.1959**

Babuji Maharaj has planned to leave Shahjahanpur on 14.11.1959 for South India tour and he will reach Hyderabad on 21.11.1959. Br. Raghavendra Rao has requested Babuji to plan his tour in such a way that he should stay at least 1 week at Hyderabad, 4 days at Sedam and 4 days at Gulbarga.

**31.10.1959**

Received letter from Br. Raghavendra Rao. He writes that “Dr. K.C. Varadachari is a great philosopher and his speeches are very valuable. Let the aristocratic academicians and the highbrows alone try to hire him for speeches. We poor people are quite content to listen to the sweet and homely words of dear Babuji Maharaj.”

**07.11.1959**

Babuji Maharaj's letter C 489/SRCM date 30.10.1959.

He is thankful to the media persons who want to print his life history. He opines that by printing his life history now people may think that it is a drama and publicising false things since his spiritual life is connected to the world politics.

**23.11.1959**

Babuji's letter D 517/SRCM dated 13.11.1959.

He has asked me to inform the place of stay at Hyderabad and Gulbarga to Sri Basant Kumar Munsiff to enable him to meet him.

**11.12.1959**

Br. Raghavendra Rao has informed that Babuji Maharaj has left Bellary on 06.12.1959 to reach Madras. Babuji Maharaj asked me to find out a suitable and willing Satsangi of Gulbarga to work in my place as I may get transfer on promotion.

**19.12.1959**

Babuji wrote to Br. Raghavendra Rao from Shoranur (Kerala State) that he was forced to go there by Shri Muttia Dutt. Sri Muttia Dutt has given Rs 501/- for printing of the English translation of Babuji's Urdu book.

**17.02.1960**

Received instructions from Babuji Maharaj that I should inform all abhyasis brothers and sisters who are not attending Bhandara to sit for meditation at 6.30 A.M. to 7.30 A.M. and 6.30 P.M. to 7.30 P.M. on 01.02.1960,

02.02.1960 and 03.02.1960. Wherever possible group Satsang may be conducted.

Babuji Maharaj writes to brother Raghavendra Rao that : “You have written that the worldly worries create heaviness in the heart. This proves that the heart is purified to such an extent that even the sweet fragrance of the flower cannot be endured by it. Nevertheless the worries should be in the flying form so that the heart may not be aware of them. This will get away in the advanced condition of merger.”

Brother I am anxious to make you to cross spiritual stages. This merit is your own, which is due to condition of surrender. This restlessness helps in clearing the way. The giver of this is someone else.

#### **04.03.1960**

Babuji's letter E 95/SRCM dated 22.02.1960.

Babuji has sent his life history for br. Vineet Ramachandra Rao, editor “Pradeep” magazine. He has written the life history in the first person and I have been asked to change to third person and send it to the editor.

#### **05.03.1960**

Received letter from Br. Gunde Rao Nag Noor from Dharwad. He has complained that he is not getting reply from Raghavendra Rao. He says that it is the duty of the preceptor to reply to the abhyasi's doubt. It is Mission's work. Sri Vineetji's wife Nivedita has completely devoted to Babuji Maharaj. She is writing letters to Babuji very frequently. Babuji is also replying her. The couple wants to publish Kannada translation of Reality at Dawn in their magazine “Pradeep”.

#### **08.03.1960**

Babuji writes that our abhyasis are to be instructed about the importance of evening meditation more often and more effectively. He noticed a defect in cleaning process of abhyasis. They do not use will force in throwing the impurities in the form of smoke from their body. This has to be explained to all the abhyasis.

**12.03.1960**

Babuji's letter E 104/SRCM dated 26.02.1960.

Babuji Maharaj has asked me to send "Anant Ki Ore" book to the editor of "Pradeep" magazine for comments.

The Divine current is flowing continuously by the Grace and Kindness of the God and asked me to drink as much as I like.

**13.03.1960**

Received letter from br. Gunde Rao from Dharwad. Vineet couple has devoted their entire life for spiritual sadhana and service. It is Babuji's grace that he has got such company at Dharwad.

**27.03.1960**

Babuji' letter E 13/SRCM dated 07.03.1960.

Babuji informs that he is receiving letters from Vineet couple.

Babuji has encouraged me to appear for M. A. examination.

**12.04.1960**

Babuji's letter E 192/SRCM dated 05.04.1960.

Babuji has asked me to inform all abhyasis to meditate on A and B points and make it a rule.

The editor of "Pradeep" magazine has provided a separate column for Sahaj Marg called "The Message".

**16.04.1960**

Received letter from Vineetji the editor of magazine. He says, the articles, critics anything related to the Mission may be sent for the publication. He has received the translation of Reality at Dawn.

**23.06.1960**

Babuji's letter E 294/SRCM dated 12.06.1960.

Babuji has congratulated me for getting First Division in my M.A. examination and he prays for my passing M. A. in spirituality too.

**17.07.1960**

Br. Raghavendra Rao's views about my translation work of "Reality at Dawn";

"Your translation of the book Reality at Dawn is very good. Some high sounding words are no doubt there, but they are unavoidable in any translation. Nevertheless those words are not so high sounding as to become unintelligible."

"Your love, so far as my reading goes, is increasing amazingly day by day so much that it is becoming 'Vishwa Vyapaka' (Universal) and nobody can resist you. But my dear brother, one has to forget even love, oh! How painful it is ! Yet how sweet!"

**25.07.1960**

Received letter from Sri Vineet Ramchandrajji of Dharwad. He has received the second instalment of the translation of Reality at Dawn. He wants to publish entire thing in next edition of the magazine "Pradeep". He has enquired about the diagrams sketched in the book.

**29.07.1960**

Br. Raghavendra Rao is a bit upset with my letter. He has replied strongly for my questions.

"You have written even if we accept some of the other sadhanas .....and further on you have expressed, "I do not know whether I am correct". Sri Ramakrishna Paramahansa would have perfectly agreed with you. But I am not Paramahansa and hence I am free to be most uncompromising. I cannot compromise reality (which fortunately is pure and simple) with even the slightest amount of illusion or falsehood. If the thought of multiplicity of Sadhanas persist in us we will be still entangled in complexities and Maya. It is a different matter when we see in every activity the spirit of one Sadhana. Then there will be no more Sadhanas. The whole life will be one continuous Sadhana – the Sahaj Sadhana. Even the Sadhya (I mean that which is to be attained) and the Sadhaka merge in that one Sadhana. But that may be the way of Karma - Yogin or of a Purva – Mimansaka. My aim is to negate myself and my Sadhana in Babuji. For me anything, any activity or any thought which is likely to detract my attention from Babuji, is falsehood, a big lie or at least a worthless wastage.

My dear brother, you have provoked me to argue. And I am, as you know, too talkative to resist temptation. But thanks to Babuji, He alone is my object.

**05.08.1960**

Babuji's Letter E 357/SRCM dated 28.07.1960.

Babuji is worried about Sri Madhav Raoji's illness. He is praying for him and asked us to do so.

**17.08.1960**

Raghavendra Rao's letter to hand. He felt sorry for his harsh reply to me. His intention was to catch his spirit, enthusiasm and his mental condition at the time of replying me and sympathies him.

**24.10.1960**

Babuji's letter E 361/SRCM dated 13.10.1960.

Babuji has asked me to send the translated "Reality at Dawn" copy in instalments to the magazine "Pradeep" and keep the entire translation work safely for printing in book format.

**30.10.1960**

Received letter from Br. Vineetji. He has enquired about the arrival of Babuji Maharaj to Bellary and he would like to meet him. He wants to circulate the "Pradeep" magazine which is carrying the messages of Sahaj Marg in Bellary, Raichur and Gulbarga areas.

**07.11.1960**

Babuji Maharaj's letter E 402/SRCM dated 31.10.1960

He has appreciated Br. Ayal Reddy for being instrumental in keeping the "Sahaj Marg" Magazine alive.

**15.12.1960**

Babuji's letter E 490/SRCM dated 06.12.1960.

Babuji's tour programme to Shoranoor (Kerala State), Bellary, Dharwad etc.

**24.01.1961**

Babuji's letter F 38/SRCM dated 13.01.1961.

He found a person who was not cleaned by the Preceptor properly before sending to him. He insisted me to give much importance for the internal cleaning.

The second edition of "Efficacy of Rajayoga" has been released.

**28.02.1961**

Babuji's letter F 92/SRCM dated 21.02.1961.

A British has liked the book "Reality at Dawn" and sought permission for its translation in to German language.

**13.03.1961**

Babuji's letter F 120 / SRCM dated 02.03.1961.

Babuji has asked me to inform my condition regularly.

A German philosopher has sought permission for the translation of the book "Reality at Dawn" in German language and permission has been given to him.

Babuji wants that whether people follow the system or not the name of the Mission and its teachings need to reach every house.

**27.05.1961**

Babuji's letter F 224/SRCM dated 16.05.1961

Babuji writes about Sri Vineet Ramachandra Rao praising of Saibaba in his Magazine "Pradeep". He has sent the copy of the Vineetji's letter to me.

**27.07.1961**

Babuji's letter F 328/SRCM dated 15.07.1961.

Babuji is happy to know that I am going nearer to Gulbarga on transfer. He has given me permission to translate any of the Mission book into Kannada language.

**09.08.1961**

Babuji Maharaj writes the reference of Quran Sharief “If a Bhakta cries and seeks excuse for his sin (Papa Karma) He feels ashamed and accepts him again as a disciple.”

**16.10.1961**

Babuji’s letter F 516/SRCM dated 05.10.1961.

Babuji complained about his low Blood Pressure and for which he is getting weakness.

**04.11.1961**

Babuji Maharaj has postponed his tour programme to South India as he is busy in arranging the marriage of sister “Chaya Devi.”

He has asked me to use the English word “Occipital Bone” as it is without translating it into Kannada. The translation of “MY VISION” should be done correctly in Kannada language. The entire translation of “Reality at Dawn” should convey the full meaning of it and may be contacted Babuji in case of any doubt. Further the confidential matters written by Babuji are not be disclosed to others.

**30.11.1961**

Babuji’s letter F 586/SRCM dated 19.11.1961

Babuji wants that I should convince Sri Vineet Ramachandraji and his wife and get all those letters written to them as they are no use to them and they are very good letters for composing of a literature.

**07.12.1961**

Babuji’s letter F 601/SRCM dated 28.11.1961

Some corrections in the book “Reality at Dawn” has been sent to me. He is happy to know that Vineetji is still following our Mission. Babuji is pleased to know that I have shifted to Sri Vineetji’s house at Dharwad on rent. He expressed his feeling that by going through my letter to him I should also not turn towards that side. All that glitters is not Gold.



**30.12.1961**

Babuji's letter F 642/SRCM dated 22.12.1961.

He writes that his competence in English Language is very limited hence mistakes may occur.

He has asked to use the English word "Occipital Bone" as it is without translating it into Kannada.

**13.01.1962**

Letter from Babuji G 3/SRCM dated 04.01.1962.

He is happy to note that I have risen up with fresh energy for the pious work of the Mission. It is the blessing of Babuji himself who has given the ability to work for the Mission. The letter is full of spiritual matter.

**08.08.1962**

Babuji's letter G 327/SRCM dated 30.07.1962.

Three books will be sent to the library as per the act from Shahjahanpur itself.

Janmashtami will be observed on 21.08.1962 and Babuji has asked me to inform all Satsangis.

**19.09.1962**

Babuji's letter G/SRCM dated 08.09.1962.

Babuji Maharaj has sent some hints for my article in Kannada on "Sahaj Marg Training and State of Realisation" as per my request. He writes that he is having limited proficiency in English language.

He knows "Divine English".

**09.10.1962**

Babuji's letter G 440/SRCM dated 30.09.1962.

Br. Raghavendra Rao has informed Babuji that I would be going on North India tour along with my college students and visit Shahjahanpur for one day.

**03.04.1963**

Received letter from Br. Vineetji. He thanked Sri Gunde Raoji being instrumental for bringing him to the proximity of Babuji Maharaj.

“Pradeep” magazine - He opines that the books which Babuji Maharaj has permitted me to translate in to Kannada may be published in instalments in his magazine and further it will be helpful in bringing up in book format.

He has asked me to contribute to his magazine by sending articles in Kannada regularly so that spiritual aspirants would be benefited.

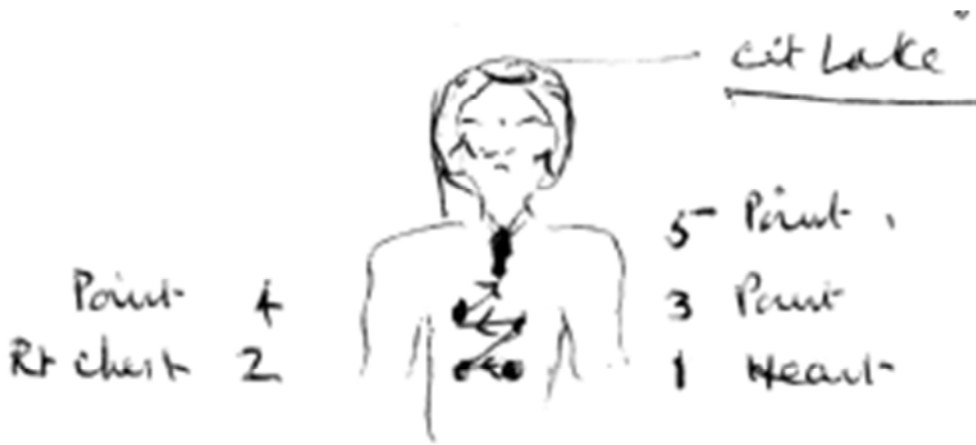
Received letter from Brother Raghavendra Rao. He writes that Babuji has transmitted to him exactly similar condition in me and called it “Baaz Gasht” or “The Flight of Vulture”. Dr. K.C.Varadachari has also passed through it. Babuji wants that every abhyasi also has to pass through it but only most sensitive can feel it.

**19.05.1963**

Letter from K.C.Varadachari received.

“Regarding the chit centre it is situated on the forehead. It is also called Chit Lake. It is above the Ajna higher up. Since whole body is the Hrudaya or Pinda it is said to be situated there. It is the starting point of the Brahmanda.

The centres at the heart and the right chest and above the heart and above the centre at the right chest and at the Vishuddha are said to be points through which the abhyasi is taken up till he reaches the point above the Ajna or the chit lake. Please refer to Sri Raghavendra Rao also: I thought you were given this instruction when you were inducted as preceptor.



Sketch drawn by Dr. K.C.Varadachari ji

Regarding the diary – firstly you can ask for the diary of each one of abhyasis and try to read their condition and thus help the clearing up. At one stage I used to send them to the Master and then he had instructed me to get along myself by reading the diaries. Of course the abhyasis are irked by these diaries. But it is very helpful to us. After sitting try to recollect what you have read about the abhyasi concerned. This helps our perception.”

### **31.05.1963**

Babuji's letter H 195/SRCM dated 20.05.1963.

Babuji is not well. He has sent detailed tour programme of South India and asked me to inform Br. Raghavendra Rao.

Babuji has asked me to accompany him in his tour for few days and he would clean me since it is necessary for me now.

### **02.08.1963**

Babuji's letter H 309/SRCM dated 23.07.1963

Babuji Maharaj has reached Shahjahanpur on 21.07.1963 after his tour to South India. Brother Sarvesh Chandra has fallen down on the same day and got crack in his right hand bone.

Babuji advised me to develop the habit of constant remembrance. The night prayer should be done in such a way that tears of love gush out from the eyes. Then everything will be smooth.

### **08.10.1963**

Babuji's letter H 434/SRCM dated 25.09.1963

Babuji says that there is a need for lot of cleaning for me. He wished that I should stay with him for few days.

### **30.08.1968**

Babuji Maharaj gives his explanation about Sant, Parama Sant and Sadguru.

1 Saint : The person who is in the original state (Moola Sthiti) is a saint.

2. Paramasant: The person who does not feel or have a thought of his stay in the original state is a Paramasant.

3. Sadguru's work is to utilize the nature's power bestowed upon him for the right cause/purpose.

28.09.1969

Received letter from br. Raghavendra Rao. Babuji wrote to him (letter No. C 867/SRCM dated 17.09.1969) that Br. Kumarswamy and myself have been taken to the Central region and further training to be given by him.

Gram - SHAHJHARG.

Shri Ram Chandra Mission  
SHAHJHARG, (U. P.)  
INDIA

No C 867 dated 17-9-69

میرے داماد پندرا راجی تلوم چو -  
خطوط سب ملے تھے میں نے ان کو بھروسہ سے ۲۸ اکتوبر  
تک دو ہفتے خیال اور دو تین ہفتے قومیہ - ہر ایک دیکھ ہی دور د  
کرو لگا - اسلئے اب اسی سے کافی بے خبر ہوئی یا لگو کو - ان ہر دو دن  
سے بیٹ کا درد بہت بڑھا ہوا ہے جسکے لئے ۱۰۰۰ روپے علاج ہے مگر  
ابھی دو دن کوئی خاص ناثرہ نہیں کیا اگر کھپا کے امرو دیا تو میں  
خافو لگا ورنہ سوسو ملتا کہ دو گنا ایسی ہے کہ میں اس وقت سے پہلے  
اجھا ہو جاؤ لگا - لتا میں جو کئی زبان میں چپ بی بی میں یہ پاس  
میں کی ضرورت ہے - اتنا سمجھتا چنانکہ سو افرادوں -  
کرا دینا چاہیے تاکہ ملے دے اور چار بیسلیں - اب جو  
میراب لکھنا چاہتے ہیں اب شرف کوئی البسور ملے لگا - میں شرف  
اتنا سمجھتا چاہتا ہوں کہ ایک لڑکی میں کوئی لڑکھنڈ  
مگر جسکے لئے ۱۰۰۰ روپے - ۱۰۰۰ روپے - ۱۰۰۰ روپے - ۱۰۰۰ روپے  
اس میں سونا ڈی بھی ابھی مدد دیتے - میں نے سونا ڈی کے اور

[illegible]

بچوں کو دعا۔

ملک یہ ابی جی صاحب اور انکی سوت قویس بندہ ہوتا تھا۔ کیا۔ بن و لونا کو  
لوی اجازت دے دی اور اللہ باوجود صاحب شہید رہے انکو بمقتل عام  
منہجہ مقتولت میں ڈال دیا۔

## OM TAT SAT

Serial No, 180

Shahjahanpur

No.C.867/SRCM

Date 17.09.1969

My Raghavendra Raoji,

May you live long. Received all your letters from 17th October 69 to 28th October 69. I am on tour of two districts of Nepal and three nearby districts like Bahraich etc. Hence you may come much before or afterwards. Since two weeks, stomach pain has increased a lot. A local doctor is treating me. But the medicine has not been of much help. If it remains in tolerable limit then I will go, otherwise I shall postpone the journey. Hope I will be alright before that time. The Kannada books which are under print need not be sent to me. Their review as far as possible may be got done in newspapers so that the sales may improve and the ideology may spread. Please start writing the book which you wanted to write. God will help. ***I want the literature of the Mission to increase to such an extent that one may not be able to read it completely in one's life span.*** But all the literature should be First Class and should be on *Sahaj Marg*. In this regard, Sarnadji may be of good help. I have sent Sarnadji and Kumaraswamy in Central Region. Further training after this is under your care. This I have informed to both of them and even to you already. This way you will develop courage for higher training. In this whenever you transmit, concentrate on the region and go on reading it. One or two minutes transmission usually suffices. Transmission should be very light so that no ring may get excited.

I wanted to write more about the training in this region and add it to Part - II (of Preceptor's manual). But I have become so lazy and weak that I do not feel like doing any work. But by God's Grace for the work which concerns me, there will be no deficiency. You keep on informing me when you start working in Central Region; I will go on clarifying about it.

I hope that meeting at Bidar might have been good and people might have pondered over the system of Sahaj Marg. Shri Gopal Raoji had come and after staying for 4 - 5 days, he went back. This year South India tour may be possible in summer days because Robert Koch from Germany and Andre Poray from France are coming in winter season and may stay here for two weeks each. Henceforth we will not be able to get (Railway) complimentary passes because

the Railway Minister has stopped all this. Hence possibly there can be only two persons with me during the journey of South India. Because of my weakness, I feel lot of discomfort during the journey; especially in III class compartment since I have to sit in one posture only. I get tired. Many a time pain starts. Well I have to take work from this body somehow either with comfort or discomfort. *Sahaj Marg Philosophy* is already printed in our press. In about 15 days, a good number of bound copies will be available. Its index has become very lengthy. It will be nearly 24 pages. Blessings to Children.

With blessings,

Ram Chandra

P.S.: Chetty Sahab and his wife stayed here for about 15 days. I have given full permission to both of them. And judge Sahab of Allahabad was here for a week. With great difficulty I have put him in Central Region.

**17.01.1971**

Babuji writes with a lot of pain that almost all satsangis who are going to him are having grossness. Of course the fault is with abhyasis but preceptors are also not free from their responsibilities. Many of satsangis have not understood the method of cleaning. In his opinion they are not doing it properly/correctly. He says that he has explained in almost all centres. He finds no much outcome for his labour. Further he writes that the method is so simple even literates have not understood.

**1.11.1973**

Babuji has sent a copy of his research work on Evil Spirits (confidential) and instructed not to be published during his life time.

**07.05.1975**

Following Babuji's desire and instructions, Dr. S.B. Shyam Rao, his wife Smt. Nalilni Devi and myself travelled from Gulbarga upto Hyderabad on

04.05.1975 and from there, by A.P. Express, reached Delhi on 06.05.1975. That very night, we boarded the Lucknow Mail and reached Shahjahanpur early morning on 07.05.1975. As we were nearing Shahjahanpur, I was experiencing a feeling of something being emptied from within me as if all the things were being poured out from a pot. Later on, we came to know from Babuji himself that he was remembering us since yesterday.

It was decided that Dr. Jajodia should reach Shahjahanpur directly from Bombay. But we came to know that he was to come on 8th May. Babuji was not yet awake. We placed our luggage in the room which was reserved and cleaned for us. Then we finished our morning ablutions and had tea. At 7 O'clock, Babuji woke up and came out. All of us touched his feet and paid our obeisance. He enquired about our well-being and that of our family members and asked whether our journey was comfortable. Knowing that we had finished our bath, he went in.

Just then Shri Kashi Ramji arrived. Two local satsangi brothers also came and sat. Thus within 10 to 15 minutes, a small group of 8 to 10 people assembled. Babuji came out after sometime and took his seat. Puffing the hookah, he began to speak about preceptors:

“They send the abhyasis to me without cleaning them thoroughly. It requires a lot of time and effort to remove their grossness. I do not get that much time; I cannot also labour on them as before. So I want preceptors to work properly.”

A gentleman, a resident of this Rang Mohalla, came and sat after saluting Babuji. He told that one of his relatives was suffering from Cancer and another from epilepsy and showed his concern. Babuji expressed his sympathy and said: “It is said that the soup of crab is beneficial in Cancer. For epilepsy, glow-worm should be given in jaggery or ‘peda’ to be swallowed. Someone told me that this is an unfailing remedy for epilepsy. I have tried this on many patients and more or less all have been cured.” ~ Then the conversation turned towards accounts matter of the Mission.

Some time passed in silence, then, Babuji said: “We should develop love. There is nothing which excels love..... In our Mission, importance is attached to action and not to words which have no value.”



A thought occurred in me : “Who am I ?” I am sitting and embracing the whole Universe, stretching my legs in the Infinity. Innumerable universes are created by my mere thought and are resonating to my existence, only to disappear at a mere glance. Yet, why should the feeling of smallness and helplessness overtake us? Atman (Soul) is said to be the Supreme Ruler and what a paradox that it feels so weak and lowly!

After a few moments, Babuji said: -”You are tired due to long journey. Have complete rest today. Dr. Jajodia will however be arriving tomorrow. You can start your work tomorrow.” It was about 11 a.m. The gathering dispersed. We finished our meals and went to our rooms for rest.

We rested for quite some time and came to the verandah in the afternoon. Babuji already had his rest by this time and was sitting on the easy chair. The hookah was ready by his side. Sitting in his chair, he was giving instructions to the workers of the Printing Press which was just opposite in the court-yard. After we took our seats in front of him, he asked: “Did you sleep well? Is the fatigue of your journey mitigated to some extent at least?” We replied in the affirmative.

He opened the topic of his birthday celebration at Hyderabad in the year 1974. He said that he would give away the purse presented to him on that occasion at Hyderabad for the Ashram expenses. He began to talk in a manner as if he was seeking our opinion whether he should advise the concerned persons at Hyderabad to remit the remaining amount of the collections to Headquarters and if so, how much money, he should order them to send. We sat there giving our approval to some of his ideas, uttering ‘yes’, and keeping silent over yet a few others.

Some of the books kept in the cupboards were perhaps eaten by white ants. Babu Muralidhar and others were taking those books out and placing them in the sun for some time, they were whisking them and keeping them back in the cupboard. Babuji was observing all this, sitting in his chair. Someone brought a broom and began to sweep the white ants. Babuji stopped them from doing so and said: “Do not sweep the white ants. They are not destroyed completely even if you sweep. They contain protein and so the birds eat them away with delight.” We were really surprised to know that white ants contain protein. God alone knows in which book of science he has read about this! Moreover, such

knowledge cannot be gained by reading or listening. Is there anything which is not accessible to his intuition? We wondered.

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The sun had set. The court-yard was swept clean and after sprinkling water, chairs were placed. Abhyasis began to arrive one by one and took their seats. Babuji was sitting silent in our midst. There was no speech even after a lapse of 30 to 40 minutes. Perhaps none of us wanted it either. We preferred to remain silent and simply look at him. We felt as if we had never seen him before and our joy went on increasing the more we looked at him. There was such a fascination in his looks! What an attraction in those transparent eyes!

It was 10 O'clock at night. Babuji was sitting with his hookah at the threshold of the drawing room (the room, where Lalaji's cot is kept) leaning his back against the door. A conversation started about the problem of the area surrounding the ashram and how to protect it from encroachment. Babuji told us that respect for him and the Mission was increasing among the public since the construction of ashram has started. He further said, that it was an example of how people gave importance to external things only and he made us laugh by adding this remark of the people: "Look, this gentleman who goes there wearing dhoti and shirt is a millionaire!"

It was about 11 p.m. Having finished his meals, Babuji was sitting in his chair in the court yard, puffing the hookah now and then. A question about mantras was raised. Babuji said: "The rishis filled the mantras with power. They saw mantras in the atmosphere and sometimes created them. Then only the mantras could become dynamic. Evil could be warded off by reciting them. Once, I experimented on this and filling power in the words 'Jai Guru Maharaj,' gave it to a gentleman for recitation. The result was that he no longer saw the bad dreams. Impart power to any word and it will surely produce good effect."

Now the conversation turned towards Lalaji. Babuji said: "Lalaji attached much importance to chanting of God's name. (Jikr). He also advised meditation. But by my experience I came to know that meditation is far superior to chanting of the name."

Babuji offered advice in all matters, whenever placed before him, whether big or small, evincing deep interest. Sometimes, he chided with anger and sometimes, he talked with great affection. He was a remarkable Karma yogi

(Yogi of action), extraordinary Jnana yogi (Yogi of knowledge), supremely unattached saint and an ideal house holder. There was an unusual charm and a lesson to learn in his every utterance, in every gesture, resentment or rage. His words and actions were such that they created in everyone a feeling. “How blessed I am, that Babuji treats me as if I am his close relative!” Nevertheless, it seems to me that the words “Naham Prakashah Sarvasya” (I do not reveal myself to everyone) were writ large on his face.

It was about past midnight. Asking us to go to sleep, Babuji too went inside to sleep.

**08.05.1975**

We woke up at about 5 a.m. and finishing our bath, went to see the ashram. Babuji had given instructions likewise, yesterday only. Having seen the ashram, we returned at about 8 a.m. Dr. Atmaram Jajodia had arrived from Bombay. We enquired about his well-being and of his family. Dr. Jajodia asked Babuji whether it would be possible to make an Urdu-English dictionary available to us. Babuji told him that the one edited by Tekchand was a standard dictionary and was most probably available in his house. He said he would have it located.

We had our meals at 11 a.m. and sat in the drawing room. Babuji discussed with us about how much of his diaries have to be translated. I had seen those diaries before. Undoubtedly, much of the portion therein is to be kept secret. For, a diary being related to personal life cannot be placed before the public as it is. Discrimination as to what is fit to be published and what is not, is essential. So, he took a decision that along with translation, the portion in Urdu should be transliterated in the Devanagari script, maintaining intact English quotations occurring here and there. About the portions to be deleted, he said he would decide later.

During the course of conversation, he narrated the story of his journey to South India long ago. He described his visit to Dhanushkoti and Rameshwaram and how he worked under Lalaji’s orders. All those matters were quite thrilling. We were dumbfounded on listening that he was seriously ill after attending a marriage at Allahabad in 1957 and that a Rishi of Ceylon had transferred a part of his life to him.

It was past 12 in the afternoon. Having finished his lunch, Babuji came and sat with us. Discussion started about Lalaji and the late Dilaram, one of Babuji's spiritual brothers. One should see how Babuji's face bloomed with joy when even he said something about Lalaji. His transparent eyes would take us to an entirely different world such a brilliance, love, innocence and charm abide in his eyes. Our hearts were simply attracted towards him. Although the events he narrated belonged to actual life only, yet they appeared to be *puranic* stories and other worldly in their nature. So attractive, straight and natural is his narration.

It became quite clear to me how difficult the work we have to accomplish is! What a foolishness to have come here with an illusion that I would finish the work off, about which Babuji himself is indecisive! Surely, Babuji must have pitied me, looking at my inner perplexity.

Babuji woke up in the afternoon having had a nap for a while. We commenced our work at about 5 p.m. It was so arranged that one of us should write the Urdu diary into Devanagari script and another one to write its English translation in a separate notebook. We must have written a page or so. An obstacle occurred just then and we had to stop our work there only.

In the evening Babuji went to the ashram, taking Dr. Jajodia with him. After their return, all of us followed Babuji who was invited for the inauguration of an oil mill. Thereafter, we could not continue our work as there was no electricity. So we had a very good opportunity to listen to Babuji's words. Till midnight, Babuji narrated quite interesting things all of which were related to the personal life of some of the abhyasis. The sum and substance of his narration was that there was not even the slightest feeling of hatred in his heart towards those who treated him with hostility, let alone the idea of revenge. On the contrary, Babuji has helped them immensely. The words, "***Na me Dveshyosti na Priyah***" (I have neither foes nor favourites) is applicable in his case in toto. Going a step further, Babuji's disposition of mind is, "All are dear to me." Otherwise, the saying "God is merciful" would have no meaning.

Babuji's deep concern for the deliverance of humanity and upliftment of the individual is evident in every word of his. I recollect those lines of a poem which I wrote in Kannada with tearful eyes long back: "My Lord! You are not just human, but a personification of the Divine." A wave of bliss touches me and passes from head to foot.

When Babuji got up and walked inside to go to bed, we too went to our room.

**09.05.1975**

Babuji had woken up quite early today and come out. He was telling us that there was a slight pain in his stomach. I was a little upset and prayed heartily 'Master! Let the pain subside.'

Babuji was sitting in the verandah and smoking the hookah. Some time passed and still he was silent. Now he was saying: "Once, I had a useless thought 'why the difference in voice? 'Man's voice is different, and so are the voices of other creatures. The answer is: Sound is a product and not Reality. It changes according to the boundaries or external frame in which it is produced. For example the sound in the open space differs from the one at home, it further differs in a specially constructed building and so on."

At about 9 a.m. Babuji gave a sitting to all of us. Afterwards, we engaged ourselves in the translation work. We had our food at about 10.30 a.m. and rested a while. Then again we began our work. On going through the matter written in the diaries, one was thoroughly convinced about the excellence of Babuji's personality. Not even the slightest doubt remained that he was an unparalleled person. But our outlook should be moulded properly, that is all. On knowing how Babuji suffered slander, humility and faced a series of miserable situations, my mind was deeply afflicted and tears were about to roll down my cheeks. Babuji went through those ordeals with enormous patience. It is specially to be noted that he has neither hatred nor unpleasantness towards those who humiliated him or caused him sorrow. Entire mankind seems to have found refuge in his large and unsullied heart. "Meera takes the butter; let anybody drink the buttermilk" such is his attitude. The translation work continued till evening.

It was 7 O'clock in the evening. Chairs had been put in the court-yard. Babuji was reclining in an easy chair with the hookah by the side. I said: "Babuji is there the feeling of hatred and hostility even in advanced stages?" Babuji replied "why then should we call those stages as 'advanced' or 'high', if such feelings are there? of course, there is possibility of having their impressions to a certain extent."

There was silence for a few minutes, again he started telling- “I have gone to several big temples in India. No spiritual power is left there. I have filled spiritual power in those places by my will power. One can test this by meditating in those places.”

A few local abhyasis gathered, Babuji continued: “Many people invite me to participate in marriages. But most of them do not have real love for me, their attention being mainly diverted towards worldly benefit. They compel me to go even though I do not keep good health. On the other hand, the attitude of the foreigners is highly praiseworthy. A lady in London asked me, ‘Babuji, why do you undertake such a long journey despite your delicate health? Is it not our duty to go to you?’ See, how real their love is!”

“Do you know the attitude of people towards me? They think that Ram Chandra is very stingy. This is true to a great extent, whenever five paise are to be spent, I never spend six. But it is for me only. I can spend a lot for others.”

I was terribly moved to hear it. A wave upsurged in my heart, of exaltation, of love, and of utter humility all-together. My eyes became wet. There was no exaggeration in what Babuji said. All those blessed souls who had the good fortune of staying with him in his house and who were treated as his most beloved and the honourable guests know it quite well. Could God be more kind and loving? A wonderful and most significant lesson for all of us to learn.

I looked at Babuji with tearful eyes. He appeared drowned in himself. He broke the silence.....“If I reveal the real nature of God, nobody would like to worship Him. This is a secret. But I have revealed this secret also. In my article ‘Parallelism in Nature’, I have explained everything very clearly; but it did not get the attention of the people.”

“There are no words to describe the ultimate condition. It has been described in terms of Bliss only as *Brahmananda* (bliss of Brahman), *Paramananda* (supreme bliss) and so on. But till today, I have not known what bliss is. Once I asked Lalaji: ‘Sir, have you caused me to labour merely for the sake of such a condition?’ Lalaji replied: ‘How do you feel if I withdraw this condition of yours?’ I submitted; ‘I do not want to forgo this condition even at the cost of my life.’ Then Lalaji asked: ‘Tell me, is this not the condition of bliss? Or is it something else?’ I had to remain silent.”

“I have laboured a lot to attain this condition. I have done spiritual practice and kept myself awake for hours together during the nights. Once, I could not get even a wink of sleep for many months. I took homeopathic medicine from someone. One day, while I was intercommuning with Lalaji, he asked me: Is your health spoiled due to sleeplessness? Are you suffering from indigestion or some such trouble?” I said, ‘No’. ‘Then why are you struggling so much, taking medicines’ he said chidingly. I stopped medicine from that day.”

It was 10 p.m. Babuji, having finished his meal, was sitting and smoking the hookah. He narrated a few things concerning Dr. Chaturbhuj Sahai. Somehow we felt sleepy and so we went to our room, letting Babuji talk with one or two brothers.

**10.05.1975**

After taking our bath, we had breakfast and were about to commence our work when Babuji asked me: “Sarnad, are you doing the work I have entrusted to you?” I replied: “yes, Babuji. I am doing it.” But not allowing me to complete the sentence, Babuji said: “It is yielding very good result. I feel like complimenting you for it.” I melted away completely by these words. What then should I say? I bowed at his feet in my mind for his generosity to have considered our little capacity to be great and for encouraging us with a pat on our back.

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It was about eight in the morning. We were sitting in our room writing. Babuji stepped in and all of a sudden began to talk in an emotional manner. “The ultimate condition is such that our intellect cannot grasp it. In fact, our intellect does not work there. It rebounds back from that state just as a ball bounces back when thrown against a wall. But we should not forget that Reality comes to our knowledge through the same intellect. Reality reveals itself little by little if we humbly remain in prayerful mood.”

There is severe criticism about many great personalities in Babuji’s diary. Many of them are now no more. But Babuji has so much respect for them that he cautioned us again and again not to mention their names in the translation as it is against etiquette. Not only this, but he also said that self-praise was the worst type of egoism.

Babuji once told us “I do not know why people who worship gods and goddesses consult me when they are in difficulty?”

It was about 11-00 p.m. We were all sitting in the courtyard with Babuji in front of us. The city of Shahjahanpur had already slipped into sleep. The quiet night, the stillness slowly establishing its sway everywhere, and the twinkling stars of the summer sky above all appeared as though eagerly waiting in silence to hear Babuji.

Babuji broke the silence and began to speak : “All the powers of the Guru are awakened in the Representative as and when necessary. Even if he is at a lower level than the abhyasis, he can know more than others when situation demands and can even give higher approaches. This is a speciality of Sahaj Marg.”

“I intercommuned with Lalaji fearing that people may ask me odd questions in foreign countries. There I felt that Lalaji filled tremendous courage and self-confidence in me. Nay, I felt his hand touched my back. The result was that I used to give quick answers to questions put to me in my foreign tour. I cannot say whether these replies were right or wrong, but the questioners went highly satisfied. By Lalaji’s grace, I do not lack wisdom you know.”

There was a captivating smile in his face when he uttered the last sentence. We laughed heartily at the innocence in his speech and mischievous look in his eyes, he continued:

“Despite all these spiritual experiences, I feel that I am still a beginner. So infinite is the field. However much you swim there, it has no end.”

We felt we were in direct touch with the Ultimate and its vastness. There was silence for a few minutes. Again he began speaking:

“Those who practice spiritual sadhana, must not sleep more than necessary. I have no regard for those who always sleep. Moreover, sadhakas should be alert all the time.”

Babuji seemed to worry a lot about the condition of India or he pretended to worry. He said: “the condition of our country is badly spoiled. It is heading rapidly towards downfall. This has been worrying me for the last fifteen days.”



**11.05.1975**

We got up early in the morning and engaged ourselves in our work, having finished all the ablutionary acts of the morning. Our work went on without any hindrance till 11 or 11.30 a.m. and after lunch & rest till about 4 p.m. It was tea-time, biscuits and tea arrived. Babuji came and sat a while in the room and began to talk about worshipping one God. He said: “worship of one God and brotherhood were responsible for the worldly progress of the Muslims. Progress is possible only by this principle: ‘One Master, One God and One Method.’”

We felt very happy over Babuji’s presence in the room. After seeing everything, he said, “I cannot exist without Lalaji even for a moment and he cannot reveal himself without me.”

Babuji told us again in an interesting manner, how he became Lalaji’s Representative. I have heard this from him once or twice before. But every time, there is a new meaning and a new lesson comes out of it. I remember Sarvajnya’s (a Kannada poet of the 17th Century A.D.) words: ‘The way of Master’s narration is totally different.’ Babuji’s face blooms with unusual lusture whenever a mention about Lalaji comes up. We felt like looking constantly at his face and gestures.

Mentioning about the progress of abhyasis, Babuji said: “To take the abhyasis up to the Central region is my duty. After that, I must be induced for taking them beyond. That is, abhyasi must have enough inclination and craving to make further progress.”

Babuji continued and said: “People who come here are benefited more by radiation than by transmission.”

Again he said “Those who are staying here should reside with each other in mutual love like brothers of the same family. The feeling of separateness is not good. “If the atmosphere at home is Sattvik (pious) it would help a good deal in spiritual sadhana.”

In the evening, Babuji went to the ashram. By the time he returned, we had cleaned the court-yard as usual, sprinkled water on it and kept some chairs. We were waiting for Babuji. Babuji came and took his seat in our midst.

Someone amongst us asked Babuji as to how the Mission came to be established. Babuji then narrated the entire background. After Lalaji’s

Mahasamadhi, some of his spiritual brothers (Gurubhais) separated themselves from the main group of Lalaji's disciples and began to take up disciples independently. Babuji felt distressed on seeing that there were not even mutual affection and friendship among them. Then he began to think over how all of them could be brought under one banner. He toured throughout India and studied the atmosphere and other things. Wherever he went he was asked the question, 'To which institution or math (sect) do you belong?' Babuji, though surprised at this, began to ponder over its propriety. Thinking that love and brotherhood might be developed if he too established an institution, he got Shri Ram Chandra Mission registered - an Organisation in Lalaji's name.

Babuji said : "Do you know the secret of 'Sabda Vedhi' Vidya? (Knowledge of archery in which one can shoot arrow at an invisible object by hearing its sound only) The arrow is shot at the centre of sound waves. Sufficient practice is needed for this. King Dasharatha of the Ramayana and Arjuna of the Mahabharata had practiced this art and had attained mastery over it."

We sat chatting till 1 a.m. Babuji spoke on many topics during his conversation. In every gesture and movement of his, there was a peculiar style of attracting us towards his inner self. He would sit silently for hours together. Except for the bubbling sound of the hookah, profound silence enveloped the assembly. But the moment he came to know that the audience was feeling bored, he would begin to talk and make us laugh to our heart's content.

**12.05.1975**

Babuji has had hair cut today. His beard and mustache having been trimmed short, he appears handsome. His face is lovely.

We started our work as usual and the translation continued for some time. In the meanwhile Babuji entered the room and sat with us. We went on doing our work. All of a sudden Babuji began to say: "One of my scholar friends, who was also a preceptor of the Mission, used to criticize my books. 'Ram Chandra's books are very thin in size and the language is full of mistakes' was his comment. This is true also, because I am not a scholar at all. I write what Lalaji Maharaj taught me. But, you see, after a few years, do you know to what extent our scholar brother changed his opinion? He began to say: 'It is not possible to change or substitute even a word in Ram Chandra's books, so perfect is his use

of language'. Perhaps he must have contemplated deeply my usage of words and come to this conclusion."

Babuji again said: "Sometimes words and sentences flash in my mind by themselves. I am not acquainted with many of the words. I use them first and then search for their meaning in the dictionary. I coin many wrong words intentionally and then put them in use. This has become my habit." As I was listening to these words, I was reminded of a stanza of the great Sanskrit dramatist Bhavabhuti. "*Risheenam Punaradyanam Vachamarthonudhavati.*" (Meaning runs after the words of ancient sages) and said myself that the secret of this statement must be the same as told by Babuji.

"I began to think about the alphabets of Indian languages (foreign languages are also more or less the same). Why should sounds like a, aa, i, ee, etc. Be written in this fashion alone? I began to investigate whether there was any other source or origin for this. But the thought was cut off due to my attention towards other works."

Again he said: "Do you know why I have written all these things ( about bad qualities and censurable habits of many a great personalities and my criticism about them ). My purpose was nothing else but to caution others that such persons are likely to be found in their own life also and that the same events may even occur. So one should always remain guarded. There is possibility of falling from any higher condition. Hence a sadhaka should be very careful even though he has reached perfection."

"Once Lalaji said thus : 'I have sown a new thought. Let anyone do the work of organisation.' It is necessary to follow good rules of conduct quite strictly. Qualities like good behaviour, generosity and softness should be developed in the abhyasis and preceptors alike. Lalaji always used to say that there is not even an iota of spirituality in one who does not possess good conduct. So you can imagine to what extent it is necessary to follow them."

Babuji continued, "Every abhyasi should develop the feeling that 'this Mission is mine' and should treat other abhyasis with affection, thinking them as his own. As long as they stay here, they should consider this house as theirs. There will be lot of transformation by this. The Mission also gets a good name. The abhyasis, of course, do get spiritual benefit. But the people who come here behave in such an irresponsible way that it is shameful to tell it. Many have no

sense of cleanliness and throw filth anywhere they like. Some others wish that they should not be put to any inconvenience. This is really to be deplored.”

Babuji went out for some time and came again. He began telling thus : “Jesus said: ‘whosoever shall smite thee on thy right cheek, turn to him the other also.’ But I say that we must thrash such people with a stick. There is a thing called self-respect. It is not wrong to resort to violence for self-defense.”

“Once a gentleman asked me : ‘Is it found in the Vedas all that you say?’ I replied: ‘I have not read the Vedas. I do not know what they say. I tell whatever flashes in me. You can accept it if you are convinced. If not, you are free to discard it.’ The gentleman went away without a single word.” Babuji narrated this to us. Further he said: “Tolerance is a severe punishment. If anyone gets angry on you or abuses you, do not accept it at all; nor should you react to it in any way. Their anger will be doubled and absorbed in their own body. Evil will befall them.”

Babuji sat silently, then said: “A thought concerning India is occurring again and again in my mind for the last two weeks. The situation is worsening. Whereas the situation in Western countries is good.”

Babuji was perhaps referring to the growing interest in spirituality of the western countries and worsening political situation in India.

We invited his attention to a news item published in the Hindu (daily newspaper) regarding sinking of London. Babuji has predicted this long back in 1954 in his Reality at Dawn. Babuji said: “There is a volcano underneath Bhopal. But I have not mentioned it anywhere.”

**13.05.1975**

Today we began our work at 7.00 a.m. An hour or so must have passed. Babuji came into the room and began to talk as usual.

“I had been to Mysore a few years ago. An advaitin (monist) was introduced to me. He started discussion on the Advaita Vedanta. As for myself, I do not know much about it. It is true that the condition of ‘Aham Brahmasmi’ (I am Brahman) is experienced during our sadhana. But it is not a so high condition. We have to go beyond.” During our conversation, I said, “God has created all this; but we cannot create even a rat.”

“We harbour many useless thoughts which consume energy. On the contrary, if we think of God, energy is conserved.”

“Training is of two types”, Babuji said. “One, of giving transmission, abhyasi being present before us. All the conditions will be gradually experienced. The other type, sowing the seed of different conditions by the power of will even if the abhyasi is not physically present. Both these types are equally effective.”

Then he began to talk about miracles: “I do not know how to perform miracles. Lalaji too used to say the same thing. He was of the opinion that miracles happen without one’s knowledge when one attains perfection. I remember very well one such incident narrated by him which happened during his lifetime. Once, one of Lalaji’s relative was sick. When the sickness became serious, Lalaji received a telegram from that place. It was midnight. He had to reach there somehow. That place was at a distance of about seven or eight miles from Fatehgarh and no conveyance was available. Moreover, Lalaji was not in good health. Despite all this, Lalaji started along with his younger brother. Surprisingly enough, they reached that place within 40-45 minutes. Lalaji used to say that if we make a thought and give power to it that the ground beneath our feet is moving fast towards our back, the distance is crossed over speedily. But I have not experimented this any time.”

Babuji went on: “Do you know the purpose of constructing temples? Good thoughts of all those who visit that place flow in one direction and people will be benefited by the atmosphere which is filled with purity and holiness. This is the very purpose of group Satsang or meditation in our Mission. If a link is to be established with one and the same goal, all should gather at one place and pray for it.”

“The condition of Avadhoota will be attained very soon in our system if one does the practice in the right manner with a heart full of love. I too had Avadhoota condition. One of my well-wishers who saw me in that condition called me near and advised: ‘My boy, are you addicted to liquor? Please give it up. It does not befit you.’ He would not listen to me even though I pleaded that I was not addicted to drinking and went on giving his advice. The reason was that my eyes used to be full of intoxication. Afterwards this condition appeared once in five or six months and then every two or three years. ‘Further, it became rare and bade farewell at last. Even if it appeared in the meantime, I used to control

it. Even now, if you notice carefully, you will see a shade of intoxication in my eyes. The condition of Avadhoota is a far lower one. We have to rise high and travel far above.”

From the day we arrived here to be with Babuji, I experienced an indescribable condition. I felt hollow inside and that I was floating in the air, my body having become quite light. My steps faltered while walking, and I feared I might fall. This was not the first time that I had this condition. Previously I had experienced this several times. Once this condition held me lasted for about two years.

#### **14.05.1975**

Today Babuji did not stop our work or talk to us much. He expanded on a few incidents mentioned in his diary. He narrated briefly how he was nominated as Lalaji’s successor through inter-communion with him, how Pandit Rameshwar Prasad announced it openly in a gathering of the satsangis at Fatehgarh and how some of the guru-bhais got angry on it. He said that some guru-bhais (disciples of same Guru) had a keen desire to become Lalaji’s spiritual representative. But all of them were highly disappointed by the declaration about Babuji’s successorship. “Lalaji told me that the devotion of all those satsangis towards him was motivated by selfish desire. Just think, how much pain Lalaji must have had on seeing in his last days, this selfish greed of his disciples!” On listening that Lalaji’s last days were full of physical and mental agony, we too felt distressed.

#### **15.05.1975**

Babuji left for Tinsukia today. He told us that he would return within four or five days and that we should get our needs fulfilled by asking for them at home without hesitation. He left for Lucknow by the morning train, departing at 9-00 O’clock. A kind of void seemed to have filled the house after he left. Our mind too appears to be full of vacuity. And quite restlessly our hearts began to count the day of his return.

#### **16.5.1975 to 20.5.1975**

During this period we visited the ashram once and returned home after finishing the evening meditation there. We are now working for ten to eleven hours every day. Even then we feel dissatisfied that it is not continuing with the

desired speed. It is not possible to translate more than ten to eleven pages per day. Moreover, we have to transliterate the original Urdu into Devanagari script.

**21.05.1975**

We have today begun to translate the 4th volume of the diary. Most part of it is purely personal; some strange and surprising statements are there. Many facts and events occurring in the Mahabharata or Bhagavata have been represented in a way quite different from the traditional narration. For instance, Draupadi who is considered to be one of the reputed five devoted and virtuous wives (Pativrata) is not the wife of all the five Pandavas but of Arjuna only. Kunti Devi had, by her own spiritual power, mastery over different powers of nature and could animate them at her sweet will. Arjuna's bow, Gandeeva, was filled with tremendous power and was connected with the destructive Kaal Chakra. None else loved Sri Krishna more than Radha. She loved him thinking him to be her husband only, but her love was pure and not carnal; it did not depend on physical attraction. She was older than Sri Krishna and was very sensitive and intelligent. The description of "Raasa Kreedha" (The circular dance of Lord Krishna with cowherdesses in Vrindavan, a forest or garden near village Gokula in Uttar Pradesh) occurring in the Bhagavata and the Puranas is full of exaggeration. The society of those times had not degenerated to such an extent. Many false incidents and information have been interpolated in our epic literature with a malevolent intention to create hatred for the Hindu religion and the Avatars (Incarnations). We see the same thing in our contemporary history which is most unfortunate.

Babuji arrived here directly from Tinsukia at about 8 p.m. The fatigue of the journey was clearly visible on his face. Regardless, he changed his clothes and came and sat down in the courtyard. While smoking his hookha he told us about the marriage at Tinsukia and made us laugh now and then. He said that about seven to eight lakhs of rupees must have been spent on this marriage.

Babuji was complaining of mild stomach-ache and weakness. We were distressed to know this. I was praying for my Master's quick relief from these complaints. As it was past eleven O'clock, I was feeling sleepy and slipped away slowly and went to bed. Later I came to know that Babuji sat talking till 1 a.m.

**22.05.1975**

This morning also Babuji was looking pale due to stomach-ache. His eyes were reddish. He said he worked a lot in Assam. Is it due to this that he is tired so much? Many things which he is doing in the spiritual field for transformation in nature may not be known to the world, but the result is bound to occur. At this age, he needs rest. Nevertheless, Babuji remains engaged in his work every moment day and night.

It has become difficult for us to carry on with the work of translation and transliteration. The work cannot progress much if we go on doing both. So it seemed proper to us to copy the diaries into Devanagari first. Babuji would not permit us to take away the original diaries with the apprehension of their being lost somewhere due to our inadvertence. So, it is better to transliterate them here. Moreover, another copy of the diaries will be available to those who cannot read Urdu. Babuji appreciated this idea and permitted us to do this.

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It was six O'clock in the evening and still the heat had not decreased. Babuji was sitting in his fixed place at the left hand corner of the verandah. We stopped our work came out and sat near him. Babuji said: "I had to endanger my life many times while doing Nature's work. In all those occasions Lalaji has saved me. Otherwise, I would have passed away long ago. Now, I am not able to do the work as before. My brain also has grown weak along with body according to age."

A discussion took place concerning other subject. It was 7 p.m., the court yard was sprinkled with water and chairs were set up. Babuji came and sat in the yard. Now he started telling us about western countries. He has a very high opinion about the arrangements of Satsang there. "They set apart one hour for the Satsang once or twice a week. People go away after the Satsang is over. They value time very much and observe discipline. Servants do the work quite efficiently there."

He raised the topic of astrology. "Till today, I have not been able to know how the movements of planets influence human beings. Perhaps the reason could be this, that man is a miniature edition of the planetary system-nay, of the entire universe. Places of all the planets are there at the crest of his head. Therefore, external planets might be influencing man. The planet Saturn is full



of several peculiarities. Hence it has created a sort of fear in the minds of people and has earned name as an evil planet.”

A couple arrived from Dewas in Madhya Pradesh. They submitted with dissatisfaction that there was no preceptor in that place. Babuji told them that the abhyasis could sit for meditation on their own and asked them what difficulty there could possibly be, in doing so. “Now a days every abhyasi wants a Preceptor”, Babuji said. “In our (Lalaji’s) time there were only four or five preceptors. They used to advise the abhyasis to go to any nearby preceptor or to Fatehgarh. Nobody complained that no preceptor was available.

**23.05.1975**

Babuji’s health seems to be better today. He says that stomach-ache is alleviated to some extent. Weakness is not so much as it was yesterday.

He narrated the story of Lakshmi Chandra of Mathura city. Babuji said that there was no limit to his generosity. One or two legends concerning it are also popular, but undoubtedly his liberal disposition and compassion for the poor and down-trodden were praiseworthy.

We transliterated about 21 pages of the diary throughout the day. We went out for a short walk for about ten to fifteen minutes and returned.

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At night, Babuji dictated a letter to a foreign sister abhyasi. He praised their love, practical wisdom, perseverance in accomplishing work and so on. He explained that love alone is the essence of sadhana and that as far as possible, developing love for the Master, love for the abhyasis and for the Mission was the right path to success.

By 10 p.m. Babuji finished his meals and was smoking his hookah. A discussion started about foreign abhyasis. One abhyasi (perhaps a Danish Abhyasi) praised Babuji’s English language. Babuji told them that he didn’t know good English, whereas people of England and America spoke and wrote better English. Thereupon the abhyasi said: “Babuji, you write divine English.” This is literally true. Babuji’s English language corresponds to the sanskrit language of the Vedas and the Upanishads.

“I had traditional notions about guru. But by Lalaji’s grace and his teaching, my ideas got changed. Tradition says that when once we accept a guru,

we should not change him under any circumstances. But I say that there is no treachery or faithlessness if one changes the guru for spiritual benefit.”

“An abhyasi-sister from America had written a letter to me. She told me that she was doing sadhana in her own way and that she did not like the idea of accepting any ‘Guru’. I asked her: I had addressed you as ‘sister’ in my reply to your letter and how is it that you considered me as guru? She kept silent on this. People think that I consider myself as guru.”

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Few minutes passed in silence. Again he said: “Preceptors should remember that if they do not use the power I have given them, it develops into grossness and hinders their progress. They should do the work entrusted to them sincerely. It will increase their power and courage.”

Discussion started about the ashram. It would not be inappropriate to say that not a day passes without Babuji mentioning about it. He talks about it or questions about it, at least three or four times every day. He says that due to the ashram, he remembers Lalaji at each and every step, as if he would not have remembered him had there been no ashram.

The topic about night meal was broached up. The question was whether one should take meals at night or not. Babuji said: “I have no answer for such a useless questions. It is not so important. But in view of health, it is better to eat less at night.”

At about 11.30 p.m. asking us to go to bed, he too went to his room inside.

## **24.05.1975**

I was deeply distressed to read a few things in Babuji’s diary. I was highly perturbed at heart by the remarks written about Shankaracharya. My voice became heavy and throat was choked. I was on the verge of shedding tears, but restrained myself. Why should I feel hurt by whatever opinion one may express about anybody? Perhaps Babuji has engaged me in this work to tear off this veil of conceit. I prayed that I may be able to accept dispassionately any opinion of Babuji, be it a compliment or condemnation.

I felt the waves of bliss passing through my heart again and again when I knew about Babuji’s innumerable other acts. A prayer gushed out effortlessly

from inside my heart: “My Lord! Wipe off the pettiness of my heart and merge me completely in you.”

We came out into the court yard having worked till 6 pm. After sometime Babuji too came and sat with us.

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A few moments passed in silence. Then Babuji began to talk about duty: “Which do you call as duty? Rearing our family, performing religious or virtuous acts, charity - all these are undoubtedly duties. But discrimination is necessary while giving the first preference to anyone over others. For instance, giving alms is everybody’s duty. But if your income is less and your alms giving become a continuous hindrance in supporting your family, such a charity is not considered as duty. On the contrary, it is foolishness. As a householder, supporting your family and looking after its well-being is your prime duty. Everything else comes next to it, because, when you stepped into a householder’s life, you were pledged to fulfill certain responsibilities. If your charity puts an obstacle in accomplishing those responsibilities, it cannot become your duty. If all the members of your family are happy to bear with the inconvenience or obstacle caused by that charity, it is a different matter, of course.” In this way, Babuji’s concept of duty is very clear and different from the traditional one.

He narrated an incident that took place in 1952 when he was in service. Those were the days of election. As it was the first general election, supreme importance was attached to it. Babuji also was appointed as Polling Officer. The marriage of his nephew was fixed about the same date. Babuji submitted an application to the Civil Judge, requesting for a day’s casual leave. (Babuji was serving in the Court). But the Judge not only rejected the application but also issued a notice to the effect that severe action would be taken against those who applied for leave. Babuji had no other option but to keep quiet and give up the idea of attending the marriage.

A gentleman from Delhi working in the Bharat Sevak Samaj came, sat for about 10 to 15 minutes, wished Babuji well got up and left. No one was acquainted with him among present there. Babuji asked those sitting around him, who the gentleman was. But who could tell? Then Babuji said: “What kind of etiquette is this? He is going away without introducing himself or telling who he is and why he came here.” Just then, someone called him when he was

approaching the main gate. Babuji asked for his introduction and also the reason for his coming. The gentleman told Babuji his name and occupation, and said that since he had heard a lot about Shri Ram Chandra Mission, he had come for Babuji's *darshan*. Then Babuji briefly introduced the system of Sadhana in the Mission: "You see, I am not a learned man. Many saints have been born in this land of ours. All of them have emphasized enlightening of mind, which is the only best thing in man. Mind thinks of good things as well as bad things. We have to train it so that it stops thinking about bad things and turns towards good things. Man must attain the original pure state which he had when he first descended on the earth. This is possible only when the individual mind is merged in the cosmic mind. This effort is abhyas, call it by whatever name. One who helps us in our abhyas is Guru, whose help we need most at each and every step. As such, we have to test his capacity and then accept him."

The gentleman was satisfied and talking about a few other matters exhibiting his knowledge, went away saying that he would come for Babuji's *darshan* again.

**25.05.1975**

Today Babuji went to the ashram after taking food in the forenoon. We, too, did the work more than the usual quantum.

From the day we arrived, I felt so carefree that the external world seemed to be non-existent for me. All those who visit this place invariably will have this experience in a greater or lesser degree.

Babuji returned from the ashram after 6 p.m. At 7 p.m. all of us sat in the court yard as usual. Babuji began to talk: "Some people think myself to be a miser. They think that I have some supernatural powers which I am not inclined to give to others. My answer to this is that on my part I am very eager to give it, but you are not prepared to take it."

"As frogs in the well, we are quite inexperienced and narrow minded in matters of sadhana. We think what we are doing is the best and nothing else can equal to it. In spiritual science there are practices which excel one over other. We have to use them according to circumstances."

"There are very good ideas in Sufism. Persian literature is in no way inferior in spirituality."

Babuji spoke about devotion (Bhakti): “Lashing in the wave of the Almighty is devotion.”

Babuji had been invited to attend a marriage in one of the neighbouring houses. He attended it and came back in a few minutes.

From outside the house ear-blasting sound of the wedding band was heard. Inside, Babuji was sitting in deep silence. It seemed he was totally inattentive towards this world. Some of those who had come to see him were touching his feet and going away one by one. But still Babuji did not even look at them. What a detachment! He would take the pipe of the hookah to his lips to smoke, but would sit quiet without smoking, looking seriously somewhere.

Breaking the silence after some time, he said: “The Guru should not speak about his needs or difficulties before his disciples. It is the duty of the disciples to know all his difficulties and avert them.”

“Lalaji used to say thus: “One who knows the past life of the abhyasi and cuts its impressions is an able preceptor.”

“Once, when I was intercommuning with Swami Vivekananda, he said : ‘You do not want money. It is not in your temperament and so you are not getting it’. But by Lalaji’s grace no work which I undertook has been hampered for want of money. Once, someone offered to teach me alchemy, but I thanked him and refused to learn it.”

We had our night meal. Afterwards Babuji too, finished his meal and sat with us. Shri Y.K. Gupta, an engineer from Allahabad has come and so talk about the ashram went on. Then somehow the subject of plants and herbs came up. Babuji said: “The peepul tree has an excellent property. It attracts a person’s dejection. If a dejected person sits under this tree for an hour or two, all his depression will go away. Of all the plants Tulsi (basil) is the most excellent.” Medicinal properties of Tulsi are highly praised in Ayurvedic literature and its planting has almost become a tradition among Hindus in our country.

The conversation took a different turn and a reference to animals came up. Babuji said, “I went to a zoo in France. It was owned by an individual and not maintained by Government. There a monkey used to laugh on seeing men. It was really a strange phenomenon.”

“Of all animals, the rat is the smartest, next comes the elephant. The rat is one animal which constantly contrives strategies.”

One of the brothers sitting with us raised the topic of devotion to Master (Guru Bhakti) and asked, “Babuji, what is devotion to Master? How to develop it?”

To this Babuji replied, “Surrendering oneself to Master is devotion (to him). The attitude of total surrender will not develop all at once. It requires constant practice and remembrance of Master. I appreciate Shivaji Maharaj’s gurubhakti very much. His devotion to Master was unparalleled. Once, Swami Ramdas came to Shivaji’s door begging for alms. Then Shivaji Maharaj wrote on a piece of paper conveying that all his property belonged to the Swamiji, put that piece of paper into Swamiji’s valet and stood humbly with his palms joined together. Thus he surrendered all his kingdom to Ramdas and afterwards ruled as his representative, as desired by Swami Ramdas. From that day onwards Shivaji never ascended the throne but sat by its side and carried on the royal administration.”

“Shivaji’s virtuous conduct was also matchless. The way he behaved with the captive Muslim girls is not seen anywhere else in history. Was there any such magnanimous king among Muslim rulers?”

There was silence for some time. Then Babuji said, “No one knows God’s will completely.”

**26.05.1975**

Today Babuji was very weak. As a result of his having wandered in the sun in the ashram compound for 4 to 5 hours continuously with the engineer yesterday, he suffered from diarrhea. He had purgation about a dozen times. Languor was visible on his face. So he asked me to conduct today’s Satsang.

Our work has continued briskly. The output was more than normal, which brought us satisfaction. We felt joy on going through the foreword dictated by Babuji to the second volume of his Autobiography. He read it out himself before us with great enthusiasm. “I do not know good English; but this foreword appears to me quite beautiful and apt”, he said innocently. “I am surprised to know how I dictated it. What is your opinion?” We laughed and had to bow down before his innocent temperament. I had three copies of the introduction typed. Babuji asked me to give a copy to him also.

The sun was setting. Babuji Maharaj was sitting in the court yard. His voice had become weak. Still he was going on with his conversation. We were sitting around him with a feeling of being in some other world.

He told us about a few things in “Ganga Lahari” (waves of the Ganga), the famous poem in praise of the river Ganga, composed by Panditaraja Jagannatha. I wondered when he might have read it. Speaking of God, he said, “As an administrator he is God; and as Reality He is absolute.” Babuji told us that he was having the vision of this just now, at that moment. “There is Central point in a vast circle. There is deep silence in it, which I have called ‘Absolute’. From that Central point something is coming down in the form of shower due to which creation of the universe and all other arrangements are going on. I call it ‘Administrator-God’. I do not get proper words to describe what I see. It is a great handicap.”

He sat in silence for a few minutes. Again he started telling us about his experience regarding the past life of an abhyasi: “Sometimes I get an inkling of the past life of people. While I was in America a couple came to see me from a distance of 1500 miles by car. I somehow knew that the wife of that gentleman was a scavenger in her previous life. In order to get it confirmed, I asked her: ‘Sister, can you distinguish between good or bad smell?’ She told that she couldn’t. Moreover, the moment I saw her first, she appeared to me to be carrying in her hands a basket with a broom in it.”

A sadhaka (aspirant) enquired how to know the interior of others. Thereupon Babuji said, “Lalaji used to know at once the inner conditions of the people. Once during the Utsava (function) someone (who was said to be an abhyasi once) came from a certain place. Lalaji called an associate abhyasi, advised him from the place where he was sitting, not to allow the new comer to enter inside and send him from where the latter was standing. But the associate abhyasi said that the gentleman had arrived just then and that he had not taken his food. Then Lalaji arranged to give him some food in a packet but never allowed him to come in. None could understand the secret of this sort of Lalaji’s behaviour. Many days after the Utsava was over, they came to know that the gentleman was very wicked with evil intentions and had administered poison to someone twice.”

“Lalaji transmitted while he was writing or engaged in some work. The moment he began to transmit, my heart knew it at once and I used to sit in

meditation. Lalaji often used to say with deep distress that there was none else who could know this.”

Lalaji appreciated my diary very much. He used to praise me before others by saying ‘Look! How Ram Chandra has elaborated the most difficult points in a beautiful and simple manner.’

**27.05.1975**

Babuji’s health was better today. Though there was no complaint of diarrhea, still a trace of weakness was there.

Of late, we have been doing our work in the guest house upstairs and so Babuji does not come here because he has to climb the staircase. It is true that we are not getting inspiration from him as before, but our work is going on with full swing. We get the opportunity to sit before Babuji only after sunset.

The different places where Babuji sits outside from time to time during the day are almost fixed. In the morning, he sits in the verandah by the door of the hall. At noon, he rests in the hall. In the afternoon, he sits in the left corner of the verandah near the last pillar, where there will be no sun. After sunset, he comes and sits in the open courtyard.

“My heart is trembling much today; I do not know why.” So saying, Babuji took some medicine.

“You see, abhyasis are spoiled even after reaching Central region. As there is enormous power in them at this stage - even the slightest defect assumes powerful form. One of the reasons for this is adherence to old methods of worship. It becomes very difficult for me to train them. Of course, it is a different thing that I wash off its evil effect by the special power given to me. But that power is meant to be used for altogether a different kind of work.”

“To take the abhyasi up to the Central region is my duty. Thereafter, it depends on his interest and capacity to progress further. Of course, I shall help him accordingly.”

Reference to different countries was made. Discussion started regarding their power and capacity. Then Master said: “A nation which does not possess weapons to crush enemies is no nation at all. I do not like the Sermon on the Mount, given by Jesus. But I say, ‘If anyone smites you on your right cheek,



thrash him with a stick'. Do you know why? Jesus was a prophet whereas I am not". All of us burst into laughter.

Topic of Planchette writing came up, Babuji said: "There is a gentleman in Madras. He has practised planchette writing. One of our abhyasis enquired expressing his desire to learn Brahma Vidya (Spiritual Science) and that he should be shown the best guru. The planchette wrote, 'Go to Ram Chandra, President of Shri Ram Chandra Mission'. See, what a surprising thing! Once, I too wanted to test this and requested him to come to me. The glass did not move at all. He told that I must have exerted pressure on it, but really speaking it was not so."

Talking about ghosts and spirits, Babuji said, "Some people do not believe in their existence. But I have had experience several times."

**28.05.1975**

Today Babuji was cheerful. There was no complaint whatsoever. While he was talking to us, we felt a huge current of love flowing towards us. A feeling occurred automatically that the whole world was quite trivial in his presence.

With reference to Lalaji, he said: "A Moulvi Sahib used to come to Lalaji. He was Lalaji's teacher also. He was a nice gentleman, but stricken with utter poverty. He often remained without food continuously for two to three days. He never took food in the house of Muslims. Whenever he came to Lalaji's house, he used to go inside and ask 'Sister, is there any bread left?' And if there was anything left, he used to eat. If there was nothing, he would never allow Lalaji's wife to prepare something even if she offered to do so. 'Muslims learnt spiritual science from the Hindus', Moulvi Sahib, now and then used to say. 'Now not a single Muslim is fit for this knowledge. Please do not teach this to them. It is our duty to give it back to the Hindus from whom we got it.'"

"When I come down to religious level, I have to say that I am a Hindu. But I have the same regard for all religions; all are mine."

While we were sitting in the courtyard in the evening, he asked us with a smile. "Is there any remedy to escape from worries? To me even the smallest matter causes much worry." By this, he was perhaps teaching us a lesson that as long as one is in this world, one cannot escape from worries.

“I have many relatives (from the side of both the parents) but none of them has helped me in my difficulties. On the contrary, time to time they have taken all possible help from me. Of course, I have been helped a lot by my friends. So inwardly, I am very much indifferent towards my relatives although I have apparently maintained relation with them.”

“My neighbours ridicule me a good deal. They always try to find some fault or the other with me and talk about it to others. But enduring all that, I wish them good only.”

Once he told us about the family dissensions. At that time, we felt we were his nearest relatives. How blessed we were! It seemed that he was teaching us that even great personalities have to undergo all suffering as long as they are in this world.

**29.05.1975**

I have been observing a significant change in me for the past few days after we came here. I am experiencing modifications in all forms of my mind-stuff and mental dispositions. Mind stuffs (Vrittis) are becoming composed and all my senses stilled. Ups and downs are not visible in my interior. Everything seems to flow evenly. A sort of feeling persists that there is none else in the world except the members of Babuji's family and us who are staying here. The reason for this feeling is not known. No doubt, we hear the noise and din of the surroundings and sometimes go round the streets also. But I do not feel the existence of all this.

Today Babuji went to the ashram and returned. We arranged the chairs in the courtyard as usual. Babuji came and took his seat. The hookah was ready.

Brother Kashi Ramji told about a Police Sub-Inspector, who, he said, did not like the word 'Mission' by which he mistook our institution (Shri Ram Chandra Mission) to be a Christian organisation. This is an example of how the faculty of thinking is conspicuous by its absence even among the educated class. The objection of the Sub-Inspector was this: why our organisation was named as 'Mission?' Babuji replied: "Why are you called Police? Why didn't they call you 'foolish?' What is your answer to this?" All of us laughed to our heart's content.

The topic of different spiritual organisations came up. Master expressed his distress that many organisations have brought disrepute to spiritual science.

Impelled by selfish motives, the so-called gurus are not only falling themselves but are also becoming the cause of the downfall of mankind. This is really a matter of sorrow. He said: “Our Mission will undoubtedly shine if our preceptors work selflessly with an attitude of service. Now, it is a different matter that we need funds which are necessary for any organisation to work efficiently. But there should not be greed for money. This is the root cause of all evils. I want that our preceptors should be completely free from this.”

“I too, have an ardent desire that good conduct and character should be built up. By this alone spirituality will get lustre,” said Babuji.

“In our Puranas (epics) there are unbelievable stories about avatars (incarnations of God). Our intellect refuses to accept this concept of such incarnations as Tortoise, Pig, or so on. Some say that they are allegorical. If so, where is the truth in them? While giving examples, I too make references to epic stories. But my personal opinion is totally different regarding all these matters.”

Someone enquired how to stop unnecessary discussion in the Satsang. Babuji replied immediately: “What is there in it? It is quite easy. Get up and go away for urination. By the time you come back the subject matter of discussion would have been changed. If not, you change the topic yourself.”

“Some people want peace as soon as they begin practice. But how it is possible to give them peace continuously throughout? In the process of cleansing the heart by drawing out the samskaras, the abhyasi naturally experience restlessness to a certain degree. If one wants mere peace, the samskaras remain without being cleaned thoroughly and liberation is not possible. So, one should be prepared to welcome restlessness if liberation is desired.”

As I felt sleepy, I went to my bed leaving Babuji to talk with others.

**30.05.1975**

Today also Babuji gave us a sitting like yesterday. He asked me afterwards about my condition. I said that it was satisfactory and that there was nothing special. He told me that he has taken me to the next higher stage, an inkling of which I got during meditation. But I have had such experiences several times before.

In the evening at five O'clock, electricity failed on account of windstorm. There was darkness in our room and so we had to stop our work.

Babuji has gone to the ashram. Somebody had brought a jeep and taken him there. After his return from the ashram, the assembly gathered in the courtyard as usual. When a reference came up regarding abhyasis, Babuji said: "Some abhyasis do not practice as I have instructed them. They do according to their liking and blame me if they do not feel any progress. A certain abhyasi used to say while praying, we are yet but slaves of bad wishes, instead of saying we are yet but slaves of wishes etc. You see! Whether good or bad, wishes are wishes. Does a man become a wolf by wearing wolf's hide? No adjective is needed for 'wishes'. Sometimes, even a powerful desire for mere liberation becomes a bar to advancement. What to say of other desires? So, I told the gentleman : 'Sir, today you are saying what wrong is there if we substitute 'bad wishes' in the prayer? What am I to do, if you ask me tomorrow: 'what wrong is there if we change the prayer itself?' If you are prepared to do as I tell you, remain in the Mission. If you want to show your Gurudom here, you can go somewhere else, I had to tell him harshly."

Babuji told us how he did sadhana, "Once, when I went to Fatehgarh, I stayed there for some time. Whenever Lalaji called me for meditation, I used to avoid it under the pretext of colic or headache. Lalaji knew that I had no inclination to meditate. From then on, he stopped calling me for meditation. But what did it matter? My interior was filled with Master."

"My suggestions to abhyasis are mostly positive and not negative. Many people in foreign countries discussed with me about meat eating. I used to tell them that in cold regions there was nothing wrong in eating meat provided no other food was available. They must have thought that I had permitted them meat eating. But none seemed to be attentive to the words *provided no other food was available*."

"I took non-vegetarian food for some days when I was young. I gave it up after I began to practice spiritual sadhana. Now I refuse to take even injection of liver extract. What difference does it make if meat goes into the stomach through our mouth or through some other part of the body? It has its own effect. Man's nature becomes cruel by eating meat."

Babuji is expressing his concern about the deteriorating character of India.

Someone said: ‘Babuji, eminent men are coming into your Mission, now’. I said, ‘No, it is not the case. They achieve eminence because they enter the Mission.’ ‘I give respect to all, who come to me, according to their status. This is usual worldly behaviour but during spiritual training all are equal to me. Nay, I feel like bowing down if I find light in them.’

**31.05.1975**

Today Babuji went to the ashram again. As he has proposed to go abroad during mid-September, he wanted a major portion of the ashram-building and the entire meditation hall to be ready by then and that no work should be left incomplete. From this point of view, there is a lot of work to be done. This was worrying Babuji.

A sannyasi (recluse) by name Vishnu Swami used to come to Babuji for spiritual sadhana, and stay for months together. He is here with Babuji. He has no interest in meditation. He is lazy and gluttonous. He goes out at the time of meditation but returns during lunch hours without fail. He writes nice poems and to some extent possesses mastery over Sanskrit. Knowing that I am also a lover of Sanskrit, he begins to converse with me in Sanskrit. Whereas I, having no practice of conversing in Sanskrit and fearing that I might commit mistakes, talk in a measured manner with great care and hesitancy. The swamiji is known to me for the past fifteen years. Babuji chides him much and sometimes uses harsh words. Yet, the swamiji takes food and stays here only. Babuji tells about him and makes us laugh. Talking about him, Babuji told about laziness: “Laziness is the cause of man’s downfall. By laziness the divine lustre in man goes on becoming dim and in course of time becomes incapable of catching the vibrations produced by transmission. Then the power of discrimination goes away and misfortune befalls.”

Babuji puffed his hookah and went on: “Establish contact with Divinity somehow or the other. This very thing ought to be achieved by Sadhana.”

Once an eminent person came to me at Madras. He wanted me to say something. I didn’t know what I should say. Then I said: ‘Man is born as man but dies as an animal’. He was pleased with this so much that all his doubts, he said, melted away. I don’t know what there was in this sentence.

A fool is highly pleased if you tell him anything that increases his foolishness. On the contrary, tell him something of wisdom and he gets angry instantly.

“Some rich and intelligent people being dissatisfied moved away from me. But I have the same interest and love for them as previously. It is the way of the world to recede back from a person with whom one is displeased. Why should I feel unhappy over it?”

We enquired of Babuji how to drive away laziness in man. Babuji said: “We should direct our mind towards some work. One should engage oneself in some work or the other. This can be done by transmission also, but a lot of co-operation is required on the part of the abhyasi.”

Today Babuji was very cheerful and enthusiastic. He conversed with a smiling face and with great alacrity. It was past midnight and he was still talking. Turning to us he said: “You are working all through the day without rest. But I am snatching your rest talking to you like this. Go and sleep now.” Aha! Could it ever in any life be possible for us to hear such things and listen to this love-showering voice, for which even gods are not allocated?

As we got up to go, Babuji said one more thing: “A yogi possesses the power to draw Divine energy and make it inactive. When Nature entrusts work to me, things appear clearly before me. But if you ask me what your wife is doing at this moment in your home, I cannot tell.” We laughed with him at this.

‘There should be Divine purpose in it’, Babuji Said. I have to obey Nature’s commands even if it is against my wish. Nobody’s stubbornness will work there. Any work begun with a selfish and malicious intention is bound to be spoiled in course of time. That is why I often say to my preceptor brothers to do the work selflessly and without any ill-will.”

**01.06.1975**

This evening Babuji had gone out somewhere and returned at about 8 p.m.

During conversation, a reference came up regarding language. He said: “Once Shri Raghavendra Rao had opinion that my Urdu language was elegant. But I do not have much knowledge of Urdu. I do not know how I wrote it so beautifully in my diary. My knowledge of English too is so-so. I have not

studied much. But when I begin to dictate something, ideas flash of their own accord. This is Lalaji's grace."

Discussion took a turn towards seating arrangement in the ashram. Some of us told that the beauty of the marble floor would be concealed, if big carpets are spread on it. 'How if everyone has his/her own Asan or prayer mat?' was another opinion. There would be uniformity if all the seats (asanas) are got prepared at one place - was the third opinion, whether they are made of straw or wool or cotton. Babuji agreed to this. Once during Lalaji's days, he said, he had about 150-160 seats of straw made in Mathura and then he carried them to Fatehgarh. Anybody could take any seat and sit for meditation.

"One should develop alertness. This is an important characteristic of Raj yogi. But it is unfortunate that developing eccentricity is considered to be the mark of a yogi. Alertness is nothing but ability to catch Divine commands."

"Once, a sannyasi came to me. I was reading something. He saw my face this side and that side. I put aside the book and asked him to introduce himself and state the purpose of his coming. Then he put to me a counter question: 'What is your age?' When I answered his question, he said: 'You have wasted your life all these years. You never recited the name of Rama even once'. I felt like laughing, at the same time I was angry too. I said to him: 'Yes. I have wasted my life so far. But teach me if you have the ability to do so'. Having no other course, he went away."

"On another occasion, some other gentleman came, sat with me arguing overbearingly saying, 'This principle is wrong, that statement is wrong' and so on. A satsangi brother, who was sitting nearby, shouted at him: 'Do you know to whom you are talking? How do you dare to show such insolence before the President of a spiritual organisation? There are many persons abler than you amongst his disciples. Have restraint over your tongue'. Then the gentleman became mute and went away. Let people criticize our theory and principles freely. But arrogance and mischievousness are not good."

Babuji emphasized that the members of the Mission should be of unblemished character. "The members should not bring disrepute to the Mission. Lalaji often used to say with distress in this regard thus: 'I need lions. But what am I to do? I have admitted wolves in the Satsang out of civility'. Now the Preceptors should try to see that this statement of Lalaji does not apply to our Mission members."

“Lalaji never forced Brahmins to take food in his house. Whenever Brother Rameshwar Prasad and Ganga Sewak went there, Lalaji used to provide them with provisions to cook their own food separately. But Rameshwar Prasad used to take food in Lalaji’s house only, saying that he being a revolutionary at one time took food at all places without taking into account caste and creed and that the food at Lalaji’s house was supremely holy. But Lalaji used to say thus: ‘The caste system is external. It is we who have created it as per our need and nothing to do with spirituality’. The same is my opinion too. Even now, if anyone observing caste differences comes to my house, I provide him with all conveniences to cook his own food in a separate place. Why should I disturb their faith?” I was dumbfounded on hearing these supremely liberal ideas of Master. He had respect for all and regard for every one’s faith. I saluted him in my mind again and again.

Babuji continued: “The sacred thread (worn by the three castes in India, the Brahmins, Kshatriyas and Vysyas) is an indication of ‘the twice born’. I have now removed it. Once Pandit Rameshwar Prasad asked me about this, I said, ‘When I have cast off all bondages, why should I retain this one?’ He kept quiet.”

One of the abhyasi raised the topic about how the immature or self-styled yogis of our country are trading in Western Countries in the name of spirituality. Babuji said: “Our people are misusing their faith. In the name of yoga, they are deceiving them by telling anything that occurs to their brain. In America, a certain gentleman came to me and praised the method of initiation of his guru, saying it was very simple and beautiful. I asked him to tell how it was. Then he described it in the following way: ‘He had kept nine roses in a plate filled with water. He asked me to sit in his front and went on sprinkling water on me with each rose reciting a mantra. I liked this most’. I laughed at this. Tell me, is it not shameful? A certain other person told me that his guru instructed him to meditate keeping the upper part of an earthen water jug on his head. God alone knows what kind of yoga this is!” All of us laughed to our heart’s content.

Conversation continued regarding the methods of spiritual training. Then Babuji said, “The methods of training are my research. I experimented with them and ascertained their effectiveness. But I do not know whether others too have had the same experience as mine. After all, mine is human wisdom and it is liable to error.”



“I feel highly indebted to anyone who helps me even a little. This is my nature. But some rich people who come to me have mistaken this. They think that I deceive them and extract money from them. Such intelligence seems to be reserved only for the rich. Isn’t it?” We laughed.

Babuji emphasized the point that regularity is most important in sadhana. “Many abhyasis do not practise at all, though they call themselves sadhakas. They put forth an excuse that they do not get time. But if they fall sick, how could they get time to fall sick? Then they have to lie on bed perforce. Likewise, we have to compel ourselves to sit in meditation. Time will be available of its own accord.”

The subject of food came up for discussion again. “Sattvik food is most important for spiritual sadhana. Do you know which is completely sattvik food? Barley bread and boiled green grams. But, how many are prepared to eat this? It can be safely said that vegetarian food is Sattvik in modern times. Our satsangis in Denmark have given up meat-eating completely.” See their faith.

“Lalaji often used to say: ‘The Giver for us is different. If he makes up his mind, he gives us by pulling our ears’. But this happens through someone only.” These words are pregnant with profound meaning. It is true beyond doubt that God alone is the giver of everything. He always works through human agency.

The topic of social service was raised. Babuji said, “Doing social service is good, no doubt, but we should develop fitness. Living a virtuous & pure life is essential. Cultivation of these qualities is the greatest social service in my opinion. We should mould ourselves first and then serve others”.

## **02.06.1975**

Today Babuji went to the ashram. Invariably, a windstorm is raised whenever he goes to the ashram. I observed this quite often. Though this might be mere coincidence, there appears to be some connection between these two events.

A news-item was published in the National Herald of 31.5.75 about institution of a chair for ‘High Philosophy of Spiritual Brotherhood’ in Lucknow University. Making use of this occasion, Babuji dictated a letter to his Excellency Dr. M. Chenna Reddy, the Chancellor of the University. The purpose of the letter was that our Mission is spreading the science of spirituality which is the backbone of Indian culture and that the Vice-Chancellor should be

kept informed of this so that it is remembered as per occasion. It was not just a letter, but an excellent message.

Babuji has his own plan to ensure discipline and self-control in educational institutions. He suggests that he would transmit daily for ten minutes before the schools commence, during which time students should be engaged in our Mission prayer. He assures that there would be a lot of improvement in the condition within one year. My conscience says that if this plan of our Master is implemented in all the educational institutions of our country big and small, India would very soon attain a high level of spiritual progress so as to guide the entire world and this makes her name as a world-teacher.

Being Monday, there is group Satsang. About a dozen abhyasis have come. Babuji gave sitting at 7.30 p.m. I experienced deep absorption and lightness. Afterwards, we came and sat in the courtyard.

Today, Babuji's memory went as far back as 1958, when there was a flood. That year, there was very heavy rainfall and both the rivers of Shahjahanpur-Khannot and Garra were in floods. The river Khannot flows just behind Babuji's house. The flood rushed into the streets and created a lot of havoc. Babuji said, "I suffered loss to the tune of ten thousand rupees. The back portion of the house collapsed completely. All the things in the house were drowned in water. I had only eight hundred rupees with me. But I did not ask anybody for help. By God's grace all the resources of wealth improved of their own accord and I had sufficient money." As I was listening to these words of Master, I too remembered about my visit to Shahjahanpur during the very next year in which the flood occurred. In all the rooms, there was water mark on the walls upto five feet high. The reconstruction work of the back portion of the house was going on. The scene was really piteous.

Mention was made about Western countries. Babuji spoke about their attitude regarding money: "Do you know the message I have given them? When you earn think once; when you spend, think twice." All of them appreciated this and noted it in their diaries.

"Everyone talks a lot about world-peace. But does anyone really want it? What is the use of plans that remain only at the theoretical level? It is not possible even for gods to produce the desired effect by such plans."

We sat till late in the night conversing like this. It was past twelve. Then Babuji said, "I am an expert in keeping awake. From my boyhood I am habituated to spend wakeful nights. At that time I used to burn night oil, reading till 1 a.m." Then Babuji asked us to go to sleep and he too went inside to retire.

### **03.06.1975**

Consideration of purchasing the land adjacent to the road on the left side of our ashram has been going on for the past few days. A reference came up with regard to getting it registered from its owner. Babuji spoke of this before one and all and asked for their opinion. Regarding his own temperament, Babuji himself said, "I often get anxious to complete the work, whether it is small or big. In fact, my mind is always ripple-less. But if once ripples are created in it, I do not get ease until they reach their bounds. The same attitude prevails in regard to spiritual training. I want to unburden myself from that amount of work by making each one perfect."

The conversation turned towards work in different centres of the Mission. Babuji said, "I am aware of the position in each and every centre; but the details are not known. My heart gives an indication whether work in a particular centre is going on satisfactorily or not."

"Preceptors should not believe all abhyasis alike. When a new abhyasi enters the Mission, his behaviour is not known. They should not be allowed to enter the interior portion of the house. They should not be entrusted with monetary transactions. Their behaviour, attitude and nature all these should be observed for a couple of years at least. One should be very careful in admitting illiterate villagers. This is practical wisdom."

"If the preceptors do not do the work entrusted to them, they develop power-grossness. Then it becomes very difficult to remove it. So, the preceptors should go on doing their work with faith and courage. I have a desire to visit all centres. But I have dropped this idea due to my weakness. I always take work with liberal attitude and love. This does not mean that I cannot be harsh. But generally I do not become like that."

Someone asked Babuji about thoughts during meditation. Babuji said: "We should entertain a sort of negligent attitude towards thoughts coming during meditation. Then they will be weakened of their own accord and wither away in course of time."

It was 1 a.m. and we had to remind Master that it was time for his rest.

**04.06.1975**

Today Babuji went for registration of the land adjacent to the ashram. It was 6 p.m. when he returned.

At about 6.30 p.m. he gave me an individual sitting. The condition of the mind was very light. Throughout meditation, I felt that my entire body was untied and expanded.

People of all types come to Babuji for his advice. Family dissensions and quarrels, marriage-alliances, office work - all sorts of problems come before him for solution, let alone those who come for spiritual training. Babuji listens to all problems with great patience, offers suitable suggestions and solves the problems. The greatest weapon he possesses is his infinite love. One simply melts away before his love, howsoever cruel-natured one may be. A feeling that we should live at least for the sake of his love, is created automatically. Here, we see living examples of the saying that "Great men are engaged in the welfare of the world silently like the spring season."

Some topic came up for discussion, Babuji said: "I feel embarrassed to ask others for my needs. A thought begins to worry me lest they may misunderstand me. But, what can be done? At times, there is no other go except to take other's help."

"I feel that I am the most whimsical person in the whole world. Unwanted doubts arise in worldly matters, due to which you may often laugh at me. But I can't help it. It has become a habit with me." We enjoyed a hearty laugh.

The subject matter turned towards the Satsang in America. Babuji narrated about a fun which he made there: "I was put up with a sister-abhyasi named Grace Kimble. I liked the atmosphere of that house and expressed so before others. They asked me the reason for it. Do you know what I said then? I said funnily, 'I like this place because Grace is here'. All of them laughed with joy."

The topic about the folly of society came up in our conversation. Then Babuji said, "Our people respect even those Sannyasis who have fallen from virtue. It is different, if one commits mistakes and forbears later. But it is not so in their case. They go on and on degenerating. What should one say when the

society knows this and still respects these Sannyasis? I, for one, get irritated by mere mention of Sannyas.”

Discussion about languages was raised. Babuji said: “A language does not enrich itself unless it borrows. I do not know any language thoroughly well. Nonetheless, I have coined a few words in my literature. I learnt Persian thoroughly when I was young. Now I have forgotten almost everything. They say that modern Persian language is quite different. I doubt whether I can now understand it.”

“Persia also is touching my thought, of late. There must be some meaning in it.”

**05.06.1975**

Today, Babuji went to the Registration Office again. Signatures of one or two witnesses were to be obtained. Apart from this, there was practically nothing left. But Babuji was so much worried about this that anyone would laugh at it. Such is his innocence and childlike attitude. Anyway, he returned at about 2 p.m. after getting all the formalities completed. As he came in the hot sun, he felt tired and took rest.

It was sunset. Chairs were arranged in the courtyard. Babuji came out and occupied his chair. He kept on telling the abhyasis about the registration of the newly-acquired land.

He began talking about some useless practices (sadhanas). For example, writing the name of Rama on the paper and tearing it into small pieces, mixing them in the wheat flour and then feeding the fishes making small pallets out of that flour, and so on. Is this sadhana? Is it ever possible to attain spiritual progress by this and such other sadhanas? This was Babuji’s position “What benefits do we get if the pallets of wheat flour, mixed with pieces of paper with Rama’s name written on them, go into the belly of the fish?”

Some people came from Moradabad. They enquired about Babuji’s system of sadhana. Babuji explained to them in a simple way the method of meditation followed in Sahaj Marg. But visitors could not grasp it. They asked again: “Meditation is good, no doubt about it. But tell us something also for our deliverance.” Babuji replied: “This is the only thing I have. Do it for some time and observe. If you do not feel benefited, you can leave it.” But those people did not keep quiet at that also. They said: “Babuji, we have devotion. If you teach

us, we can get you a number of disciples in our place.” Is there any remedy for such stupidity? Then Babuji said: “I do not need disciples. I will be pleased if people are benefited by my system. There is no Master-disciple relationship in our system, but only brotherhood.” The visitors took a copy of the Sahaj Marg journal and went away saying that they would come again the next day. How can this system appeal to those who do not know at all what meditation is?

Babuji told us how Lalaji had praised him at each and every step in his diary. He said: “Do you know the reason for this? Praising his disciples is an excellent quality of a guru. By this, the enthusiasm of the disciples is doubled and they march towards progress with greater speed.”

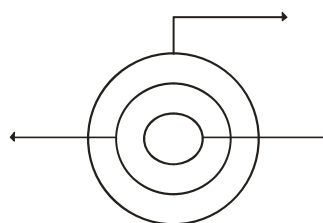
“Lord Buddha suggested me to resign my job. He asked me: ‘I deserted my kingdom itself for the sake of ultimate happiness. Can’t you leave your job?’ I kept quiet. Swami Vivekananda too advised me the same thing. But nobody said, ‘Take this money for supporting your family and resign your service’. I am a householder, with children to support. What could I do if I had left the job? Who would support my family?”

Babuji spoke a bit about his youth: “I liked most to attend marriage parties when I was young. One great attraction for us was that excellent sweets would be available to eat. But my father never allowed us to go anywhere. I had been to some places on exceptional occasions that too nearby places.” I felt internally very glad to hear about marriage parties. I too have great liking for sweets. At least one thing is common between Babuji and me.

After a few minutes of silence, Babuji continued: “Do you know the characteristic of a realized person or a man who has attained perfection? The pupils of his eyes are slightly turned inwards. This indicates that he has become introvert, turning himself away from the external world.”

Babuji described his vision of electrons through a diagram:

*Slightly brilliant circle*



*Circle with black or blue tinge*

Circle with gray colour or colourless colour of dawn (Diagram)

The conversation turned towards Shahjahanpur Satsang. Babuji said, “The number of abhyasis at Shahjahanpur is very scant. Gents do not attend Satsang regularly. Ladies, of course, do come just like *attending the Bhajan of King Hardev*.” All of us laughed heartily.

“Transmission can be given through sight. It is very powerful. But all and sundry cannot do it.”

Someone asked Babuji about idol worship. “Do you know why I oppose idol-worship?” He replied. “I have come across instances of many persons whose internal condition had become hard like stone. It was an arduous task for me to remove it and bring them to the right path. When such is my experience, how can I support idol-worship?” “If people do not like this opinion of mine, they are free to follow their own path. Spiritual progress is not possible unless we adopt subtle means.”

“Many people who come to me think that they are wiser than I am. They talk to me in a similar tone. Listening to all that, I keep quiet.”

Speaking about his condition, Babuji said: “I have not made friendship with God, nor do I have love for Him.” We began to laugh. “Don’t laugh. This is really my inner condition. If I tell it before others, they may call me an atheist. But what can I do? Of-course, I too pretend to pray occasionally like any common man.” Again we laughed heartily.

“I am an expert in telling things by twisting and turning the words, let them mean anything. You call this very skill as erudition. Isn’t it?”

He gave an interesting and curious explanation of God and Space. Most of it is published in the last few pages of the First Volume of ‘Voice Real.’

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“My heart is very light today. I am happy that registration of land is over. Do you understand, Sarnadji?” I laughed in the heart of my hearts but only smiled without exhibiting it, others too joined me. What other example of Babuji’s innocence is needed than this one?

How can one who has transcended all pleasure and pain, happiness and sorrow, be affected by these things? Maybe, he was teaching us a beautiful lesson through this, that being in this world, one should not violate its rules.

**06.06.1975**

My heart is filled with inexplicable pain again remembering that the day of our return to our respective places was approaching. All these days, we stayed here comfortably, having forgotten homes, as if this itself was our own home. This is the first time for me to have stayed in Shahjahanpur at the feet of Babuji, for such a long time (thirty four days). Babuji too seems to have been satisfied with our work. Babuji came to us and said: "Look here, Lalaji is saying, the boys are working excellently with great devotion. Give them sweets." We laughed. But we know that we are getting sweets every day. Babuji has only given articulation to it. These words of Babuji gave some solace to our hearts and all our doubts were dispelled.

As Mission accounts were being audited, Babuji explained certain things now and then to the auditors. He went to the Treasury-Office at about 11 a.m. and brought his pension. In the evening, Babuji called on Tahsildar and acknowledged thanks to him, for the help in getting the ashram land registered. What an excellent example of behaviour shown to us by Babuji. He doesn't forget anything. This is his way of teaching us things about etiquettes and personal-relations.

Talking about the assurance given by China to Pakistan, he said that it was an evil omen. Conversation turned towards prediction of future events. Then Babuji said: "Many people study external circumstances and predict things, on the basis of inference. But there is no certainty that those events would come to pass. On the contrary, if our thought remains in close contact with Divinity, all that occurs to us would be real. But, if there is the slightest tinge of materiality, it would not be accurate."

"While I was in London, many people used to come to me to enquire about my prediction regarding London city. But what should I say? I used to give evasive replies. I made them laugh by telling something. Western countries need spirituality. There is a good field also. But unfortunately our so-called gurus are leading them astray. They are spoiling them by recommending gross and whimsical practices. It would take time for our Mission to spread in London."

Babuji remembered the days when he entered service. He told us how he used to attend office quite punctually and did everything neatly. Even then, he said, the Honourable Judge, told him one day, "You come to office at the stroke



of the hour. It would be better if you come a little earlier.” Then Babuji told him, “I don’t like this kind of servitude, Sir. I would resign rather from service than obey your order.” The judge, he said, was astonished and kept quiet.

The subject of different diseases came up for discussion. Babuji said: ‘I do not know anything regarding medicines. But whenever occasion to use medicines arises, my heart indicates whether a particular medicine would help or harm me.’

“Many principles of science hold good in spirituality also. For example, the process of concentrating like solar rays through lens and using that energy for practical purposes. The same process can be adopted in spiritual training. Suppose the abhyasi’s heart is so gross as to show no reaction to transmission. Then, if we concentrate our transmission on a point in his heart just as concentrated rays through a lens, it would produce quick results.”

“A gentleman came to me and asked me to tell whether he would begin meditation or not. What a funny question! I had to tell him that he would begin if he wanted it; otherwise, he would not.”

Babuji began to praise our work again. “You have laboured a lot. May God reward you,” said he. But what was our labour? Merely transliterating from Urdu into Devanagari. Again he said: “The thing I gave you cannot be valued in terms of money. Even all the riches of the whole world cannot buy it. The thing is such.” True, it is. How can any material wealth equal Brahma Vidya? Where is any relationship between the two?

Babuji told us the story of how he formulated the ten Maxims of Sahaj Marg. His spiritual brother Pandit Rameshwar Prasad once told Babuji that there should be some rules for the satsangis to follow. Then one day in the afternoon, Babuji sent for Rameshwar Prasad, gave him pen and paper and began to dictate. After thinking for some time, maxims began to be revealed one by one. After the tenth maxim, I felt the thought to have been cut and nothing flashed thereafter. Then Rameshwar Prasad persuaded me to write and publish a Commentary on those maxims. I did likewise. “*Commentary on Ten maxims*” is my masterpiece. Many have not understood it properly. Therein, I have expounded the most difficult subjects in a simple but lucid style.

“Sometimes I think I have bought up mere botheration in starting the construction of Ashram. But this was an inducement by Rameshwar Prasad.

Printing Press and ashram both these are his suggestions. It is said that the Rishis of ancient times used to teach sitting under the trees. I sometimes feel that the same is good. But times are changed now. We cannot retract our steps.”

“It will be a great fun if China and Russia wage war against each other. Isn’t it?” We all laughed. At night, Babuji sat talking with Shri Tandon about the ashram. As such, we went upstairs to sleep.

## **07.06.1975**

For the last three or four days, the workers of the Printing Press have struck work with a demand that their salaries should be increased. This was worrying Babuji a lot. He told a satsangi brother to find out some other workers.

He gave a sitting at 8 p.m. The condition was light.

Conversing about certain other topics, Babuji opened the subject of his school-days when he was a young boy. He said, “I was terribly afraid of mathematics. It seemed as if it was my enemy. I always scored lower marks in Maths. Even now the case is the same. I do not know even a simple division.” We laughed. Continuing further he said: “Here I have an associate, Babu Murlidhar. He is highly proficient in mathematics. In his hands are the Mission accounts.” All of us burst into laughter.

“Sometime after Lalaji’s Mahasamadhi, liberated souls began to inter-commune with me. This condition was there for a long time. I have recorded all that in my diary. But, of late nobody inter-communed with me. Contact with Lalaji, however, is always there.”

“If anything is to be instilled permanently, love alone is the way. Go on loving. It takes root and becomes strong. This was found in Lalaji. I too have developed this quality by nature. I did not make any effort to achieve it.”

“There is a word ‘Alam-e-arvah’ in Arabic. ‘Alam’ means ‘world’. ‘Arvah’ means ‘souls or spirits’ so the meaning of the word is ‘world of spirits or souls.’ Indeed it is totally a different world. None would believe if I tell the facts about that world.”

“Many people come to me to ask questions. But when they come here they forget most of their questions. So serene, they say, the atmosphere surrounding me is. It is all Lalaji’s grace.” I was feeling sleepy. I didn’t know why. So I went upstairs to sleep.

**08.06.1975**

My heart is trembling on remembering that we have to leave this place day after tomorrow. I am experiencing an indescribable pain inside.

While coming to this place, we had been to Modinagar, seen Sister Kasturi and had spent time with her. Even then, Babuji has called her here, writing a letter to her saying that we would be going back on the 10th and that she should come to Shahjahanpur within that date. What a selfless love Babuji has for us! We are indebted to Sister Kasturiji also.

We are sitting in the verandah in the evening. Taking a puff of hookah, Babuji turned to sister Kasturi and said: “Of late, people are being attracted towards Sahaj Marg. This is Divine work, not possible by human beings. There is Divine help in this.”

He was telling Kasturiji that he had to go to Mainpuri to attend a marriage of one of his relatives. This he has told us several times before. Babuji feels satisfied if he tells any new thing to one and all. “I will be relieved of my weakness to a great extent if I massage mustard oil on my body myself. This thing will not be there if someone else massages.” he said. This too he has told us a number of times.

“Of late, I have begun transmitting to anyone at any time. Transmission flows automatically even when I am taking food. This phenomenon is developing increasingly in myself these days.”

“When I was abroad, I told some people at a certain place thus: ‘India has been the homeland of spiritual science and its training for ages. I will be highly pleased if this science spreads in the West also and we Indian’s get spiritual training from the west’. I am not telling this thing to flatter you but I am really feeling so.”

“The gurus tell their disciples not to do this and that, to leave this thing and that. But they never tell them how to develop contact with God and how to practice devotion and so on.”

The topic of siddhis (miracles) came up for discussion. Babuji said: “It is easy to harm others but difficult to benefit. Doing harm to another by miracles is not heroism.”

“Once a Muslim fakir (recluse) came to Lalaji. His one attainment was that if anyone had spiritual earning, he would withdraw all of it under the pretext of embracing them. With the same crooked intention, he embraced Lalaji. But Lalaji understood this and withdrew all his power immediately. The fakir became highly nervous and agitated but was helpless. He complained to his Master about this. But his guru chided him and said: ‘Do you know with whom you have done this mischief? Are you aware of the ability and strength of Lalaji? I will not interfere in this matter. Go and apologize in the place where you have done wrong.’ Then the fakir came back to Lalaji and apologized for his wrongs and begged of him to give him back his earnings. Then Lalaji, supremely merciful as he was, warned him saying, ‘Do not repeat this mistake with anybody. Be very careful in the case of our satsangis at least. Or else you will have to suffer misfortune’. So saying Lalaji took a promise from him and gave him back the earnings which he had withdrawn from him.” We were thrilled to listen to this.

Telling about himself, Babuji narrated an incident thus: “Once an Avadhoota came to Shahjahanpur and stayed for some time. He used to sit on a small platform in front of a certain gentleman’s house. He would raise his left leg and show it to everyone who passed that way, as if he was going to kick them. Once I too happened to pass that way from my office. He did the same to me also. I got angry and looked at him piercingly. Then he cast his looks down as if in shame and sat quiet. Thence onward, he stopped doing so. After a few days he left Shahjahanpur and went away somewhere.”

“Mantras are efficacious because power is filled in them. You float any word in the atmosphere and give it your will-power. It becomes as effective as a mantra.”

“A good test to measure the ability of the gurus is that they should take at least one or two persons up to their own level. Otherwise, what is their use?”

“Do you know the difference between man and God? Man has produced as many identities as his births, whereas God has no identity at all.”

Babuji narrated a pathetic incident about how people have misunderstood him. “Once, when I had been to Calcutta, a gentleman suffering from paralysis wanted to see me. But his wife did not want me to visit their house. So the man sent a word to me requesting that I should wait in a choultry near his residence and that he would come to see me there. Another lady sent me a word that

though she wanted to invite me, she could not do so due to fear of her mother-in-law and that I should pass in front of her house. Do you know why? In the opinion of her mother-in-law, their family diety would be displeased and would desert them if I visited their house. What a wrong notion! But when I visited Calcutta next time, the mother-in-law of that lady came to see me. I was given to understand that they had been poverty stricken by that time. Someone introduced her to me. See, had I visited their home to please her daughter-in-law, she would have put all the blame on me for their poverty. See, what type of people there are in this world!”

“When I had been to Western Countries, we were invited to deliver the speech by a Hatha yoga training centre. I suggested to Shri Parthasarathy thus: ‘look here, Parthasarathy, you should make two points clear in your speech today. Firstly, I have not come here to collect money. Secondly, Asana are not yoga. Yoga is something else’. Many people must have been dumb-stricken, listening to that speech.”

“People know only about their benefit. They want to achieve spiritual elevation from me as much as possible. There is nothing wrong in this also. But they should also know that they too owe a duty towards the Mission. They should think over how to serve the Mission. There should not be merely selfish attitude.”

Babuji gave a sitting to all of us in the evening. After some time he asked me about the derivation of the word ‘Saraswati’. He thought that it was a compound word. But I submitted that it was a word with the suffix ‘wati’ (Saras + Wati). Babuji said that there were two sounds in the word - one, straight and homogeneous and the other curved, having modulations. We could not understand this properly.

After taking meals, we sat till 12.30 in the night, talking about ashram management and some sundry home affairs.

**09.06.1975**

Sister Kasturiji gave me a sitting in the morning. The condition was quite peaceful and light. An experience of expansion was also there.

In the afternoon Sister Kasturi came to our room and sat talking for an hour or two. Babuji’s colour is prominently visible in whatever she speaks. Explaining about realisation and liberation, she said: “Our way to liberation is

paved when we stand naked before Master. Now, it depends upon the will and pleasure of the Master to reveal himself to us. We can say that we could attain realisation only when he so reveals to us.”

“Death of a person is different from death of his personality. When both these are not there, real death and a new life are obtained.”

Sister Kasturi expressed very good ideas about the Mission and different preceptors. Affection for us was quite manifest in her talk.

We stopped our work after transliterating 800 pages of the diary. Showing our work to Babuji, we packed the original diaries (written in different notebooks) and kept them separately along with some other papers. Babuji is sitting smoking hookah in the corner of the verandah.

Babuji narrated a funny story about the type of people who come to him. “Once, a couple came to me, having visited Dwaraka, Badrinath and all the four ‘Dhams’. They stayed with me comfortably for three or four days and on the day of their departure, they asked me to give them a sitting. They were saturated with egoism of having visited all the four holy places and it would have been an arduous task to remove it. Moreover, there was no certainty that they would continue the sadhana. They didn’t want it too. So I told them: ‘You have visited all the four Dhams. Do you still stand in need of meditation?’ They readily agreed to my opinion and said: ‘Yes, Babuji. You are right’. So saying, they went away.” The manner in which Babuji narrated this would have caused anybody to laugh.

Turning this very subject towards abhyasis, Babuji said, “Abhyasis do not practise regularly; they do not do cleaning, which I have to do. Do you know how much strained I will be? My brain becomes exhausted and inactive. Abhyasis should do their duty without fail. They should develop fitness in themselves.”

“People consider my house to be a choultry (inn). Those who are not Abhyasis also come here and stay. Once, somebody wrote to me that he would be visiting Shahjahanpur with a group of sixty people and that I should make arrangements for their stay and food for a day. I informed him that it was not possible to make arrangements with such short notice.”

Mention about western countries came up. Then Babuji said: “Devotion and faith amongst some of them are amazing. A girl in Denmark suggested her

mother to sell one of their two houses and donate the sale proceeds to the ashram here. Do you see the good-will and sharpness of the girl? Her mother also agreed. But I refused to accept. The girl and her mother were displeased. These days, the thought of western countries occurs to me every day once or twice at least.”

The subject of Mission accounts was touched. Many centres have submitted their accounts without caring for the instructions issued by the Headquarters. Some other centres have not sent their accounts at all. This has been causing anxiety in Babuji. He said: “See the efficiency of our centres. Our chartered Accountant has laid down the accounting procedure taking a lot of pains. The same has been printed and sent to all centres. But I think many of them have not even read it. God has committed a mistake by giving us two ears. We hear from the one and let go from the other.” All of us laughed.

“I will not be annoyed if the abhyasi does his practice regularly, no matter whatever amount of grossness he may have. I think it is I myself who have spread this contagion of ‘grossness’. That is, I am the first man to use this word in spiritual literature.”

It is about 11 p.m. Babuji came and sat in the courtyard after finishing his meal. “Has anyone of you read the ‘Ram Charita Manas’?” he asked. Three abhyasis among us said that they have read some parts of that book. Then Babuji said: “The one great work Tulsidasji did was this. He erased the differences between the Shivites and the Vaishnavites.”

Babuji later remarked, “My transmission is not liked by many because there is no charm in it. It is too tasteless”.

Babuji gave an instance of how Lalaji protected him throughout his South Indian tour. “I didn’t know where to go when I got down from the train at Bombay. I left my luggage on the platform and went to enquire in a nearby hotel. Someone said that I should not leave my luggage on the platform. But I entrusted all my burden to Lalaji and went out. I didn’t get accommodation anywhere nearby. My luggage, however, remained as it was till I returned. I had to go out twice or thrice on that day leaving my luggage there like that. But nobody touched it.”

About his Master, Babuji said, “Lalaji was a Zamindar (Land-lord) of Bhogaon. But his father lost everything in wantonness and extravagance. By the time Lalaji grew up, the family became poverty-stricken.”

Today Babuji told us again that he had appointed three persons for organisational work of the Mission in South India and that we should take further action by mutual consultation. Do you know what Lalaji told me? ‘I, on my part, have developed the Satsang. Now you appoint persons for its organisation.’

It is past zero hour. Babuji said: “I work a lot at night, without getting tired. But sluggishness overtakes me during the day.”

We went to sleep as we were feeling drowsy. From our room upstairs, we saw Babuji also going inside to sleep.

#### **10.06.1975**

Today we will be going away from Babuji’s physical presence. This is causing distress to us. But there is no other course. We have to go back and resume our respective duties.

In the morning, one Sri Ramakrishnan has arrived here from Troy (U.S.A). He approached me with great humility and introduced himself to me saying that Mr. William Waycott had suggested him to see me. He said that he has an idea to settle in India and search for some job. He is very humble and nice gentleman.

At 9 a.m. we were all sitting in the verandah. Babuji, with the hookah-pipe in his hand, sat silently for sometime and then raised the topic of Mission accounts. During these last 15 or 20 days, he has talked about it several times and has made us laugh. Again he told us, “There is a preceptor in a nearby place. He holds a Master’s Degree in Commerce. On reminding him thrice, he has sent the accounts from January to December. See his intelligence!” (The procedure is to send the accounts from October to the end of March).

Babuji’s humorous nature is extraordinary. Sometimes he imitates other’s gestures very nicely. Babuji’s maid-servant Malin was talking with Babu Murlidhar about something. Casting his glance towards them, he said: “Look there! How they are talking to each other in low tone as if they are discussing some confidential family matter. Both of them are deaf. But when they talk with



others they do not hear what others say.” We burst into laughter. He has made us laugh telling several times previously about Babu Murlidhar’s simple-wittiness. He had showed us by imitating how the hooligans of Shahjahanpur sit chatting with each other. We would laugh to our heart’s content.

Some comments Babuji made today: “I will tell you one more thing. There are prisoners in jail and employees also to superintend them. Higher officers are also there. If the prisoners consider themselves imprisoned, employees consider themselves free. Both of them reside in the same jail. The same condition pertains to a saint and an ordinary man. The saint considers himself free whereas ordinary men are caught in bondage and experience pain and suffering.”

“Those who are artful and hypocritical can never attain the state of merger.”

“In Europe, a certain girl asked me at one place: ‘We come to you to get peace and satisfaction. You make us more restless. Why is it so?’ I replied, ‘To a newly married girl, her husband’s home seems to be alien at first and she always feels restless. As the days go by, she forgets her parental home completely. But whenever she gets some news from there, her mind at once becomes anxious making her impatient to go to her native home.’ Likewise, if a Sadguru (an Excellent Master) reminds people of God who is their native home, it is but natural for them to become anxious and restless.”

Babuji suggested to us to finish our night meal early and arranged for it by giving instructions in the house. We were to return to our places via Delhi by Kashi Vishwanath Express. The train was to arrive at about 12 O’clock at night. It is difficult to get rickshaw to go to railway station at that odd hour. So we had to reach the station by 10 or 10.30 p.m. That is why Babuji was hastening us.

According to Babuji’s suggestion, we finished our meal by 8 p.m. Then we sat talking in the courtyard for some time. Babuji expressed his regret that we were going away from him. A wave of blessedness passed in me for the infinite and selfless love he was showering on us. He asked us when we could come next time. I, then, submitted that it could not be decided now and I would come as soon as our college closed for summer vacation. Dr. Jajodia, however, is retired from all affairs. He told that he would proceed whenever I informed him.

It was 9.30 p.m. Babuji ordered a rickshaw for us. We took leave of Babuji, touching his feet and saluting others, we went to pick up our luggage but other abhyasi brothers present there, had already placed it in the rickshaw. With a heavy heart, we sat in the rickshaw and set-off to the railway station.

**19.03.1976**

We had the good fortune to visit Shahjahanpur again after about ten and a half months. The infinite mercy of Babuji Maharaj pulled me to this place once again. We reached Babuji's home today at about 7 p.m. Brother Gunde Raoji had been to the railway station to pick me up, and Babuji was giving a sitting when we reached home. We too sat in Pooja (meditation) in the outer courtyard. I went inside the room to touch Babuji's feet after the Pooja was over. Immediately on seeing me, Babuji said in a low and affectionate voice: "Have you come, Sarnad?" Please come.

I was choked with emotion on listening to his voice. My eyes were moistened. I touched his feet and sat by his side. I felt as if I were floating in the sentiment of bliss and that I was completely hollow inside. "Will you take your bath? Shall I arrange for hot water?" asked Babuji.

I said, "No, Babuji, I shall take bath tomorrow only.

Babuji said, "Well then. You do not take coffee or tea. Will you take milk?" I told him that I didn't want anything. "All right, then eat roti & dal after some time", said Babuji. A few moments later Prakash Babu came in and said "Namaskar Sarnadji". I got up and bowed to touch his feet. "What is this? What are you doing?" said Prakashji and embraced me. I was about to take my seat when Babuji said to Prakash Bhai: "You, too, touch Sarnadji's feet." Prakash Bhai did likewise. I felt quite embarrassed. How generous Babuji's mind is! We all shrink in shame before his magnanimity.

In the presence of Babuji Maharaj one feels that he/she is an altogether in different Divine world. We begin to feel as if we have entered some world of transcendental experience without being aware of it ourselves. We get this experience by his mere remembrance.

Babuji began to tell us about physical renunciation: "Physical renunciation is of no use. We should renounce things mentally. Of what value is the renunciation of a sannyasi if he worries about his wife and children of his previous ashram?" Yes, renunciation and enjoyment are related to the mind.

Mere external renunciation cannot be called renunciation in the true sense. The Gita also tells that those who go on brooding over things they have renounced externally are hypocrites.

One of the satsangis wanted some clarification about cleaning. Babuji said, “Having a thought that all the dirt and grossness in our system is going out from backside in the form of smoke, we should brush it out with our will force.” He was displeased over this because many of the abhyasis were doing it in a wrong manner which was not yielding proper results.

We then finished our meals and came and sat in the verandah. Babuji was conversing with some local gentlemen whom I do not know. He was telling them about the ashram, about some events of his foreign tour, and was expressing his opinion regarding the climate and the life of the people there. “Once”, he said, “A Frenchman who had come here told the Deputy Commissioner of Shahjahanpur: ‘You Indians are marching towards materialism, whereas we Westerners are leaning towards spirituality.’ He was right upto a great extent.” Then Babuji spoke of his experiences in Italy, Germany and France. He expressed a desire to visit Greenland and Iceland, but he said that he had no proper clothes to wear, which are essential there. This time, he said his foreign tour would be of two months’ duration and confine to European countries only.

Two gentlemen got up and went away. One of them was a Bank Manager, Babuji told us after they left. “Now-a-days, Bank Managers are making friendship with me thinking that I am a moneyed man.” We all burst into laughter when he said this. “Some people”, Babuji said, “In order to reduce the importance of our ashram, say, ‘Ashram work is going on because he is getting money from America.’ But I convinced them with great difficulty by telling them, ‘Is it not a matter of pride and joy’ that they are giving money for a good cause in our country.”

Babuji went inside to take his food, as it was 10 p.m. We sat conversing. Within fifteen minutes, Babuji, having finished his meal, came out and began to stroll in the court-yard. He went upto the main gate, checked whether it was locked, and then returned to sit in his chair.

He said: “I am greatly relieved after Rao Saheb came over here (Babuji called Gunde Raoji as ‘Rao Saheb’).” There was an indescribable sweetness, grace and affection when he called him so. Then he added in a jestful tone,

“Know that the work of the servant whom the Master praises becomes four-fold.” We laughed. Rao Saheb said, “This is all your grace, Babuji.” Babuji remained quiet.

After some time, Babuji said, “I want to visit some centres of South India. I do not know when it would be possible.” Talking about his health, he said that long ago when he got orders from above to tour South India, he was suffering from acute pain in the stomach and as he could undertake the tour if only his pain subsided a little, he prayed for its alleviation. Due to that, he said, his health remained quite normal throughout his tour. He received the following orders after his tour was over: “Now your tour has ended, you shouldn’t have any objection for the stomach-pain to relapse.” So he said, “Yes let the pain relapse, I have no objection.” Babuji smiled and said, “God grants my prayer sometimes. At other times He does not. I don’t know the secret of this.”

As it is past 11 p.m. he advised us to take rest and he too went inside.

### **20.03.1976**

Today, Dr. Jajodia, Dr. Gandhi and Sri Bapu Bhai arrived from Bombay. A Parsi sister also came with them. They said that all of a sudden she became deeply interested in Sahaj Marg Sadhana and being eager to see Babuji, came to Shahjahanpur.

At about 8.30 a.m. Babuji came out and sat in his chair in the verandah. Puffing the hookah and talking about various matters, he enquired about the welfare of the abhyasis coming from Bombay. After they took their bath, Babuji gave a sitting to all of us. I felt my heart filled and I surrendered myself mentally at the feet of Babuji.

We started our work at about 10.30 a.m. and after half an hour or so, we were called for lunch. We rested for an hour after lunch and again sat writing. We wrote about 24 pages till 5 O’clock in the evening. Then we stopped work and came down. Having gone to the ashram at noon, Babuji had come back and was sitting in his chair. His face was pale due to the sun. The hookah was there in his front but he was not smoking. We sat like that for some time. Evening snacks and tea were served. Babuji told us to have tea. We finished it and sat in our seats. Babuji was puffing the hookah after mending and adjusting it slightly.

There was a Sardarji among those sitting. He put a question: “Babuji, Kabir has said at a certain place, ‘It is enough if one recites the name of Ram

even in dream, not only the person reciting, but the whole village becomes holy'. But, Babuji, why is not holiness visible though many persons, who have been reciting the name of Ram for the past so many years?"

Babuji replied, "While reciting the name of Ram one should remain attentive to his qualities. That condition should be experienced. Mere parrot like recitation of Ram naam is of no use."

"There are two ways: One, of meditation; the other, of recitation (japa). In our Mission, more importance is attached to meditation than recitation. When I had been to Lalaji to learn, I used to pay more attention to meditation. At the same time I practised 'japa' but only when it started in me of its own accord. I remained always in Master's remembrance."

Mention about intoxicating things, came up. Babuji said, "Do you know what harm is caused by intoxicants? They suppress the spiritual tendency of man. That is why their use is forbidden." One of us asked, "But Babuji, some are engaged in spiritual practice and still use ganja or charas." Babuji laughed and said, "Take a long breath of charas and see. You seem to experience that you are merged in the total bliss of the Brahman." All of us laughed.

It seems that someone in a foreign country once asked Babuji, "what am I and what you are ?" Babuji replied: "You are what you are: and I am what I ought to be." He made some comment on this also. We felt that this was the most correct reply, which is applicable to all. It is man's duty to turn towards God and attain perfection. But an overwhelming majority of men do nothing in that regard and continue to undergo births and rebirths. Thus they suffer bondage. Babuji's conscience, however, is awakened and he has attained perfection through taking refuge in Lalaji. This is the difference between him and others. At another time, Babuji said, defining liberation he had replied: "Death of death is liberation." The foreigners, he told us, used to be astonished at his sayings.

"The pole of our thought is changed and attains divinity in Sahaj Marg sadhana. When man's thought turns towards God, a vacuum is created in the heart and divinity is filled in its place. Thus, the entire body becomes divinized. This result ought to be obtained by any good sadhana. Then the ability to grasp Nature's orders is developed."

Babuji instructed me to take the evening Satsang. I took the Satsang in the room and afterwards came out and sat by his side. Others also sat in their respective places. There was silence for some time. Then all were invited for supper. Gunde Raoji and myself took a cup of buttermilk. Shri Bapu Bhai and Dr. Gandhi did not take food.

At about 9.30 p.m. Babuji went inside to take food. Coming out after he had dined he sat smoking his hookah. He said: "Unfailing will is needed for Divine work. By will power alone favourable circumstances for the work are created. Many people want to do divine work; but it is a matter which is entrusted according to one's ability."

Once, Babuji wanted to learn Hatha yoga. He decided to take leave for six months and through someone requested Swami Vairagyanandaji to teach him Hatha yoga. "But Swami Vairagyanandaji sent a word that all attainments that would be accrued by Hatha yoga were already there in me and that there was no need for me to learn it."

Mention of Shivaji Maharaj came up. Babuji praised his valour, generosity and devotion to his guru. He told us how he had offered in alms his kingdom, wife, children and everything to Swami Ramdas. He had already told this story to us once.

"Anyone can rectify external things like social behaviour. But it is very difficult to mould the inner things in man." After some time Babuji again said: "The Western world is craving for peace. They all expect light from India." Babuji sat for some time talking about many other things and making us laugh. At about 11.30 p.m., he asked us to go to sleep and he too got up and went inside. So long as we were sitting with Babuji we felt as if we were in some higher world. But as soon as he was out of sight, we felt as if our heart has been plucked out. So enjoyable is his physical presence.

### **21.03.1976**

Today, we started our work at 8 am, but even then we could not do much work. We took our food and rested a while. Again we wrote till 5 p.m. Babuji had gone to the ashram and it was time for his return. Dr. Jajodia and myself sat for some time in the big hall called Lalaji's room. Just then Shri Gunde Raoji came from Delhi and greeted us, saying 'Namaskar'. We were about to come out, but just then Babuji returned from the ashram. He went inside, removed his

coat and cap, came out and sat in his chair in the verandah. His face turns pale even if he goes out in the sun just for a while, so delicate is his health. Malin filled the hookah and placed it before Babuji. Babuji was sitting with a blank look, moving his hand and foot now and then.

Dr. Gandhi had also accompanied Babuji to the ashram. He said: “Babuji has a good knowledge of architecture.” Who knows what transpired in the ashram and what proof of his knowledge of architecture Babuji gave to him. Very few people realised that Babuji knows everything. Many of us are still under the impression: “What does Babuji know about this?”

Babuji was saying, “In Europe, cows are more in number than buffaloes. Perhaps the climate is more congenial for cows there.” We did not say anything.

“The labourers in our ashram are becoming lazy in their work. They do not want to finish their work quickly. Had this been the case in China, the Government of that country would have shot many labourers to death. Such laziness finds place only in our country.” we laughed.

Babuji was smoking his hookah. Its mild fragrance spread all over the verandah. Every gesture of Babuji appeared charming to me. I felt that I must kiss his tender feet and keep them on my head; touch them to my cheeks, eyes and chest. I must wash his feet with my tears and wipe them gently with my eyelids and eyelashes. I should spread my heart as carpet so that the soles of this Divine person’s feet are not soiled. As these thoughts were passing in me, Babuji was casting a glance at me. He had read my thoughts. What spell had he cast on me? What was his selfishness in loving us? The Upanishad says that it is the natural attraction of the self. Who else must love us if not he? Everything else is nothing in comparison to Divine love. Nay, Babuji says that it is even harmful. Aha! All the essence of the Vedas and the Vedanta is contained in his one sentence ‘Love is poisonous if it is not connected with Divinity.’ He alone is really worthy to be loved. Everything else is worldliness. That is all.

After some time, Babuji, wearing a shawl, went and sat in the hall. I did not take my supper but took some buttermilk along with Gunde Raoji and Dr. Jajodia. All the three of us went and sat inside with others.

Babuji said, “Once a member of Parliament came to me. He didn’t have good opinion about the Bhagavad-Gita. He said that the stanza ‘Sarva Dharman Parityajya Mamekam Sharanam Vrija’ (abandoning all dharmas, take refuge in

me alone) seemed to him to be highly egoistic. As such, he said, he stopped reading the Gita. I asked him: How do you introduce yourself to strangers? 'I am so and so: I belong to such and such a place: my profession is this: this is my educational qualification, etc. Isn't it?' He agreed. So I asked him 'Is this, then, your egoism? You have told the fact that is all. Likewise, Lord Krishna has told what He is and what Arjuna should do. Where is egoism here?' Then the gentleman said in all humility: 'Excuse me, Sir Nobody explained it to me like this'. Then he expressed his gratitude."

"Some time later, another gentleman came to me. He had lumbago. I do serve to some extent all whosoever come to me.

So, I gave a suggestion during transmission that all the dirt and disease in his body were drawn out and thrown aside. The effect was that he got great relief from his lumbago. Afterwards, he told this to so many others also."

At about 9.20 p.m. Babuji went inside to take his food. Finishing his food within 10 to 15 minutes, he took a stroll in the courtyard, joking with Shri Murlidhar Babu. Babuji explained, "Though I chide Murlidhar Babu, he has done a lot of work." Then sitting in his chair, he told us of a few incidents from his service-days. Shri Bapu Bhai of Bombay also narrated some of his experiences. Discussion started regarding the standard of morality in India.

**22.03.1976**

We could not begin our work early in the morning today. Prakash Bhai asked me to give him a sitting. Accordingly, I finished my bath, and gave him a sitting. He asked me about his condition. What should I tell? His internal is all filled with light. I got a hint from inside that he is still in the Heart region. I told him so. He told me frankly about some of his weaknesses, recounting some family worries. He is particularly worried about the marriage of his second daughter Ninhi. Ninhi is a good natured and simple girl. She talks little and serves Babuji with single pointed devotion. She is like a goddess. How could it be that Babuji has no worry about her marriage? It cannot be possible that he, who has taken upon himself the responsibility of supporting the world, has no care about this. I consoled Prakash Babu according to the level of my understanding and told him that I would pray for a good alliance to take place very soon. He was happy. His simplicity is worthy of appreciation.



We wrote about 14-15 pages in the afternoon and then went to the ashram with Babuji. Babuji has interest even in small matters. He pays attention to every detail: where a particular brick or stone is being fixed, how much cement they are using, which of the things should be so arranged as to look beautiful, and so on. The ashram building looks beautiful because Babuji shows keen interest in it. The workers are working devotedly even though they are sometimes slack. The meditation hall, however, is unparalleled. We do not feel like going out once we enter it and sit inside. It is flooded with peace.

After staying in the ashram for about an hour and a quarter, we returned home at 4.30 p.m. We wrote about 5 to 6 pages after our return and then came down and sat near Babuji. Sri Kashi Ramji gave the evening sitting.

Afterwards, Babuji said, “A certain engineer says that the look of the ashram would be enhanced by putting some flower pots. He has suggested to get prepared some 500 mosaic flower pots, costing thousands of rupees. It is useless to spend such a huge amount for decorating the ashram merely with flowers and creepers.” Babuji tells this same story again and again in a jocular manner and makes all of us laugh.

“Of late, the map of the West is not coming into view. I don’t know English well enough and hence I cannot grasp it!” At these words of his, we all enjoy a hearty laugh, he too laughs with us.

Babuji was taking a stroll in the courtyard after his supper at about 10.p.m. “Perhaps the English language is going to remain in our country for years to come. A national language is essential for our country be it Hindi or any other language. English is most essential till the treasure of knowledge in Indian languages flourished.” This is Babuji’s opinion. As we were discussing about the development of languages, Babuji added his opinion, too, in the discussion.

“On Japa & Ajapa” Babuji Said: “It is a Sanskrit word which means ‘to utter in low voice’ ‘to utter mentally’. Sages used to give a mantra, sacred word, to the spiritual aspirants and asked them to go on uttering the mantra mentally. This practice of uttering the particular sacred word repeatedly, after a few days expected to produce vibrations at the point where it was actuated. Prolonged practice of ‘Japa’ resulted in producing the sound vibrations even after the practice is stopped. This condition of vibrations without doing ‘japa’ is called

‘Ajapa’. This is also known as practice of ‘Sabda yoga’ i.e. union through sound.”

Today Babuji didn’t talk much. It was not possible for us also to be in his presence during the day. His divine presence was regularly available to us from 5 p.m. till we went to sleep. Within this short time, we would usually get a very good opportunity to listen to many interesting and illuminating things from his divine tongue. What need to talk, if we get his proximity throughout the day? But, it is not possible to record all that he said. Our hand stops, our intellect gets tired, the heart, however, goes on blooming. An indescribable joy engulfs us.

It was past 10 p.m. Some discussion about the ashram came up. Babuji said, “By Lalaji’s grace funds were collected for the ashram construction beyond my expectation. I have not asked anybody for money for Mission work. Long back, I prayed to Lalaji for collection of one thousand rupees for publication of books. He arranged for a collection of two thousand rupees.”

“A sister abhyasi came from Denmark when the work of the ashram was in progress. Seeing the building she said: ‘This is a huge construction, requiring sufficient funds.’ I said: ‘Hence, so much difficulty.’ Shri Harpal Singhji, however, made it clear that we were short of funds. See the generosity of that lady - after returning to Denmark, she not only sent a cheque for Rs. One lac but also wrote a letter saying: ‘My father has left behind immense wealth for me and I am happy that a part of it is being utilised for such a good cause’. Such words should have come from Indian’s mouth. I have no words to praise her liberal-mindedness and humility.”

“Nothing would have happened without Divine help in the work of ashram construction. This is certainly God’s grace and Lalaji’s favour.”

“Let Lalaji reply or not, I on my part submitted before him the details of expenses paisa to paisa incurred in connection with the ashram and Mission work. Let the Master accept or not, it is the duty of the servant.”

Babuji puffed his hookah a while, then continued: “A recent example of Lalaji’s grace is this: ‘Two thousand bags of cement were kept in the ashram premises. *Kutch*a (unfinished) walls of brick were raised around them and a roof of tin sheet was built. One day a terrible windstorm occurred and rain fell in torrents. We felt sorry thinking that all the cement must have been wet and destroyed. But when we went there next morning, we saw that the tin sheets of

the roof were blown-off and laying in one place; but the cement bags were not at all wet. A few drops of water were sprinkled on about fifty of the bags, that's all.' The ashram has faced many obstacles till today. I too have faced enough troubles."

Mention came up regarding different workers, the printing press, and so on. He praised Shri Mishra, the printer. He praised a few others also and regarding yet certain others, he alluded by elegant words that they were useless. Yet despite of all this, we could see that everyone has an appropriate place in Babuji's heart according to his merit.

Babuji was reminiscing about late Rameshwar Prasadji now and then, "Had he been alive", he said, "He would have danced with joy on seeing the ashram."

He told us about an incident that took place in West Germany a few years ago and made us laugh: "A slight pain occurred in my stomach in West Germany. I was to fly back to Bombay after a few days. Parthasarathy brought a doctor so that I might recover completely very soon. The doctor examined me thoroughly. He took Parthasarathy out of the room and I overheard him saying, 'His stomach, kidneys and liver-all these are badly damaged. He may not reach Bombay.' I called both of them inside and turning to the doctor, I said, 'Doctor, I can go to Bombay and come back in this condition ten times. Do you understand? Please note, I am not going to die.' The poor doctor felt very much ashamed."

Babuji continued: "I didn't face much trouble in foreign countries. In Germany, however we underwent a lot of difficulty regarding our food in the house of..... It would not be wrong to say that we starved more or less for one week. The lady of the house was a miserly woman with a petty mind. She didn't know what the hospitality was. Not only so, she used to give us very little and take away much of bread, butter, milk, fruits and other things sent by a sister abhyasi of Denmark who was staying in a hotel herself. A few things she would not give us at all. We came to know about this through that sister abhyasi later on. See, what sort of couple they were!"

As midnight was approaching, Babuji took the last puff of hookah and asked us to go to bed, getting up himself to go to his room.

**23.03.1976**

Today we started our work at 7.30 a.m. It was possible for us to write about 40 pages. Stopping our work at 4.45 p.m. we came down. By this time Babuji, having visited the ashram, had come back. He was sitting in the verandah in his chair, and his hookah was put off. Yet he was not getting it replenished. After 15-20 minutes, Malin came, took it away and brought it refilled.

Tonight Bapu Bhai and Dr. Gandhi were to return to Bombay. With them the Parsi sister was also going. Dr. Gandhi has a very good opinion about the Mission and the Sahaj Marg system. He repented for not knowing about Sahaj Marg even though he resided in Gulbarga for many years. He said painfully, "At least ten or fifteen years of my life were wasted." But I felt it was not a waste at all. 'Appropriate time should come for everything. Without the time being ripe, nothing would come to pass.'

Refreshments were served at about 5.30 p.m. and we all partook in it. Babuji was sitting as usual, smoking his hookah. Calling Bapu Bhai, he asked, "Bapu Bhai, You are doing Mission's work. Is it not social service?" Bapu Bhai had made a distinction between spiritual service and social service and said that the mission work could not be social service. But Babuji showed him that the line of his thinking was wrong. He convinced Bapu Bhai that giving peace of mind to the people is the greatest social service. Then Bapu Bhai kept silent. Babuji said that in Germany also the same debate had cropped up and that a professor there appreciated Babuji's ideas very much.

Shri Bapu Bhai had Prasad offered after 6 p.m. He wants to take the Prasad to Bombay.

Babuji expressed his regret for not having been able to stay in the ashram during Basant Panchami and also for not being able to visit the ashram frequently. He said that he felt suffocation as groups of people were always surrounding him. But still knowing all this we have not developed the understanding that Babuji's happiness is our happiness.

He narrated how the title of the book "*India in the West*" written by Shri Parthasarathy was given. Babuji said that once someone in Europe asked him: 'Why have you come here?' At once, Babuji replied: "I have come to bring

India in the West.” Parthasarathy took these words and made a title of that for his book.

Afterwards, Babuji once asked Parthasarathy as to how this title flashed him. Parthasarathy told him that it was none else than Babuji who had suggested it and reminded Babuji the conversation that had taken place before. “Parthasarathy thinks that I have taught him so many things. But (pointing to himself) what does he know that everything is zero here?” saying this, Babuji made us laugh. “I did not receive higher education. What to do?”

“In America, a gentleman argued with me and opined that realisation was most difficult. I asked him: ‘Have you done any practice?’ He answered in the negative. I said: ‘Then, you have no authority to say that it is difficult or easy. I say from my own experience that it is very easy. Moreover, if we go on saying that it is difficult, people will be discouraged and no one will step into this field’. He became silent.”

Mention came up regarding amenities and conveniences of living conditions in the West. The honesty and good behaviour of those people came up for discussion. Once, Babuji’s hookah was lost in Germany. Within a few minutes of his lodging complaint with the concerned authorities, it was searched out and sent to the address he had given, he said. “But Government servants in our country are not so efficient, even though the prestige of our country is being debased outside. We are shamelessly engaged in censurable acts”: said Babuji with sorrow.

Once it happened that the tobacco for the hookah fell short and it was not available in Denmark. A sister abhyasi got it from Italy and gave it to Babuji. “This is real love”, said Babuji.

“I remember old stories because I am old. Years ago, a gentleman used to express his dissatisfaction at my transmission, saying ‘Damn it! What sort of transmission is this?’ He derided the transmission for two days like this. On the third day I said somewhat harshly, “Do you want to taste my transmission? Then get a will-deed written in your son’s name.” Then the gentleman kept his mouth shut.

“Very recently, an abhyasi of Bidar sent me a telegram saying that he would go on fast till his difficulties were solved. I was perturbed. What sort of perversity and stubbornness is this? I wrote a letter to the preceptor-in-charge

there and asked him to look into this matter. After some time the gentleman realised his mistake and felt ashamed.”

“I do not talk useless things. There is always some good intention behind my talk”, said Babuji. Afterwards he gave a few instances of irresponsible behaviour of some abhyasis coming over here. Many of us have an experience of hundreds of such instances.

“Now that the ashram work is nearing completion, my heart is unburdened.”

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Mention of the Urdu poet Akbar Allahabadi was made. Babuji praised highly his poetic talent, humorous temperament and fearless conduct. He gave examples of some of his couplets and made us laugh.

Mention about truth and falsehood came up. Babuji said that one should not speak the truth on such occasion when loss of life or some other great loss is likely to occur. Moreover, it is not truth at all by speaking which one feels repentance or sorrow afterwards, says Babuji.

It was 11.00 p.m. Babuji asked us to go to sleep and he too went to his room.

## **24.03.1976**

Today, we worked for about ten hours. When we came downstairs at 5 p.m. it seemed that Babuji had just then returned from the ashram and was seated. The hookah was prepared. He instructed us again to delete all that was objectionable in his diary.

There was a tinge of fatigue on his countenance. “I am feeling tired today and there is weakness also. Kasturi understands such things very quickly. Improvement in my health, deterioration all this comes to her knowledge immediately. I do not know how she developed this sensitivity. None else in her family is so sensitive. This seems to me a God-given gift.”

A satsangi from Delhi arrived. He said that his practice of meditation was not going on regularly. In reply to it, Babuji said: “We should not give up the practice of meditation under some pretext or the other. It is a false pretext that one cannot get time due to household work. We will be compelled to leave all work and remain in bed if we fall sick. If one has craving for realisation, one

will not give up meditation under any circumstances. We should not forget our duty for any reason.”

Babuji went into the hall and lay down. We too felt somewhat bored and so Dr. Jajodia, myself and the abhyasi brother from Delhi went out for a short walk. Babuji was still sleeping when we returned after about half an hour or 45 minutes.

It was 8.00 p.m. Babuji was sitting smoking his hookah. The local satsangis and ladies were coming one by one. Babuji was talking to a worker about plastering one of the walls in the ashram. He called Jagadish Bhai and suggested that the work should be finished off early. (Babuji is adept in taking work from others. He never talks to anyone in a hurting manner. He inspires the workers to do the work out of their own sweet will, by coaxing them, praising them and speaking softly to them. His sweet smile infatuates and captivates anybody.)

Babuji described for us his experiences regarding food in overseas countries. He told us that vegetarian food was available but only with great difficulty. There was no such thing as taste in that food, “There is no relationship whatsoever between the food and the tongue. We have merely to fill the belly there”, said Babuji, making us laugh. His gestures alone would cause to laugh.

Mention about medicines came up. He suggested medicines for dropsy, piles and other diseases. But they are all difficult to procure and administer.

Reference to Vishnu Swami came up. Babuji criticized his laziness a good deal. He told us a few funny incidents. We laughed very much. “Sannyasis should not be permitted to train others. By this, their ego will be bloated and they misuse their knowledge and power. Just see, within couple of years the condition of the sanyasis in India will be highly deplorable. It will be difficult for them to get even one full-meal. People will despise them.”

Babuji said that during his foreign tour, the people there put him strange questions and tried to confuse him. But he gave light hearted answers to all of them, made the questioners laugh and sent them off. People used to be enchanted by the mode of his conversation and went away satisfied and pleased. Babuji praised highly the etiquette of the foreigners and their effort to make his stay comfortable there. At one place, they had hung a map of India on the wall

behind his cot where he used to sit and recline. Their intention was that Babuji should see it whenever he was reminded of his homeland and the home.

Babuji was worrying about the food arrangement for those who stay in the ashram. He said: “A cook, a sweeper and a person to clean the utensils will have to be appointed. If the cook falls sick, who will prepare food? All this is very expensive in Shahjahanpur. It was no doubt easy to get the ashram constructed. But it is difficult to manage it systematically. Again, it requires money. Our satsangi brethren have already donated beyond their capacity.”

**25.03.1976**

Today also, our work was accomplished in an encouraging quantity. In the evening, as Shri Ramesh Babu came, Babuji sat with him talking about the ashram work. As soon as he went away, Shri Daya Shankar Rastogi came. He talked only about hollow matters and never said even a word about spiritual life. Even then Babuji sat listening to him smiling, as if he had keen interest in his talk. Time passed in this idle talk only. At about 9.00 p.m. we took our supper.

Babuji had gone to the toilet. As soon as he came back and washed his hands and had a gargle, I gave him towel to wipe his hands and mouth. Then Babuji said, “It would not be wrong to call this world a ‘home of dependence’. Everyone has to depend on others for something or the other.”

He went on. “I am the laziest of all men. My father used to say before others that I was a body good for nothing.” We laughed and said, “Babuji, none else does so much work as you do.” He too smiled.

“Is idol worship very deep-rooted in South India?” he asked. Idol worship is nothing but a presence to console our minds, that’s all. Very few people have understood the real purpose or the correct method of idol worship. It is doing harm instead of giving benefit. But we are unable to understand this. “In North India also, there is idol worship. People here too are strictly religious. The worship of ‘Satyanarayana’ is done here also, but not with the purpose that good sense to speak the truth should prevail but for the taste of Prasad. Prasad is tastier than the story and its meaning.” We laughed.

“There have been good saints among the Muslims. But there was no tolerance for other religions among many of them. There was jealousy in them. Now, you can guess yourself the level of their sainthood”, said Babuji.



He narrated the story of Sarmad, a Sufi saint who was slain by Aurangzeb. It was very heart-touching.

“During the reign of Aurangzeb, a famous Sufi saint by name Sarmad resided in Delhi. He always wandered in a state of Divine intoxication. Once, when the Pesh-Imam (one who leads congregational prayers) of Delhi was giving a call for Namaz (Prayer, especially as prescribed by Muslim Law). Sarmad came naked into the Masjid and urinated in the water-tank built for washing hands and feet. He also refused to join the Namaz along with others. For this insolent and mad behaviour of his, he was arrested and taken before the Emperor. Aurangzeb asked him the reason for his strange behaviour. Thereupon Sarmad replied thus: ‘The Pesh Imam was giving call for Namaz in an impure condition (after coition) and so I came naked to the Mosque. The tank water touched by the Pesh-Imam and such others was similar to urine and to show this, I urinated in the water - tank’. That Namaz was not a Namaz at all in the real sense and hence I refused to join it.”

But Aurangzeb was not satisfied by the reply given by Sarmad. He ordered that Sarmad should be beheaded and the orders were carried out.

“On hearing this, Hare Bhare Shah, a disciple of Sarmad, came to the royal court and started shouting that he would topple the empire for having beheaded his Master for no offence, and began to move his hands in a circular manner. By the movement of his hands, the throne of the emperor began to shake. At once, Aurangzeb stepped down the throne and fell at the feet of Hare Bhare Shah and begged pardon. ‘All right!’ said Hare Bhare shah, ‘I have pardoned you and rescued your life. But you shall suffer for this sin throughout your life.’ So cautioning Aurangzeb, he went away. The words of the saint came true and from that day onwards till the last Aurangzeb experienced burning sensation all over his body and died with that very complaint.”

Telling about Persian poets, Babuji said that Saadi, Haafiz, Rumi were poets of eminent standard. Adding that they belonged to Sufi creed, he gave a few illustrations from their poetry. It was not possible for me to note all those things. Mention about ‘Omar Khayyam’ came up. Babuji opined that the English translation was more difficult than the original.

Babuji asked Gunde Raoji about the ashram work to be taken up tomorrow. Gunde Raoji placed before Babuji a detailed account of all those works.

Later, Babuji said to us: “I don’t have physical strength to undertake a foreign tour now. The American abhyasis have requested that I visit that country. Perhaps it may not be possible.”

“I have no greed for money; but I am in need of it. People have misunderstood my intention. After Seth Vallabhdas of Bombay became indifferent towards the Mission, Shashi Tandon once asked me: ‘Babuji, the doors of Bombay are closed. What next?’ I replied: ‘The doors of Calcutta will be opened’, It happened exactly so. All this is Lalaji’s grace.”

“Lalaji’s grace on me is infinite. Once he told me: ‘You can say anything concerning worldly matters. But in spiritual matters your words are my words.’ From that day this has come to my experience quite often. If I make any promise to anybody, I have to fulfil it. Lalaji compels me that way”, said Babuji.

“Once Lalaji told me: ‘I have spread this thing (Sahaj Marg system of Sadhana). Let anybody organise it.’ I began to think. I did not understand what ‘organisation’ meant. One facet of my mind was saying ‘there has been’ and another facet was saying ‘there is no organisation.’ Then it flashed me that Lalaji wanted the Mission in other places to be organised in the same nice way as it is organised in Karnataka. Babuji was suggesting that we (some of the preceptors) should think about organisational work of the Mission.

Again the matter of Mission accounts was raised. Babuji said that no other Centre of the mission has maintained accounts as systematically as the Allahabad Centre.

Babuji told about the nature of the people who visited Shahjahanpur. “The main purpose of those who come here is not to learn spiritual science. They are more attentive towards their conveniences during their stay here. I, too, give according to their attitude. If they want conveniences, I provide them as far as possible for me.”

“Once, a gentleman came to me. He never used to take the refreshments which were given to all others. He used to ask for bread, butter and such other things. Though these things are costly in Shahjahanpur, I saw no other way than to purchase them and provide him. Just think yourself. Is this becoming for an abhyasi?”

The matter of taming animals came up. Babuji said that the honesty and faithfulness of the dog are praiseworthy. "It is better if a dog is by our side while taking food. It takes away the bad effect of the evil eye of others on our food."

"Some other reference came up. Then Babuji said: "We should quarrel in such a way that we should again be able to unite after the quarrel is over. This is very important. Others should not feel hurt by our actions".

The conversation took an unexpected turn. Babuji raised the topic of his illness a couple of years ago when he was hospitalised at Lucknow. He told us that he was in a delirious condition due to high fever. Doctors advised him to give up smoking his hookah. Babuji did not smoke for almost two weeks. Even in his delirious condition, he used to transmit the abhyasis which he says was Lalaji's supreme grace. "If, on the contrary, I had developed an abusive nature, I would have gone on abusing others in that delirium. By Lalaji's grace, abhyasis were benefited even in my misery. The same pure transmission given by him radiated from me."

The conversation turned towards speaking English. Babuji told that he could not follow the pronunciation of foreigners. "It would be better if I could speak better English", he added. This made us laugh.

**26.03.1976**

Today, Babuji felt somewhat fatigued and so he did not visit the ashram. He slept for sometime in the hall and took rest.

In the evening the Bhattar couple arrived from Calcutta. Sri Raman Lal Bhattar is the brother-in-law of Sri Raman Lal Mimani. He sat talking with Babuji for some time. Babuji had previously arranged for their arrival, taking care of each detail which room should be allotted to them, whether there are mosquito curtains in that room or not, and so on.

Chairs were arranged in circular manner in the courtyard. Dr. Jajodia, the Bhattars, Kashi Ramji, and I sat with Babuji. Babuji began to speak: "Last time my health improved during my foreign tour and my weight also increased. But I fell sick while returning."

"There are many intelligent persons and scholars in our Mission; but very few possess the ability to tour foreign countries. Shri Parthasarathi's case is

different. He knows several foreign languages and moreover he had studied in London for three - four years.”

The conversation turned towards the ashram. As the work of construction was still going on, it has become a problem for Babuji. Even if it was not, he pretended that it was so. ‘I have decided to stop work on the 30th of this month. Retaining one Mistri and two labourers, I will get rid of all others’, he said. In fact, he said this more or less every day. His innocence is childlike.

Sri Kashi Ram Agarwal suggested that the abhyasis should stay in the ashram in future and suggested that arrangements could be made to appoint a cook and other staff. Then Babuji said; “But I will take some people home and keep them with me.” To this, Kashi Ramji said: “Will not people then complain that you are partial, Babuji?” Babuji smiled and said: “To those who complain thus, I will tell that they would feel a lot of inconvenience at my home.” All of us laughed.

A phonogram was received from Navsari informing about the passing away of Dev Ramji’s aged mother. Babuji became serious and asked Kashi Ramji to write a letter of condolence to Dev Ramji.

Shri Krishna Murari Saxena comes daily in the evening and keeps the magnetic discs under Babuji’s soles for ten minutes. Sri Krishnaswamy, preceptor of Delhi has sent those discs. It is said that by regular use of those magnetic discs the iron content in the blood becomes magnetised and the blood circulation is rectified. Shri Krishna Murariji sat quietly so long as Babuji was engaged in conversation. Today also, he was sitting silent. Seeing him, Babuji said: “I cannot come to the room. Keep the magnets here only. Otherwise it will get late for you to go home.” Shri Krishna Murariji did as advised.

Conversation turned towards Income Tax of the Mission. This year no tax was paid. But if the Mission is recognised as an educational institution it would be permanently exempted from Income Tax. Babuji is vexed with the problem of proving the Mission as an educational institution. We told him: “Babuji, you need not worry in this regard. It can be easily proved that our Mission is a university and its centres, schools and colleges where students come to receive education. But higher officers have to take a liberal view in this matter. They should be intelligent at least to the extent of accepting that bookish knowledge alone is not education. This is not a difficult job. We will try in this direction.” Then Babuji seemed a little consoled.

Somehow the conversation took a turn towards the method of eating. Babuji said: “Some people eat hurriedly. But it is not good for health. Food should be chewed in such a way that there should not be any strain on intestines in digesting it. But some others attach extreme importance to this and say that one should not swallow the food unless it becomes liquid in the mouth. To me, this seems unnatural. When the food is properly chewed, it is mixed with the saliva automatically and goes down into the throat. This is a proof that the loaf has been chewed thoroughly.”

Babuji’s nature is like that of a child. We get an evidence of this fact at each and every step. He has lumbago of mild type. For that, someone has suggested him to massage jasmine oil and camphor oil and also sent two bottles of them. But Babuji says that when he applies jasmine oil, he feels an itching sensation due to which he remains uneasy. He was telling me: “If I apply amla (citrus oil), pain also is reduced. Which oil, in your opinion, should I apply?” What should I say at this? “Babuji, if you feel relief from amla oil, better apply amla oil only” said I. Then he said: “You are right; I shall apply amla oil only from tomorrow.”

The conversation took a different turn again. “If God wants to get His work done, he sends someone for help. Shortage of funds was felt at each and every step for the ashram. But, somehow money used to flow in by God’s grace. At no stage the work was held up for want of funds. Seeing this, Kasturi once said: ‘Babuji, God has kept his purse open for you’. She is right. It appears to me that money rained for the Mission.”

He continued: “There will be only one Special Personality at a time. If he prepares somebody else like himself, he has to take leave of this world.” When he said this, he came in his mood and further elaborated his statement thus: “You already know my secret. Suppose I am the Special Personality. In case I prepare someone else like myself, I have to leave this world. There cannot be two special personalities at one time. This is a law of Nature.” All of us were highly pleased.

“I have no fear of death because I am dead long ago.”

Babuji narrated the incident of Dr. J. Dechane who gave him medicine during his sickness at Hyderabad long back. He said that the aged doctor was surprised at his (Babuji’s) sensitivity. And when the doctor came to know that

Babuji was a Master of Spirituality, he said to Babuji, “Master, you must cure yourself.”

“As a man advances in his sadhana”, Babuji said: “he does not live on food alone; he works by the strength of his mind. Going still further, higher centres take charge of lower centres. At the highest stage, man lives by the energy of the Centre. The entire body becomes divinized and is controlled by the Centre. By Lalaji’s grace this has been possible in Sahaj Marg.” We listened, spellbound.

**27.03.1976**

Today at about 7.30 a.m. Dr. Chandrika Prasad, Head of Mathematics Department, Roorkee University, arrived. He is very humble, restrained in speech and has extreme devotion for Babuji and profound respect for all of us. Can there be any other instance of how Babuji chooses gems of men and admits them into the Mission?

While taking breakfast, we thought over the matter as to whom we should write to obtain recognition for the Mission as an educational institution. Dr. Chandrika Prasad expressed his opinion that we might submit an application either to the Department of Education or to the Minister of Education. He also said that he would collect more information in this regard.

In the afternoon, Babuji went to the ashram in the car along with Bhattar couple and Dr. Chandrika Prasad, and returned feeling somewhat tired. He sat in the verandah for some time. Dr. Jajodia and I went to Babuji’s garden and returned just as Babuji went inside to sleep. We felt distressed. We too entered the hall and sat silently near Babuji.

Some time passed like that. Daya Shankar Rastogi came. Seeing Babuji lying sunken, he asked him the reason. Babuji said, “Nothing to worry. I am feeling weakness.” Rastogi sat massaging Babuji’s feet gently. Babuji said, “Now I am feeling better.” Then Shri Rastogi massaged Babuji’s head with jasmine oil, wiped the head with wet cloth and kept it on the forehead, temples and eyes for sometime, he massaged gently Babuji’s back and hands. Babuji felt refreshed and reinvigorated. We felt relieved.

Dr. Chandrika Prasad went away to Roorkee at 7.30 p.m. Before long Prof. Suresh Chandra arrived. He is posted at Lucknow and is working in the Department of English in Lucknow University.

All of us took our food at about 8.30 p.m. and came and sat near Babuji again.

Prof. Suresh Chandra asked: “Babuji is craving for God an instinct or urge?”

Babuji : “It is not an instinct, but inner urge. Love is an instinct; it has to be turned towards God.”

Conversation started about Mission literature. Babuji said: “Hindi books do not sell in these parts. Vainly people clamour *Hindi, Hindi.*”

“In foreign countries, people asked me about Yogananda. I do not know anything about him. But there is lot of praise for him abroad.” Raman Lalji Bhattar said: “His book ‘Autobiography of a Yogi’ is full of miracles.” Dr. Jajodia supported this statement. Babuji said: “Lalaji performed many miracles but I have not mentioned even a single one in my books.” Then he told the story how he (Babuji) caused the same soul of the dead grand-daughter of C.M.T. Mudaliar to take rebirth in the womb of Mudaliar’s daughter, and how the newborn baby resembled exactly the dead one when compared with her previous photograph. Babuji said that there was no difference whatsoever between those two babies. “You can believe it or not; or take it as my self-praise. But it is true that I have done it.” Thus saying Babuji kept silent. I had heard about this incident many years ago from Babuji himself. He has performed it and is performing many such miracles, but he never attached any importance to such things.

Someone said that ‘Krishna Consciousness’ was gaining tremendous popularity in foreign countries. Babuji said: “Sufficient propaganda has been made so far regarding the consciousness of almost all. Only ‘Devi Consciousness’ remains to be propagated now.” All of us laughed. “Hare Rama, Hare Krishna Mission is there in London. They are making money in the name of God, that’s all.” Babuji concluded the discussion.

“Prophets are drawn to be born in this world by the earnest cry of mankind. Though people of a particular religion or sect seem to be benefited by them, all will be benefited after those prophets leave their body. Anybody can attract them by will power and receive grace from them”, said Babuji.

“Once, when I was staying with Dr. K.C.Varadachari, I said that Vishnu had not crossed the Heart Region. I have written this in the book ‘Efficacy of

Raja yoga'. Dr. Varadachari didn't seem to agree to this. He seemed to be rather dissatisfied. Then I told him: 'look here, Doctor, if Vishnu leaves the Heart Region, how could you and I survive?' Dr. Varadachari was highly pleased with this explanation."

Babuji mentioned about Evil eye - It is believed in India that while we are taking food, if somebody looks at it with malicious thought in his mind, it may cause such troubles as vomiting, diarrhea, stomach ache etc.

"Mention of foreign countries came up once again. Babuji told us how they used to ask him different types of questions and how he responded."

1. At a certain place, they asked: 'What is man?'

I replied: 'Hallucination of Being'.

2. 'What is world?' they asked.

'A sensed object', was my answer.

Like this, whether right or wrong, I used to answer without thinking about the question. The audience used to be astonished.

"Ladies used to shed tears at the time of my departure from their places in foreign countries. Men used to sob. Do you know why? Because of love and confidence I used to show for them. We should possess love, which alone wins the heart. This is all Lalaji's grace." Today, Babuji went inside to sleep at 10.30 p.m. Perhaps he was feeling much fatigue. To the best of my knowledge, he never went to bed so early.

## **28.03.1976**

Today Shri Raman Lal Bhattar came to our room in the afternoon at about 3 p.m. while we were engaged in the work. This couple is staying upstairs in a room opposite to ours. They seem to be rich enough, which is evident from their style of living, the servant they have brought with them and so on. In the afternoon, they get tea prepared by their servant. God knows what they felt today. Shri Raman Lalaji enquired of us whether we were habituated to take tea. Dr. Jajodia needs tea at this hour, but in Babuji's house, it was not yet ready. So, he has kept quiet. Shri Raman Lalji's enquiry made Dr. Jajodia very happy, and he accepted Bhattar's offer. Knowing that I do not take tea, Bhattarji brought fruits and sweets enough for both of us. Both husband and wife sat listening most attentively to a number of clarifications about Sahaj Marg. They told us



how they joined Sahaj Marg system. It was clear from contact with them that they are not proud of their riches. We liked their simplicity. They felt sorry and begged our pardon for having caused hindrance in our work.

Babuji returned from the ashram at about 5 p.m. He lay down on the cot as he was tired.

Evening refreshments and tea were served. Just then Shri B.K. Sharma arrived, he is Judge in Moradabad. He was in Shahjahanpur last year during these days, and now he is a preceptor. He said that he came in the morning but could not come upstairs to meet me since we were busy.

Sharmaji asked, “When will the second volume of Babuji’s autobiography come out, Sarnadji? We are all eager for it.” He seemed to have felt disappointed when I told him the time it would take. “Does it need so much time? Keeping the extra subject-matter in reserve for the third volume, can the matter which is now ready not be published?” I told him that much of the matter in these thousand pages will have to be deleted because Babuji does not want it published during his life time. Moreover, I explained to him that it was our good fortune that Babuji had at least permitted us to translate the diary. On learning that we would be staying till 10th April, he said: “You are fortunate. You are spending a number of days in the physical presence of Babuji.” We then talked about the simplicity and efficacy of Sahaj Marg system of sadhana. He gave us some examples of those who in times of difficulty undertook Sahaj Marg sadhana and later on, after overcoming the difficulties, gave it up. Such is the attitude of common man. What can be done? In this world, more in number are those who turn to God to get out of difficulties and economic straits. Out of thousands, only a few are inspired to take up sadhana.

We stopped our work at 5.30 p.m. came down stairs and sat in the courtyard. Babuji also came out and sat. Malin had already filled hookah and kept there. Babuji relaxing in his easy chair, and spoke to Justice Sharma on different topics. Mention of the Ashram came up. He talked about problems arising out of prohibition on dowry. Babuji said that in our country, laws were more misused than they were used for the public good and so the Dowry Prohibition Act would be a harassment to the people. He gave some imaginary incidents and made us laugh.

Babuji said, “The greatest thing is that there should be no greed for money. Its need is a different matter.”

Later, he said, “Mind requires the same length of time to glance at your wrist-watch or to go to the North Pole. Distance makes no difference for it. Do you know why? It was mind which was created after the first stir. It is very near the Centre. The same mind came to our share. There is no element of time in it. So it knows no distance. It can go round the world and come back within an eyewink.”

Shri Sharma was to go back to Moradabad. Food was not yet ready for all. So Sharmaji alone was fed and sent off. Another satsangi from Vijayawada also went along with him. We took our meals at 10.00 p.m. Babuji did not take food, but only a little milk.

Four or five of us were sitting before him after food. Babuji spoke of the time when he was seriously ill at Raichur in 1970. Kasturi, he said, began to weep then. Knowing this, Babuji called her and said, “Why are you weeping? I am not going to die.” Babuji said he had asked all to pray for ten minutes. He remembered Dr. Bhojraj, who gave him treatment with profound love. The doctor had told him; “Babuji, our effort is over now. You must cure yourself.” I was also at Raichur in those days. The entire scene passed before my eyes. Our anxiety at that time was indescribable.

Mention regarding different diseases came up. Babuji said that he had cured many patients of psychosis. We, too, knew a few such examples. He said that Lalaji had once chided him about doing such work, saying: “Have I prepared you for this?” Babuji said, he kept quiet. Babuji could diagnose the reasons for a given disease within no time. He told us: “My heart gives the signal immediately, but the only thing is that the intellect should catch it. The functions of the mind and the heart are different. Kasturi is very sensitive in this matter. Once, an old gentleman came to me. He was suffering from some disease. Kasturi was sitting very near to me. As I was thinking over the disease, Kasturi said: ‘Babuji, please don’t do it.’ I had to listen to her.”

Babuji continued; “Whatever is there in the universe, it is all epitomised in man. The entire cosmic atmosphere is filled in us in every pore. Once I pondered over the Sun. His shape is not round but oval. All his brilliance is from only one atom in him. We worship that atom only. The place of Sun is found in our body; but I have not mentioned it anywhere, as it may cause harm. That is why I have not published in my findings and researches pertaining to that.”

Babuji told how man could be made thoughtless. “There is a nerve connecting the heart and the left temple. If it is cleaned, the flow of thoughts is at once reduced and man enters in a thoughtless condition.”

“I never talk useless things. There is a deep meaning even if I joke. I told the same thing in London and made them laugh.” It was 12 O’clock when we went to sleep.

**29.03.1976**

This morning, while we were writing, Brother Gunde Raoji came and told us that Babuji was feeling very weak. Anxiety overtook us. Immediately my heart began to pray for his health. We felt like going downstairs and see him. Accordingly we did. Babuji was sitting and smoking his hookah. After sitting quiet for some time, I asked: “Is your weakness increased today, Babuji?” He said that it was. Yet he did not withhold his illuminating conversation. His presence, which is denied even to gods, simply made us jubilant.

Babuji began to tell about rebirth. “The Mohammadans do not admit rebirth. They say that the Holy Koran does not mention anything about it. But a poet by name Moulana Roomi has admitted rebirth. He has said in his book ‘Masnavi Moulana Roomi’ thus: ‘I have changed thousands of hearts, have grown like grass and dried up.’ This couplet, said a Moulvi, does not support rebirth. To him I replied: ‘Sir, I know Persian better than you. This couplet means the same thing and cannot have any other meaning.’ The Moulvi Sahib had to keep silent.”

Babuji said that it is possible to sing different ‘ragas’ from different chakras (centres) of the body. “Excepting the Central Region, I can sing from all other centres; my voice is not good and I have no knowledge of the ‘ragas’. But different sound - vibrations can be produced from those chakras (centres). Once I asked a singer : ‘Can you sing from different chakras?’ He answered : ‘Only saints have that knowledge. It is not known to singers like us.’ If sung from the Central Region, the life screws of the world are loosened. Who is prepared to believe this? Once I tried to see how it would be. Immediately Lalaji ordered: “Stop it. Don’t try further.”

We sat before Babuji for some time after we had our food at noon. He was saying that he was very weak but that he felt better after taking a little milk in the morning. “For this very reason, I do not want to go to America this time.

Some Hindus of South Africa have been pressing me to visit their country. Some satsangis are also there among them. But I don't think my visit will be much useful." Babuji said that the condition of London was worsening.

As I could not read some of the words of his diary, I referred to him. After explaining those words, Babuji remembered those by-gone days. With an innocent look, he told us that some of his gurubhai's (disciples of Lalaji) troubled him in several ways and also told how they even on one occasion without any hesitation poisoned him to take his life away. We were highly perturbed, as we listened to this and our anger surged up. How could Babuji tolerate all that? His forgiveness knows no bounds.

"At that time Lalaji had entrusted to me a lot of work. I used to keep myself awake till 2.30 or 3.a.m. doing the work. During the rest of the time I didn't get sleep. Many days passed like this. Once, I submitted my difficulty to Lalaji. Then he asked: 'are you suffering from any other complaint due to this?' I said, 'No'. 'Why then are you worrying?' He asked. From that day I stopped worrying."

As the day was cloudy and the light insufficient, we stopped our work at 4.30 p.m. and came downstairs. Babuji had gone to the ashram and come back within a short time. Brother Gunde Raoji prepared the hookah as Malin had gone out. Babuji came and sat in his chair with a countenance more cheerful than in the morning. Refreshments and tea were served after some time. Having finished it, we sat before Babuji as usual.

A few moments passed in silence. Babuji said: "Everyone has weaknesses. Man would have been a god, had there been no weakness in him. Once a big man came to me, he observed my daily routine minutely and said one day : 'you have all the virtues but for smoking hookah. This is the only vice you have, I suppose.' I replied to him: 'Yes. Had this vice not been in me, you would have raised me to the level of gods, which I don't want. That is why I smoke hookah."

A youth by name Chandra Mohan Pagar had come from Calcutta. He was totally new to the world of sadhana. He was working in the railways, and his elder brother being a satsangi, had sent him by force. He has come with his wife and daughter. He said that he had read one or two books on Sahaj Marg but could not understand anything.

Shri Pagar said: “Babuji, I want to ask you some questions, but I do not know what to ask. Please tell something about yourself.” To this, Babuji replied: “This is a matter of experience. Do the practice and feel for yourself.”

Today is Monday, the day of Satsang. Some abhyasis began to come one by one. Babuji asked Kashi Ramji to conduct Satsang and went inside. We came out of the hall after Satsang. Babuji went inside the hall and sat with small magnetic discs underneath his sole. Then Kashi Ramji and Gunde Raoji massaged his legs and feet for some time. When the massage was over, Babuji came out and sat in his chair.

Babuji spoke about ants, white ants and elephants. He praised their intelligence. Jestng about the foolishness of the donkey, he made us laugh to our heart’s content.

One of us questioned: “Is seeing a cinema a hindrance in the sadhana?” Babuji replied: “I must have seen two or three films in my life so far. ‘Ram Rajya’ is one of them. I remember to have seen it in 1947. That was the last one. I saw one or two circus when I was a boy. Cinema is not useful for our country. Many evils in our society have come from cinema.”

Reference about Lalaji’s life came up. Babuji’s face bloomed; our hearts grew elated. He told us the followings in a cheerful manner: “Lalaji led a very simple life. There were no tables and chairs in his house. He set a small ‘gaddi’ and ‘takiya’ for his seat. He had kept a small desk for writing. Once, some of the satsangis sent him an easy chair, a big carpet and a thick mat. Lalaji used the easy chair. The carpet and the mat were mostly used by the abhyasis who went there.”

“Lalaji used to take his food at 9 a.m. and go to the office. His salary was Rs.40/-. Returning from his office, he used to go for a walk for some time, after which he conduct satsang. Then he used to sit for writing. Nobody would dare to see him after he went inside the room at 9 p.m. to sleep. It was not that he did not want to see anybody, but we feared. After his retirement, he used to take his food at 10 a.m. instead of 9 a.m. this was the only change.”

“The question of his representative ship formed a great chapter in itself. It is said that he had written at one place that I would be his Representative and spread spirituality in the west. This, an abhyasi-brother of Urai told me later on. Those of his disciples who did not like me tore off those pages. What am I going

to lose whether they accept me or not? On the contrary, they themselves were deprived of the benefit. For, Lalaji's grace flowed only through his Representative. As for myself, Lalaji solved the problem of my life. Now, it is left to others to get benefit from me or not. 'Meera took out the butter; let anybody drink the buttermilk.' All thanks to Lalaji!"

'The light has spread in me so much that it is a trouble by itself.' Here, Babuji was quoting a Persian verse.

Brother Gunde Raoji told Babuji that a letter was received saying that the wife of Mr. Carlson, a preceptor of Denmark, had become mentally unsound. Babuji said: "See, what should be done if such things happen? But poor Carlson is serving the Mission. He has informed me of his trouble from afar. I should do something for him."

Yes, I thought, what is impossible for Babuji if only he makes up his will? But this too requires merit on our part. Again Babuji said: "The word 'Guru' has many synonyms in Persian language. There are many meanings for 'guru' in our language. In our parts (Uttar Pradesh) even ruffians are called guru." We burst into laughter.

### **30.03.1976**

Today Babuji felt very weak since morning. We were deeply agonised on seeing his pale face. He had gone to the Ashram in the same condition and came back more troubled. We prayed that this weakness would soon disappear. Babuji was reclining in the hall for a long time, and we went in the hall and sat with him. Babuji sat up and said, "The cause of this weakness is not known. Previously it seemed to diminish on taking medicine. The same medicine is not working now. The person who has sent the medicine has praised it a lot." After sometime, he came-out, sat in his chair and took one or two puffs of the hookah. He was talking to us but the languor was still there on his face.

Then a gentleman came and sitting silent for sometime, he said: "Babuji, do you know to what extent the price of milk has gone up? Two rupees and fifty paise per liter! Oh! What a time has come!" I felt like laughing. At the same time I felt sorry, too. Our people have no understanding of what to say before Babuji and what sort of benefit should be derived from him. I doubted whether the gentleman who had come was a milkman. Yet, Babuji was chatting with him with great familiarity. He was pressing his opinion about manure, cattle-

breeding, prices of fodder and so on. The trend of Babuji's talk was such that one, who listened to his talk, would surely take him to be as good as any other householder stepped totally in worldly matters.

Shri Kashi Ram Agarwal came. They began to talk about the ashram. A fountain has been constructed in front of the meditation hall to enhance the beauty of the ashram. Coloured electric bulbs were to be fitted in the niches in the tank so that when water was released in the fountain, it would look beautiful. But the work was not completed as yet. Today an experiment was made and it was confirmed that the machine would work well. But when water was released this afternoon in the fountain a big rainbow seemed to be formed in the sky. The entire work would be complete today or by tomorrow. Shri Bhattar suggested that all of us should go to the ashram Thursday evening, Kashi Ramji. You should be ready by that time". Babuji said: "Then we shall start from this place at 5 p.m." Thus the matter appeared to have been decided then and there. Babuji, who was pallid till the present moment had again become cheerful. Babuji again went inside and lay down. Brothers Kashi Ramji and Gunde Rao anointed Babuji's soles with oil and gently massaged his legs and feet. I also went in and sat. Several topics came up for discussion, alchemy, vegetables, snakes, and a few more such small matters. Babuji gave his own seemingly peculiar views about many matters. He told how to transmute metals into gold; explained what vitamins different vegetables contained. "Snakes draw out poisonous matter from the atmosphere and clean the environment. That is why poison is stored in their mouth" said Babuji. Who knows? We all sat listening with wonder. After some time he came and sat in the verandah.

Mention of the Ashram came up. Babuji wants to have a Nature Cure Hospital in the Ashram, and he also wants a doctor to be appointed. His intention is that both satsangis and public would be benefited from it.

At about 10.00 p.m. Babuji was smoking his hookah. Abruptly he started talking. "Once I pondered over how Lakshmanji drew circular lines around the cottage of Sita for her protection (when they were in exile in the forest). He drew those lines around the cottage by his will power. He also included the element of fire along with his will-power. When Ravana came near the lines and wanted to approach the doors of the cottage there was a sudden outburst of flames from the lines. As such Ravana did not have the courage to trespass it. Kasturi has done this experiment and it was beneficial also. I had entrusted

Kasturi with the responsibility of looking to the safety of the Late Pandit Jawaharlal Nehru. Once, when he visited Indore, Kasturi saw danger to his life and drew around him lines resembling the Lakshman Rekha and protected him. On another occasion, when I was touring South India along with Shri Ishwar Sahai, she drew similar lines around my house at Shahjahanpur to protect it from thieves and robbers. I had to pay compliments to her for these works. But who is going to believe all this?" So saying, Babuji told that he too had similarly protected the lives of many.

The mention of ghosts and spirits closely followed this. Babuji admitted their existence. Not only so, he said that they even harm men. But he also said that where there is true devotion to God, they cannot do anything. He told many funny events about them and made us laugh. Babuji feels that ghosts and spirits are mostly found in India alone. This is his observation and experience. He believes that it is due to the practice of wrong methods of worship. He said that he has crushed many evil spirits and cured many persons possessed by them. He said : "I do not entertain such cases now. Why should I waste my time in such trifling matters?"

"Lalaji has transferred all his experiences to me. Due to that I had many kinds of experiences. It is all his grace."

Babuji told us how he used to be awakened from sleep when he was 15 or 16 years old. He said: "When asleep, one of my hands would touch my cheek gently and I used to wake up instantly. I could not understand why this happened. Once, when I had been to Lalaji, I submitted this fact before him. Listening to this he just smiled. From then onwards this experience stopped."

As I didn't sleep well the previous night, I felt drowsy now. Slipping slowly away from the group, I went upstairs and slept.

### **31.03.1976**

The morning was cloudy, so there was neither sunlight nor electricity. This appeared to hinder our work, because Dr. Jajodia, due to his weak sight, feels it difficult to write, if there is no sufficient light. Still, he managed to write slowly for an hour or two. At about 9.30 or 10.00 a.m. the sky became little clearer.

Babuji was not feeling so weak today as he felt yesterday and the day before. He was quite cheerful. In the afternoon, again the atmosphere became



cloudy and signs of windstorm appeared. Babuji had gone to the ashram by this time. He returned at about 4.30 p.m. Just then it began to rain, and the atmosphere became very cool.

Babuji told us that in last two and a half years since starting of the construction work of the ashram till today, 16 lakhs of rupees have been spent. Brother Gunde Raoji confirmed that within the past six months alone about 5 lakhs have been expended. Babuji said that during the last two years about eleven lakhs were spent. "It is all Lalaji's grace that so much amount was collected. "He saved my honour" said Babuji.

Sitting now in the verandah, and smoking his hookah, Babuji said, "Some of us had strange experiences when the work of the ashram was in progress. If there were any chances of the work going wrong somewhere, Bhaiya (Shri Krishna Tandon) used to get a premonition of it. If a shortage of labourers were felt, coolies would come of their own accord in search of work, on the very next day-without anyone calling them. There must be Divine hand in this. Otherwise, why should all this happen?"

He narrated the story of how marble slabs were fixed in the ashram. Praising the work of the mason, he said: "He did not waste even a single small piece. Even by joining the broken pieces, he has made a beautiful floor." He narrated the incident of land-purchase for the ashram from Shri Tandonji (Shri Krishna Tandon's father). Babuji said that Shri Tandonji was prepared to give the land for the ashram free of cost. But when Babuji compelled him to accept the cost, Shri Tandonji is said to have wept. What a love for Babuji! But as of late, he had been under financial stringency, and saw no other way but to accept the price of the land on Babuji's persuasion.

Someone asked about charity. Babuji stated the policy of charity. "Do you know where alms should be given? To him who is poor but cannot beg from others, charity should be shown. He should not even know who has given it to him. I always adopt this policy." He narrated an incident that took place in 1968 at Hyderabad. A jobless educated gentleman finding no means to support himself and his family, decided to commit suicide. He heard about Babuji and came for his darshan. He met Babuji in private, told him about his condition and started weeping. Babuji guided him properly, gave some monetary help and sent him on his way. Now he is a Hindi teacher somewhere near Hyderabad. Babuji mentioned a few more such examples. We too have personally seen some

instances. Babuji praised the charitable nature of his father. He said that his father used to donate large sums of money to educational institutions. He had close friendship with the Late Pandit Madan Mohan Malaviya.

“My father used to send money to Kangri Gurukul and Banaras Hindu University, every year. Whenever on certain occasions Pandit Malaviyaji came to our house, my father used to greet him jokingly, and say ‘Have you come for alms, Panditji?’ After the death of Pandit Malaviya I received a letter in this connection. By that time our economic condition had also deteriorated due to abolition of Zamindari. So, I had to stop it, having no way out. My mother also used to send money every year to the ‘Kali Kamliwala’ Dharmashala.”

Babuji enquired of us about our intended tour to Delhi, Ajmer and other places. Dr. Jajodia and myself have decided to go to Delhi first, stay there for two days and then go to Ajmer, from there we had planned to go to Bombay, and after staying there for one or two days, I would proceed to Gulbarga. Dr. Jajodia told Babuji about this plan in detail. Babuji said: “It is a very good idea. Satsangis will be benefited much by this.” He enquired and knew how to go to Navsari from Bombay.

It was about 8 p.m. and as we felt a little chilly in the verandah, we sat inside the hall. Babuji told us some experiences of his foreign tour again.

Discussion started about the propriety of recruiting women police. Then Babuji said: “During the reign of Chandragupta Maurya, women were trained in the technique of secret investigation. Chandragupta himself had married many such trained women. In his times severe punishment was given for committing offences and crimes.”

Reference regarding national resources cropped up. Babuji said: “There are many goldmines on the way from Assam to China.” Speaking of Australia, Babuji said, “Shri M.S. Sundara of Delhi had once gone to Australia. A lady in the hotel where Sundara was lodging asked him: ‘Do you belong to any spiritual organisation?’ Sundara said: ‘Yes’, and told about our Mission. Then that lady said: ‘I feel profound peace whenever I see you. An indescribable joy fills my heart. So I asked you’. Shri Sundara then explained to her the method of meditation under Sahaj Marg. But she does not seem to have begun the sadhana yet. I have prepared and sent two Australians as preceptors, but they are not doing the Mission work properly.”

The topic of ashram building was broached. Discussion started about architecture, then Babuji said thus: “All are praising the unique beauty of the ashram. A building like this is not found not only in the whole of Shahjahanpur but anywhere near it’s vicinity. I have no knowledge of architecture; but still I have given many useful suggestions during construction. By Lalaji’s grace, the secret of many subjects flashes before me immediately. My heart gives the signal in that matter.” Babuji continued: “Once, a wonderful event took place. A friend of mine has got an excellent house constructed. After the construction was over, he took me to see it. Certain conveniences were nicely provided for, in the house. I asked him: ‘Did you prepare the plan of this house yourself or did you consult an architect?’ He told me smilingly: ‘Babuji, the plan of this house was prepared by you only.’ I was surprised. ‘Are you making fun of me?’ I asked. Then he said seriously: ‘I didn’t consult anybody when I started the construction work. I prepared the blue print myself. In the meanwhile I was reminded of certain conveniences but could not know how to include and execute them. This problem worried me for some time. I stopped the work. One day at night you appeared in my dream and gave solutions to that problem along with drawings. As soon as I woke up, the first thing I did was to note down the things you had suggested in my dream. The result is this house.’ I was really surprised. I don’t know how all these things happen.”

One day Lalaji asked me: “You were worrying much about the ashram. Is the construction over or not?” I said: ‘My Lord, this is all your grace!’”

Speaking on another occasion, Babuji had said, “Simplicity is the life-essence of spirituality. To be simple and straight forward in our behaviour, speaking soft and sweet words these are considered to be excellent conduct. Many benefits accrue from these. Lalaji used to speak softly and sweetly. People were highly pleased by it. Do you know the sign of self-negation? He who has negated himself assumes the colour as the situation demands in society. He speaks in the same manner according to the company he gets. He has no colour of his own.”

As it was nearing 11.30 p.m. we compelled Babuji to take rest and go to bed.

**01.04.1976**

Today, Brother Kashi Ramji invited us for tiffin. The Bhattar couple, Dr. Jajodia and myself went to his house. After meals, all of us proceeded to the ashram. Babuji also accompanied us.

The programme of seeing the fountain view in coloured lights at night had been arranged. The sun had just set when we reached the ashram. Inside the fountain, niches were made and electric bulbs were there covered with glasses of three or four colours. As there is automatic button system, the bulbs inside the coloured glasses are lit up one after another. These colours are reflected on the water gushing out of the fountain creating a super view. All of us waited there till it was dark. Then we saw the meditation hall. By the time we reached home, it was 8 p.m.

Babuji was sitting in the verandah and as usual smoking his hookah. Speaking about medicinal plants, Babuji said, "There is an element of gold in Tulsi and Bottle-gourd. There is also silver in Audumbara. If we sit under a pipal tree, it draws out our gloom and gives consolation to our heart. I have tested this quality of that tree by experiment. If one is in a delirious condition in high fever, two or three pearls of garlic with their skin peeled should be tied on the arm. I have found out this remedy by meditating on Dhanwantariji. Kala-Bhringaraj i.e black eclipta is highly useful in acidity". Just then Krishna Murari Saxena arrived. Babuji went inside the hall and sat with the cylindrical magnets under his soles.

Mention of Lalaji came up. Babuji said: "After his retirement, Lalaji commuted a part of his pension and got constructed a house of three or four rooms on the ground floor and one room upstairs. He led a very simple life which he spent without any superfluities."

Babuji asked me about Kali Devi. I said, I thought that the energy or active power must have been personified and described as such. Babuji said: "I had invoked Kali Devi during the German War (second World War). The second time, I had to do the work myself. Who will believe all this? People will say, "This man knows the art of self-praise very well. Isn't it, Sarnadji?"

Babuji's ideas regarding organisation were highly instructive. He said, "Our mission should be so organised that if anybody or any Mission Centre commits a mistake, everyone should regret for it and think of rectifying it. If a

boil or a pimple appears somewhere on our body, all our attention is concentrated on it and we think about its cure all the while. Similarly, the entire Mission should work like one single body. I remember a story of Kabir in this connection, which I happened to read long ago. Kabir once told his son, Kamal to search with the help of a lamp. Kamal lit the lamp and searched in the house but found nothing. Then Kabir told the same thing to his daughter Kamali. Taking a lamp in her hand, she too searched and not finding anything in the house, she came and sat by the side of her brother. Kabir questioned both of them! 'My children! What did you search?' They answered: 'What do we know about it? We only know to obey your order'. Kabir was highly pleased with this answer. The organisation of our Mission should also be like this. No one else should disobey the words of the elders (Preceptors or Center-in-Charges). This does not mean that one should obey anything and everything they say. My purpose is that they should work as one single entity in perfect harmony."

Shri Raman Lal Bhattar began to doze. Seeing him, Babuji said: "It seems you are feeling sleepy. Go and sleep." Raman Lalji replied: "No, Babuji; I am not feeling sleepy." To this Babuji said: "Here, we had person who slept for 16 hours. Shri Ishwar Sahai used to sleep for 16 hours, previously. It was I who curtailed his habit. In my school days, I used to sleep for seven hours. It is so even now." We knew for certain that Babuji never slept. He worked even in his sleep.

Babuji continued: "The movement of thought is quite strange. Look here now, though I am in a thoughtless condition at this moment, my thought flowed towards the Western Part of China. I am seeing a black line there. Perhaps there is some muddle going on. Once I submitted to Lalaji: 'Kindly allow me to work on Pakistan for three days and China for a week. I will look to their impetuous behaviour'. But Lalaji said, 'No'. He told me: "They may be our country's enemies but not so to God." Then I had to keep quiet. We cannot proceed further in any matter without Nature's Orders.

It was past 11 p.m. Babuji rose up to go to sleep. As he prepared himself to go to sleep a little early today, we felt unhappy for the reduction in the amount of time for us to listen to his ambrosial talk.

**02.04.1976**

Today, the Bhattars were going back to Calcutta via Delhi. Their modest behaviour impressed us. Babuji says that they are millionaires. Even so we only

saw a striking humility in them. Every day in the afternoon, while we are writing, they would bring some sweets or fruits for both of us at about 3 p.m. and offer tea to Dr. Jajodia. Even if we refuse, they would compel us to accept it. They would sit talking with us for sometime and while leaving they say, “We have wasted your time. Please forgive us.” They were not satisfied, however much they might tell us about Babuji’s grace on them. Although Lalaji said somewhere that ‘Wealthy men seldom turn towards spirituality’, yet Raman Lalaji is a man of thorough understanding. He has decided to present a motor car to Babuji. It appears that he may put his decision into action very soon. Perhaps we may feel some void after their departure, as their son aged two and a half years, used to make much uproar in front of our room.

When the thought comes to our mind that we too have to leave this place on the next Friday, our heart beats vigorously and we feel pain which cannot be described.

As usual, Babuji went to the ashram with the Bhattars, returned at 5 p.m. and sat in the verandah smoking his hookah. All of a sudden he began to talk. “Lalaji’s suggestions were very effective and brought the desired changes in the abhyasis within a short time. Once a sadhaka came to him and submitted that he was very short-tempered and requested Lalaji to reduce his anger. Lalaji said softly: ‘Is it so?’ and smiled. From that day onwards the anger of the abhyasi disappeared completely.”

Getting up from his seat, Babuji went inside and slept. We didn’t know why. After five or six minutes, we too slipped inside. Brother Gunde Raoji and myself massaged Babuji’s legs and feet for sometime. Babuji asked: “Sarnadji, do you feel a thoughtless condition in you at any time?” I replied in the affirmative. He asked the same question to Gunde Raoji. He answered: “I do not get other thoughts, Babuji. Thoughts concerning the Mission and sadhana only arise in me.” Babuji kept silent. Some time passed like this. Afterwards, he stopped us from massaging his legs and feet, took the medicine which sister Ninhi had brought and then he came out. We, too, came out and sat.

Just then Kashi Ramji came. Talk about the ashram started. Kashi Ramji described the scene of the rainbow seen in the sky through the gushing waters of the fountain. He said that people were coming in large numbers to see it. Then Babuji said: “I too have a role in determining the position of the fountain, adjusting the central pillar etc. Somehow it struck me that all these should be in

a particular angle opposite to the direction of the sun. It has been built accordingly. So, I too deserve appreciation. I like to be praised a little. Does any of you praise me?" We laughed. Babuji too laughed. Then he asked: "Is that rainbow, the bow of Indra or the bow of Rama? The bow of Sri Ram Chandra has now descended again to the earth." Yes, we thought, undoubtedly so. Destruction of the wicked and protection of the virtuous - is this not the duty of God? Babuji is doing the same.

A question arose whether the aura of circle of light shown behind the head of the Avatars (in pictures) really exists or it is a mere imagination of the artists. Long back Babuji had clarified this point and I had noted it down somewhere. Now he clarified it once again. But as his voice was not clearly audible, it was not possible for me to note it. Babuji said further: "If looked keenly through the cheeks of a man, one can know what sort of man he is. The aura is seen there alone. This has come to my experience. There are three colours in that circle according to the three attributes Sattva, Rajas and Tamas."

The topic regarding the soul was raised. Babuji said: "As the soul resides in the body for some time, it develops attachment with it. Once, I was going to the office. Ishwar Sahaiji was also with me. At that time accidentally a dead body was being taken to the burial ground. I saw that something was hovering near the chest of the dead body and was trying to enter into it. I told Ishwar Sahaiji: 'Master Sahib, look there. How the soul is impatient to enter the body!' So saying I showed it to Ishwar Sahaiji. Burning the dead body is a good system. It destroys the attachment of the soul for the body."

Conversation turned towards some other subject. Dr. Jajodia asked: "How to remove laziness, Babuji?" Babuji replied: "Engage yourself in some useful work. Then laziness will go away automatically. You are seeing me, none else is lazier than I." We laughed.

Mention came up regarding Basant Utsav. "Some abhyasis wanted to stay with me even after the celebration was over. But my house was full of my kith and kin. There was no space here even to step in. What can I do? Of course, I said: 'You can stay'. But Parthasarathy did not allow it. Sometimes Parthasarathy takes highly practical decisions. When he suggested that delegate donation be taken from the delegates, I said, 'No'. I did not like the idea of feeding the delegates by taking money from them. Parthasarathy said, 'Then, Babuji, you cannot run the Mission for long. Where from comes money to make

all these arrangements? Why do you think that we are taking this donation for food? Many other sundry arrangements have to be made. For example, transporting the abhyasis from the railway station to the ashram and sending them back, erecting tents for their stay, and so forth. Think that we are charging them for these items.’ There was no other way for me but to keep quiet.”

Babuji told about the irresponsible behaviour of the abhyasis during the Basant Celebration. He explained a number of things concerning how one should behave. But what is to be done? We, Indians, are brought up in such an unsystematic and irresponsible way. This is ingrained in our blood. Then he said: “Lalaji did not like touching his feet. Once he said it openly. From that day onwards I gave up this practice. I used to salute him from a distance. Why should we do a thing which Master does not like?”

“This system of spiritual training is Lalaji’s gift, the description of which is found nowhere in spiritual literature so far. Is it not so, Sarnadji?” He asked. I replied, “Yes, Babuji. These secrets are not published anywhere.”

Babuji finished his meal at about 10 p.m. and came out. He sat for some time smoking the hookah. Then he talked about certain other matters. The Bhattars were ready to go to their place. We bade them farewell then, sitting for some time Babuji went inside to sleep.

### **03.04.1976**

It is 6.30 p.m. as usual, Babuji was sitting in the verandah and smoking the hookah. A satsangi from Allahabad who had come to Shahjahanpur to audit and rectify the Mission accounts was to return tonight. He was sitting in front of Babuji. We too went slowly and sat near Babuji.

A few moments passed in silence. Then Babuji asked the abhyasi brother of Allahabad, as to how the Satsang was going there. The abhyasi brother told that it was going well under the preceptorship of Shri M.L. Chaturvedi and Prof. Laxmi Shankar, ‘Babuji’ he said, “it is a long time since you visited Allahabad, kindly visit us.” Babuji replied, “Now I am undertaking a foreign tour, let me see after my return.”

Babuji would remember Seth Vallabhdasji of Bombay every second or third day if not daily. Sethji is the owner of a dyestuff factory. With Babuji’s blessings one of his sons found out a method for preparing an excellent dye. Babuji enquired from Dr. Jajodia how Sethji’s business was going on in recent



days. Dr. Jajodia said : “Babuji, the dye which is now manufactured in his factory is not prepared anywhere in India. So, there is a great demand for it. He gets an income of lakhs together.” Listening to this, Babuji said, “Then it means that I am not under his obligation. I have given him adequate reward.” But it is unfortunate that Sethji thinks that the dye was invented by his son’s intelligence.

“Some businessmen (who are satsangis in the Mission) said that they would donate a portion of their profits to the Mission. What should I say? I kept quiet.”

Afterwards when they met me, and if I enquired how their business was going on, they would sing another tune by saying ‘yes, Babuji, our business of course is running well: and hide it, telling if’s and but’s’. I feel like laughing. “They are apprehensive that I may ask them to give the Mission’s share as promised by them. Why should I ask?”

Just then Kasturi Behenji arrived from Lucknow. Her desire was to meet us before we returned from this place. We were elated by her affection for us. We enquired about each other’s welfare. She questioned Babuji regarding his health and made enquiries about his foreign tour. Babuji said: “I shall proceed on the 3rd May to Delhi. I am thinking whether I should go by car or by train. Car-journey is no doubt convenient; but will be very expensive.” To this, Kasturi Behenji said: “Is your foreign tour less expensive, now Babuji? This expenditure is also a part of it. Should you not take care of your health? You must go by car.” Babuji laughed.

Again Babuji remembered Seth Vallabhdasji. In that connection he narrated a proverb: “It is said that the vehicle of goddess Lakshmi is the owl. The intelligence in whose house Lakshmi resides becomes blind like the owl in the day time. This is a very meaningful symbol.” All of us laughed. Again he said: “Sethji was not impressed by me. He was much impressed by Kasturi’s transmission. What can I do?” We laughed to our heart’s content.

Kashi Ramji came. He greeted all of us, touched Babuji’s feet and sat.

Kasturi ji told that she was writing a book and that she believed it was Babuji who was dictating it. Babuji laughed and asked: “How is it? I too want to write much; but I do not get thoughts at all.” We laughed.

We took our food at about 9.30 p.m. By the time we came out, Babuji was sitting leaning against the door of the hall just near the threshold on a small mat

and a 'takiya' (pillow) smoking his hookah. As he had a haircut today, his countenance appeared more lustrous. I felt like looking eternally at him as he talked and smoked his hookah. Such a charming scene!

Kasturi ji told us many good things. She prayed to Babuji to expel from his mind the thought about his weakness. A few things were discussed about the ashram here and of Raichur.

Kasturi ji said in some context: "There is a difference between restraint and purity. Purity (holiness!) cannot come by restraint. Suppose poison has entered our body. Suppression of the effect of poison can be compared to restraint. On the other hand, purity prevails if the poison is removed from the body."

Babuji did not take his food tonight. He took some milk. We sat listening to him conversing on different topics till 11.30 p.m. thereafter all of us went to sleep.

**04.04.1976**

At about 8 a.m. as we were sitting in our room and writing Kasturi Behenji came in. The fatigue caused by climbing the steep staircase was visible on her face. We said to her; "Behenji, why did you take this trouble? Had you conveyed your desire to meet us, we ourselves would have come to you."

To this Behenji replied, "I didn't feel any difficulty. I climbed up slowly and came." Behenji sat with us for an hour and spoke about the experiences of an abhyasi, organisational work of the mission, Babuji's health, and so on. She told us about some of her recent experiences. She spoke in detail how God's omnipresence and omnipotence came to her experience. She described about the state of wonder which had overtaken her recently. As I was listening to her, I used to forget it. Her effort to describe occult experience through words is praiseworthy. Where is in us the sensitivity and power of expression like hers? That is why she has become Babuji's most beloved daughter.

At 6 p.m. Babuji had returned from the ashram, and was in his usual place on the verandah and was smoking his hookah. Just then Kasturi Behenji came and informed Babuji that she was going to the ashram along with ladies of the family.

After some time, Babuji said: “There was a peculiar lustre on Lalaji’s face. Simplicity was trickling from it. Whoever sat near him even for a few moments would have the experience that he was a Divine soul. But my case is different. People take me to be a simpleton.” We laughed softly.

“Fatehgarh is a small town, a cantonment. I tried to develop it as our Mission Centre. But it was not possible. None of Lalaji’s grandsons turned this side.”

Babuji continued: “People in our Mission alone complain that they are not having spiritual experiences. This question does not arise in other spiritual organisations. People nod their heads even if the Babas say: ‘See, how beautiful this rose-flower is’ and rest satisfied.” We could not control our laughter.

Saying that he was feeling very weak, Babuji went inside the hall. We too followed him. He lay down on the cot. We pressed his legs; applied cow’s ghee to the soles and gently massaged. Babuji seemed to be asleep but he was not actually asleep.

We sat quiet. All of a sudden Babuji began to talk: “I remember a stanza: Do you know the meaning of this? To love God is (real) etiquette and humility and not merely following the tradition. To bow down one’s head is not salutation (to God).” Then Babuji narrated one or two humorous stories and made us laugh.

Discourse turned towards how Mission Centres were functioning at certain places.

Babuji said: “Our Mission Centres have not grown (in number) in Punjab. Shri Satya Pal is there in Pathankot. He is the lone abhyasi there.”

Meanwhile Kasturi Behenji returned from the ashram and sat near Babuji. She described her experiences in Assam. She said that even though she conducted twenty meetings in a week, she did not experience fatigue. She mentioned that Babuji had once written in a letter to her, many useful hints to preceptors. “Preceptors should frequently dip the individual mind of the abhyasis in the cosmic mind. The preceptors cannot work well unless they themselves merge in the abhyasis”. On another occasion he wrote: “In the traditional (idol) worship, we worship God according to our liking, and develop a taste for a particular idol. This is in a way limiting the Infinite. By this we are caught up in the whirl of the triple attributes (Sat, Raj, Tam). But in Sahaj Marg,

we worship God as he is with the same idea. This is in a way stepping into the condition which transcends the triple attributes from the very first day.” Babuji stopped Kasturi Behenji during her narration and asked: “What? What had I written?” Then Kasturi repeated what she had told. To that, Babuji said to us, “Is this correct?” And when we approved of it, Babuji said laughing: “Then, it is confirmed that I can write such useful things.” We laughed with him.

Kasturi Behenji told that in a meeting at Ahmedabad, she had given transmission to hundreds of people without any distinction of abhyasis or non-abhyasis and that all had experienced its good effect. Listening to this, Babuji said: “People feel my transmission is tasteless. They say that they do not feel anything. While giving transmission, I too have a slight misgiving, as to whether it produces the desired result or not; whether the abhyasi likes it or not.” Behenji said at once: “No, Babuji. You give the Infinite. How can one estimate the Infinite?”

Babuji told us that acidity had become more troublesome for him this time. In some context he said: “I was very sensitive when I was 14 or 15 years of age. I used to experience waves in the atmosphere.”

“After my contact with Lalaji, I got an inkling of what might happen after Lalaji. But I did not give room for it in my heart. It happened exactly so. After Lalaji, some of my guru-bhais (spiritual brothers) opposed me vehemently. But Rameshwar Prasadji declared me as to be Lalaji’s Representative during the Bhandara at Fatehgarh. Gradually opposition subsided. But many of them opposed, they never came to me.”

It was nearing 10 p.m. and Babuji was preparing to go to sleep. He never goes to bed so early. But the reason why he went inside could not be known.

Afterwards, Kasturi ji took food and came and talked with us for nearly an hour. She told us about some of the conversations between Dr. Varadachari and herself. After she went inside, we retired.

**05.04.1976**

Today Sister Kasturi came to our room in the morning. She talked about certain sundry matters and then gave us a sitting on our request. The sitting was blissful. She told that she too felt likewise. Dr. Jajodia enquired: “Behenji, why do doubts arise in our mind?” Kasturi ji answered: “Although our mind, which

has come from God, desires to go towards him, our ego suppresses it and assumes contrary form of the natural thing (Reality). So, doubts arise.”

Sister Kasturi ji was to go back to Lucknow by train at 3.p.m. so we stopped writing at 1.45 p.m. and came downstairs. Babuji was sitting in the verandah. He asked us about a few things which we were transcribing from his diary. In some context, he said: “If man can be good in one minute, it takes just the same time for his downfall. Goodness should develop gradually.”

The subject of dreams cropped up. Babuji narrated a peculiar dream he saw: “Once, I had been to Kaba in my dream. Hazrat Mohammad Sahib’s wife had cooked nice dishes for me. After taking a hearty meal, I said to her: ‘Please do not touch my water-jug; you are a Muslim whereas I am a Hindu.’ Then I woke up from the dream.” We laughed heartily.

Babuji asked Brother Gunde Raoji as to when he should go to bring his pension. Sri Gunde Raoji suggested that it could be brought the next day. Kasturi ji got ready to depart. A rickshaw had arrived and we sent her off. Before leaving, she told us that as she would be free in the month of May and June, she would like to visit Dandeli and other places and that I should inform Br. Raghavendra Raoji about this.

Babuji was lying down from fatigue as he had been to the ashram in the sun at noon. He was complaining of pain in the intestines. When the pain became acute and unbearable, he would say ‘ah’ and we would be wrong with agony in our heart. After some time, when we insisted that he should have some light refreshment, he went inside, took some milk, and came back. He fastened the (hernia) belt and sat smoking the hookah. The pain seemed to have subsided a little.

Babuji began to speak: “Kasturi travels a lot. She gives talks wherever she goes. The abhyasis desire that she should visit their Centre. I advise her that she should take care of her health and then travel.”

Today is Monday, the day of Satsang. Some satsangis had arrived. Babuji was waiting for some others to come. Some ladies came, but Babuji went inside. As per Brother Gunde Raoji’s request, I conducted the Satsang.

Babuji came into the room after some time. He sat keeping magnetic discs under his soles. Then he said: “Mohammad Sahib’s plan of brotherhood is quite nice. There is unity amongst the Muslim on account of it. We should appreciate

good things from whichever quarter it may come. On the contrary, in our Hindu society, even the most intelligent and educated people observe religious orthodoxy. It is just like cutting our own throat with an axe.”

The abhyasis went away. Babuji came and sat in his chair in the verandah. He began to narrate the experience of his foreign tour. He told about the difference between the food of the Indians and that of the foreigners. “As long as I was there, I used to take food cooked in the Indian style. In America South Indian food was available. The foreign abhyasis who come here like the Indian food. But still, I provide them a few things they are accustomed to eat.”

“In foreign countries, the way of conduct between male and female is quite shameful. I didn’t at all like that culture. I always feared that somebody would come and kiss me. At the very outset Parthasarathi used to give instructions that nobody should do so.”

“In France, a rich man owned a zoo. Once I was taken there to see it. There, a monkey used to mock at the people who came to see it.” So saying, Babuji showed by imitating it. Our laughter went peeling through the air. Babuji too laughed. He mimics a few mannerisms of Babu Murlidhar and makes us laugh. Babuji is a very good actor.

“Tulsidas is famous as an eminent poet and saint”, he said. “But somehow I am not attracted towards him. His poetry may be of a very high order, but some of his works are word-to-word translations, of Persian writings.”

The topic of sadhus and sanyasis came up. Babuji said that these Sannyasis had brought about the ruin of our country. He cited examples of their fraud and wickedness and described their downfall. “Once, a sannyasi came to me. I gave him suitable present and sent him away. He said boastfully: ‘I am on bare milk for the last forty years.’ I examined his inner condition. It was smelling badly and I felt like vomiting. This is the condition of those who live on milk!”

Babuji continued: “We should not have any desire or feeling that others should honour us. If it is there, we do not get respect. Only because of this feeling people are not giving respect to the Sannyasis. They roam about teaching useless things to the people instead of teaching them good behaviour. They hide their ill conduct in their philosophical discourses.”

“Once, many years ago, I had gone to meet a Swamiji. His name was Narayana Swamy or something of that sort. There was a large gathering to see him. I was standing silently at a distance. Swamiji called me near him in that crowd and said: ‘There is nothing else except bricks and mortar here. What you are now doing is very good thing. Please continue it.’ I introduced myself saying that I was a disciple of Lalaji. Then he said: ‘oh! Is it so? I know him well. He is a great saint. Do not leave him, he suggested. I came back.’”

Babuji continued: “there was religious orthodoxy in our home also. When we were young, we were not allowed to eat in the ‘Chowka’ (kitchen), if we happened to bring anything from outside. There was not much of objection regarding biscuits etc. In my foreign tour, I had entirely forgotten that I was a Hindu. This religious feeling awakened when I landed in the Delhi airport on my return.”

On a different track, Babuji observed: “The atmosphere is being prepared for Sahaj Marg. But our preceptors must render selfless service. They should labour for the spiritual progress of the abhyasis.”

A reference was made to Babuji’s book on Sahaj Marg. Someone was reported to have said at Tirupati or some other place that there were persons who could write English better than Shri Ram Chandra; but none could surpass him in giving excellent thoughts.

“I do not know which of my thoughts appealed to Dr. Varadachari that he became enamoured (follower) of me. But I always had an apprehension that he might quit the Mission at any moment. I taught him the real sadhana. Why should I waste his time by taking him through a circuitous path?”

Babuji described how he got guidance from Lalaji and is continuing to get it even now. Babuji said that Lalaji used to praise him before others whenever Babuji wrote a letter to him. “One should write like Ram Chandra in order to express spiritual experiences. This is called expression in the real sense. You should all learn a lesson from his letters,” Lalaji would say.

“I used to pray to Lalaji whenever an occasion arose to write to foreign abhyasis. Then it was he who would dictate those letters. But once, on such an occasion, he scared me by saying: ‘Do you think that I am your servant? You should learn to write on your own now.’ I acted according to his instructions.

Then he said: 'See, how nicely you have written!' From then onwards, I do not bother him in this matter."

Some reference to mistakes cropped up. Then Babuji said: "it is but natural for a man to commit mistakes. But he must admit his mistake. It is a great virtue. If I commit any mistake I admit it at once. I do not feel even the slightest hesitance or shyness. What is there to feel bashful about it? Where is the question of prestige in it? Once I told the same thing to Dr. K.C. Varadachari. He said that I was right and appreciated it."

It was 10.30 p.m. All of us went to our room to sleep.

**06.04.1976**

We all felt miserable that another day in our stay here had passed and that the day of our departure from this place was drawing very near. We had sat by Babuji's side for some time in the morning. He seemed to be cheerful today. He said: "We have learnt religious orthodoxy from the Muslims. Previously, this slur of untouchability was not there in such a violent form." The talk turned towards other direction. Babuji remarked that he did not feel hungry of late. I made a suggestion: "Babuji, you must take at least half a glass of milk every three or four hours. It is good for acidity. Moreover you must finish your evening meal early." But Babuji replied, "I cannot drink more than half a liter of milk throughout the day; I cannot eat more than one Roti (phulka). I do not have appetite at all. What shall I do?" Having no reply to this, we remained silent.

Brother Gunde Raoji brought Babuji's pension by noon. Babuji had signed his pension paper and given to him. As Babuji had no sleep the previous night, he slept throughout the afternoon. Our work of transliteration was completed at 3.00 p.m.

For the past four days, Babuji had been saying that he has no keen desire for his foreign tour. He now said, "Today, Lalaji asked me: 'You are going abroad, isn't it?' I replied in the affirmative. 'Get ready, then', said Lalaji. Now I am enthused."

Then Babuji said something mysterious, as if to himself: "Once I wrote to Lalaji that I had tasted death in life itself."

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It is 7 p.m. A gentleman named Sardarji came with four of his friends. He requested for clarifications regarding the circles in 'Reality at Dawn'. Describing the three regions briefly, Babuji said: "Our sadhana begins from the Heart region. Central region is my research." Sardarji opined that Babuji's description was quite convincing, even from scientific analysis.

"I have shown specific points in '*Efficacy of Rajayoga*' and described the condition therein. For this reason, people abroad highly appreciated this book. But a better book than this has not received appreciation." I remember once Babuji telling that his book 'commentary on ten Maxims' was his master piece.

"There are no words to describe subtle conditions. Where are the words to describe the condition beyond physical plane? We vacuumise the entire body in the process of our sadhana. Though light is also matter, there is no better word to describe the subtlety of God. It is not possible to describe God completely. If he is so described, he will no longer remain God at all."

Babuji had told us many times that the Sahaj Marg system of sadhana has no connection with religion in its present sense. He said the same today: "Our system is not connected with religion; it is not based either on greed or fear, greed for heaven and fear of hell."

Babuji said that in foreign countries at a certain place, a question was asked: "Babuji, you say that man is a bundle of bondages. Then why do you impose the bondage of meditation?" Babuji replied thus: "Meditation is not bondage; it is an act which cuts all other bondages."

Babuji says that Indians who call themselves saints have spoiled the field of yoga. "They teach nonsensical things in the name of yoga. They sell spirituality for amassing money."

After talking about a few other things, Sardarji and his friends went away. Afterwards Babuji attended to the correspondence. As it was nearing 10 p.m. Babuji took his food and came out to sit with us.

The subject of abhyasis progress came up. Babuji said, "When the abhyasi enters the Central Region, I have no control over him. Even then, I have some work or other for me."

The question of family planning came up. Babuji thought that family-planning was against Nature. He says that if one does sadhana and attains

liberation, it is also a kind of family-planning. In this connection, he said again: “Altogether, nine children were born to me. The first three children could not survive. Had I observed family planning, I would not have had any children at all.”

It was past 11 p.m. and Babuji began to make preparations to go to bed. He then said, “Sarnadji, I will not be in a mood to do anything for some time after your departure.” These words of Master suddenly penetrated into my inner core and permeated all the levels of my being. I was thrilled and my voice shattered. My eyes became wet. Babuji continued: “Don’t get dissatisfied that I didn’t give you individual sitting even once. Observe your condition when you get into the train. Then you will come to know.”

“Babuji, I am not dissatisfied in the least. I received reward in the work itself which you have entrusted to me.” Babuji smiled gently. In that smile was the knowledge that he had dived deep into my heart and knew my feelings.”

**07.04.1976**

My heart is filled with a feeling of blessedness as I woke up today. At the same time a great void has enveloped my mind as there was no work to do. Babuji did not come out of his room till 8.30 a.m. ‘what shall I do till then?’ was the question which kept pestering me. My mind was indisposed to anything.

In today’s Pioneer (the local newspaper) a news item has appeared that there is some revolt in China. Babuji had predicted about this just six days ago. He had told us that he saw a black line there, which probably was indicative of chaotic situation. It has come to pass today and the news has reached our country, too.

Babuji was reclining on his charpoy in the afternoon. Brother Gunde Raoji and myself were sitting near him, and Babuji said: “A thought struck me just now. Reality has no beginning and is eternal. But its characteristics go on changing. For example, we curdle milk and prepare curd. We churn it and make butter. We heat butter and make ‘ghee’. The same milk is there in the curd, butter and ghee, but its characteristic (or you can say ‘form’) is changed. Reality too goes on assuming such different forms and qualities. Is this idea correct or not?” I told that it is quite correct and that this has been propounded in the Vedants as ‘Parinamavada\*’ and ‘Vivartavada\*’.

Babuji went to the ashram in the afternoon, we followed him. Some minor work was still going on there.

After some time, Babuji made Dr. Jajodia and myself sit in meditation in front of Lalaji's cot. I felt heaviness in my head although the condition was good. In the evening, Babuji was sitting in the verandah and smoking his hookah. Talks about some Mission publications were going on as Kashi Ramji arrived.

Then there was discussion about opening of a Naturopathic clinic in the ashram. Kashi Ramji told that a decision in this matter would be taken by the end of the year; moreover, with the opening of the clinic, there would be liveliness in the ashram. It would automatically solve the problem of ashram supervision also. We were called to take our food and went inside. By the time we came back, Kashi Ramji had gone home.

**‘Parinamavada’ and ‘Vivartavada:** *these terms refer to “the doctrine of evolution” of the Sankhya system and “the theory of unreal appearance” of Shankara’s Vedanta System of Indian Philosophy respectively. Parinama means change, alteration, mutation, conversion, the result, the effect etc. and vivarta means modification, change of form, altered condition etc.*

*According to the Sankhya system Prakriti, Nature, is the root cause, the original source of all the worldly objects. All worldly objects or effects are latent in this prakriti which is the uncaused root cause of the world of objects. It is also called pradhana because it is the first principle of this universe. And it is known as Avyakta because it is the unmanifested state of all effects.*

*Now, in any theory of causation, the basic question involved is: does the effect pre-exist in its material cause? That is, does the curd pre-exist in milk? Does the pot pre-exist in clay etc? Those who say that the effect (karya) does not pre-exist (asat) in its material cause are called Asatkaryavadins. Those who say that the effect (Karya) does pre-exist (sat) in its material cause are called Satkaryavadins. The Asatkaryavadins believe that the effect does not pre-exist; it is a new beginning, a new creation.*

*While the satkarya vadins hold that the effect is not a new beginning, it is not a new creation, but only an explicit manifestation of that which was implicitly contained in its material cause. Here, another question arises: Is the effect a real transformation or real modification (parinama) of its cause are called parinamavadins. While those who believe that the effect is an unreal appearance of its cause are called Vivartavadins. Sankhya yoga and Ramanuja believe in parinamavada. The view of Sannkhya yoga is called Prakriti parinamavada, while the view held by Ramanuja is called Bramha parinamavada. Shankara upholds the view of Vivartavada. According to Shankara the whole phenomenal world is an*

*illusion (Jaganmithya) an unreal appearance, while the Bramhan or the Supreme Spirit alone is real, like serpent appearing in rope. And this is because of avidya or ignorance.*

“My Father used to give alms to sadhus and sannyasin now and then. But he used to donate liberally to educational institutions. One day, a gentleman came to us saying that he was engaged in the propagation of the teaching of Bhagavad-Gita. He asked my father to buy a copy of the Bhagavad-Gita, priced at rupee one or so. My father gave ten rupees and then he gave the book to me. Though I had no interest in reading such religious books, I took it from him without a word and kept it with me. In order to serve my father before his passing away, I had given him transmission once or twice.”

Mention of Lalaji came up. Babuji said, “Lalaji had shown the vision of the lunar world to one of his disciples. I too had a thought that I should show its vision to some body. As Kasturi was very sensitive, I showed its vision to her. She said that there is a kind of gas in it. This was published in the newspapers a few years ago. Her sensitiveness is remarkable.”

“Once Lalaji told me, ‘It is you who have taken more work from God than anyone else.’ There was a joking tone in it.”

Talk turned towards some other direction. Babuji said, “One should not delay in doing good and should not hurry in doing bad things.”

The topic of land-ceiling came up. In that connection Babuji said: “Thakur Daulat Singh has thousands of acres of land. Most of it, is likely to be confiscated by the Government under the Land Ceiling Act. So, he is thinking of donating the surplus land to the Mission. But, what if, it is not spared in the Mission also? Who knows whether this Act is applicable to institutions or not? Now a day, a new Act is coming into force every day.”

Babuji told us about Thakur Daulat Sing’s tiger-hunt. He said, “Daulat Singhji was an extraordinary huntsman. Thakur Daulat Singh has killed about seventy tigers so far. Once in my youth, I too had a desire to hunt. So I went to forest with him in search of tigers. But no tiger came. Twice I went and same thing happened. But, we slew the ‘puris’ which we had carried with us and came back.” We laughed heartily.

Today Babuji did not take his evening meal. He went inside to sleep about 10.30 p.m. We too sat talking for some time and then went to our room and slept.

**08.04.1976**

We finished our bath early and went to sit near Babuji. Babuji got his hookah ready. He described the different types of hookah-pipe. In this connection, a reference came up regarding untouchability. Babuji said: "My father was very strict regarding touchability and untouchability. He never used to take food at the hands of anybody except Brahmins. If he happened to go to Vaisyas and others, he used to take only *puris*. He never smoked a hookah which was used by others. Sometimes, I too get such a thought, but I check it. I do not know what happens, if touched by others. This is a meaningless idea. There is no point in taking touchability and untouchability to extremes."

The talk about opening of a Naturopathic clinic in the ashram came up again. There is mention about this in the Constitution and By-laws of our Mission itself. There was discussion about the requirements for nature cure. Babuji suggested that the Mission should run the clinic for a year or so and afterwards the financial aid should be stopped when it becomes self-supporting. He said, "Do you know my nature? Whenever any new work is to be begun, a number of doubts arise in me regarding its success or otherwise. There is a lot of pressure on my mind till its completion. For me, it is a matter of shame to stop in the middle any work when once it is commenced. Now, sufficient work has been accomplished regarding the ashram. I do not want to take any burden on my mind hereafter." We supported Babuji in this.

"The water of the tube-well in the ashram is very tasty", Babuji said. "There is more of iron content in it. The atmosphere of the ashram is very healthy. What more than this is needed for nature cure? These are highly helpful in improving health. Give me any water; I can tell what minerals it contains by tasting it."

Just then Ramji Saxena came. He had not come here for the past week. He was reported to be in poor health. Babuji enquired about his health. Learning about his weakness, Babuji told him that he too is having same problem. He explained the contents and properties of different vegetables and advised him to take them in meals.

We were called to take our food. After finishing our meal we reclined a little in the afternoon. Babuji went to the ashram and came back in the scorching sun at about 3 p.m. By the time he returned, Sardarji had arrived (I learnt that he is working as an engineer in a sugar factory here, and that his name is Trilok Singh). Babuji smoked his hookah for a while and gave him a sitting. After that Sardarji went away. Then Babuji said: “He is very straightforward gentleman. Though he has read a lot, he is not egoistic that he knows much. He says innocently what he feels.”

Babuji continued: “Our system of sadhana is so simple that people are not inclined to believe it. Some sadhus and sannyasis advise to meditate on the point of ‘Trikuti’ (between the eyebrows) for material prosperity and final beatitude. But they have not done to themselves. Why should they tell others a thing about which they have no experience?”

It was sunset, and Babuji was sitting with a far away look, taking puffs of the hookah. He began to talk abruptly: “A gentleman had come to see me in America. He used to tell about the character of a person by seeing his handwriting. He asked me, too, to write something. I wrote a sentence or two. Looking at it he said: ‘You have a strong will.’ I asked him, ‘Anything else?’ He answered in the negative. You (Preceptors) too can develop this. It is an art which is developed by practice.”

The topic of speaking the truth was broached. Then Babuji quoted a couplet in Persian and said: “It is better to tell a lie where quarrel is likely to take place by telling the truth.” Our scriptures also support this. Truth is God’s creation whereas falsehood is our creation. Suppose a butcher is going in search of a cow (which has escaped from his hands). If he asks you in which direction it ran away, it is your duty to save the cow even by telling a lie. Sometimes, even in Courts, one has to tell a lie.”

After sometime he said: “Our system of sadhana is very wonderful. Its subtlety goes on revealing more and more, the more we think over it.”

Once, a lady came to me and asked: ‘I am illiterate. Can I attain God-realisation?’ I said: ‘God too has not studied anywhere. He has no degree of any University. Literacy is not necessary for God-realisation.’ Swami Vivekananda was highly pleased by this answer and told me by intercommunion: ‘You have given a beautiful reply.’

He asked me after sometime: “Do you feel anything being filled in you, Sarnadji?” I replied in the affirmative. He asked Dr. Jajodia, the same question. “Lalaji told me: ‘I have filled in them completely.’ That is why I asked you,” he said.

A few moments passed again. Babuji continued: “Suppose someone falls sick. In order to encourage them I say: ‘Don’t worry; you will be all right.’ If, unfortunately the patient breathes his last by chance, people blame me by saying: ‘Sir, you had assured that the patient would recover, but he passed away.’ Now, you tell me what I should have said regarding illness? Should I say that the patient was going to die? Many a time, even the doctors will not say this. Even great Avatars passed away. It is very difficult to give a satisfactory reply to each and every accusation of the people.”

“Two astrologers have said that I would survive for 104 years.” We were greatly delighted. I began to pray that Babuji should live many years more than this.

A few moments passed in silence. Then Babuji said: “Morality is the corner-stone of spiritual life. An immoral person can never progress in spirituality. The system of divorce is prevalent in foreign countries. Men and women divorce each other any number of times and remarry. In Paris males and females roam about on the roads putting their arms round each other’s waist. It is the onlookers who should lower their heads out of shame, that’s all. This is quite contrary to our culture.”

Again the talk regarding religious orthodoxy was raised. Babuji spoke about the conversion of the Hindus and the remarkable work done by the Arya Samaj. Arya Samaj Literally means an assembly or society of the Aryas who are regarded as the earliest inhabitants of Northern India. It was instituted by Maharshi Dayanand Saraswati in 1875. Born in the peninsula of Kathiawad of Modern Gujrat in 1823, Maharshi Dayanand Saraswati was a strong advocate of Vedic religion. He devoted his entire life for the propagation of the ancient ideals of the Vedas.

It is nearing 10 p.m. Just then Shri Y.K. Gupta, an engineer from Bareilly, arrived. Shri Gupta, though still young, occupies a very high post. He is also working as a preceptor, and is a very simple and artless gentleman. Conversation about the ashram went on for some time, and he told that some Sethji has come

to see the ashram building and gave a tip of Rs. five to the scavenger for showing the building. However he was reluctant to accept it.

The scavenger in turn returned the tip he had received to Bhaiya (Shri Krishna Tandon). Shri Gupta praised the honesty of the scavenger. He also suggested Babuji that a notice-board should be hung in the ashram to the effect that no tips should be given to anyone in the ashram.

Then Shri Gupta told about the efforts to purchase a site for the ashram at Delhi and the construction work of the ashram at Bangalore. Babuji informed Guptaji that an amount of Rs. Ten thousand has been sent to Bangalore for the ashram from the headquarters. Then he took Guptaji inside, fed him and after taking his own meal, returned to the verandah. It was 11 p.m. by the time all finished their meal.

A question about the value of pilgrimage was raised. Babuji said that not much spiritual benefit accrued by pilgrimage. It is said in the scriptures also that this is the lowest form of worship. Babuji said: "In ancient times when the sadhaka suffered from *Uparam* (spiritual indigestion and loss of appetite), the guru used to advise him to undertake a pilgrimage. Lalaji used to say so."

He told us about his own pilgrimage to Kumbha Mela. Babuji gave a graphic description of the dirtyness and nastiness of the place at that time. He explained how the Government was unable to control the vast crowd. Then followed the description of Uttar Kashi, Haridwar and some other places of pilgrimage. Though Babuji was captivated by the natural beauty of that region, he feels sad that pseudo-sannyasis and sadhus have spoiled the holy atmosphere of those places. In the same context he said: "Near the source of the river Ganga there are dormant signs of landslide and volcano. A big rock like thing is stopping the flow of the river there."

Talk turned towards some other direction. Babuji told: "I did some work in the beginning, Lalaji did not say anything. Then in another context, he warned me: 'Beware! You are going against Nature.' I had to keep quiet." Reference came regarding China. Babuji said: "Northern and Southern China are definitely going to be separated."

Babuji remembered his boyhood days. He said: "I used to read Homer's 'Iliad' when I was in 10th standard. My English was good then and I used to comprehend the subject matter of any book which I read, now everything is



forgotten. Many a time I do not follow the English language of even the newspapers.” We laughed and he too joined us.

“A time will come when the entire world will become spiritual. But prior to that there will be a lot of destruction.”

Reference came about Lalaji. Whenever, a reference regarding Lalaji is made, Babuji’s looks develop a peculiar lustre. One feels happy on merely looking at his face. Babuji said: “Lalaji had a sweet voice. It was enchanting like that of a lovable child. There was no tape-recorder in those days. If it were there, his voice could have been heard even now.” There was a tinge of sadness on Babuji’s face while saying this.

“As long as there is no negation, one cannot enjoy real life,” Babuji said later. Babuji told us of another event in Lalaji’s life. “Once, Lalaji had gone for an evening walk. While returning, a fierce dog pounced upon him. But, see the grace of God, another dog jumped on it immediately from behind, pulled it by the neck and ran dragging it away. Lalaji entered his house fear-stricken. The dog that had saved him also came behind him and fell at his feet. From that day onwards, that dog stayed in his house and breathed its last there.” We were astonished and felt happy on listening to this incident.

**09.04.1976**

My heart is throbbing with sadness by the thought that we have to depart from this place today.

Shri Prakash Babu served us ‘jalebi’ and curds in the morning breakfast. He said, “You are going today. I feel sad that I couldn’t take more individual sittings from you.” I had to console him. We talked about some other worldly matters. Shri Y.K. Gupta came to our room. He told us how he joined the Mission. As he was posted in the Uttarakhand a few years ago, he told us that he must have visited Kedar-Badrinath more than a dozen times at least. He had come with a desire to have an individual sitting from me. But since he was to go to see the ashram work along with Brother Gunde Raoji, I told him that I would give him a sitting in the evening. We then finished our bath, and went to sit near Babuji at about 10 a.m. A couple of satsangis had come from a nearby place wanting to know about the Sahaj Marg Sadhana. Dr. Jajodia explained our system to them briefly. At that time Babuji had gone inside for some reason. Those gentlemen went away after learning about Sahaj Marg system.

Babuji came out. He said: “Look here, all have to undergo miseries. None is free from them. But they pave the way for strength in us. The Divine force descends through the same path.” He explained this in detail. But the ideas were not clear either to me or to others. Then Babuji laughed and said: ‘This idea is not clear even to me at present.’

Babuji went on: “Once, a gentleman came to me. He said: ‘Babuji, there should be some modification in your prayer. Instead of: ‘we are yet but slaves of wishes putting bar to our advancement’, it should be: ‘we are slaves of bad wishes etc. How can good wishes be obstacles?’ he asked. Do you know what I replied to him then? I said: ‘Sir, kindly, find your own way at once. Today, you suggest a modification in the prayer. Who knows what could be your suggestion tomorrow?’” We laughed. “See, this prayer had been revealed to me directly from above” said Babuji.

A satsangi brother who had come from a certain place told Babuji that one of his relatives was under the spell of an evil spirit as a result of which the person was suffering from some disease. He asked Babuji to suggest a remedy for this. Babuji said, “The molestation by evil spirits and ghosts is seen more in villages. Sometimes the villagers mistake certain diseases to be the possession of ghosts and run after charms and amulets instead of going in for medical treatment. This is sheer folly. We should have them examined by a doctor and proper treatment should be given. Evil spirits and ghosts never trouble those whose will is strong.”

Babuji narrated a comic story to illustrate that one should pursue only one sadhana at one time. “Once, a Hindu and a Muslim became friends. Both of them were going to some other village. On their way, they began to discuss as to whose God was more capable. The Muslim pleaded that his Allah alone was more powerful while the Hindu argued that his Ram alone was mightier. By chance, they came across a stream, it was not very wide. One could cross it in a single long jump. Both of them came to an agreement thus: ‘The God of one who crossed the stream in one stride is more powerful.’ The Muslim friend jumped across stream saying ‘Ya Allah’. The Hindu began to doubt: ‘whether I will be able to cross it by reciting Ram’s name or not. Let me say both and jump.’ Saying so in his mind, he said loudly ‘O, Ram! Ya Khuda!’ and jumped. Unfortunately he fell into the stream. So, one-pointed sadhana is very essential. If we follow two practices at a time, we are bound to fall in the stream.”

As it was approaching 1 p.m. Babuji went in to take his food. We went upstairs to rest a little. Dr. Jajodia fell asleep, but I could not. So I came downstairs. Babuji was reclining in the hall. I went in and sat near his cot. He turned towards the other side and closed his eyes. But he too did not sleep. After a little while, he turned and began to talk. Brother Gunde Raoji and Y.K. Gupta had returned from the ashram and having taken their food were sitting in the room. Babuji told how his health would deteriorate all of a sudden and recuperate in a similar fashion. This was said in a light-hearted manner, which made us laugh.

Later, as the sun was setting, Babuji was sitting in the verandah smoking hookah. We sat near him after having our refreshment and tea. Babuji continued to make us laugh with his stories and animated gestures.

“Lalaji’s mind-reading power was marvelous. He had studied physiology too. He used to read one’s mind by physical signs” Babuji said. “Two or three palmists have seen my palm and told that I am a man with spiritual bent of mind. They say that I have ‘Solomon’s Ring’ on my palm. Dr. K.C.Varadachari too had this ring. I do not know what is there in these lines. Something must be there, who knows?”

After some time, Babuji said, “When a sadhaka loses interest in spiritual sadhana, one should understand that he is attaining a balanced state.”

A railway employee from Puranpur had come for Babuji’s darshan. Babuji told him the titles of a few books elucidating the Sahaj Marg system and asked him to buy any of them, if he had genuine interest.

Babuji gave us a sitting at about 7.30 p.m. By then, Dr. Jauhari, who worked in the Department of Horticulture, arrived from Kanpur. There was a long discussion about creation of lawns, planting of flower plants and fruit-trees in the ashram. Babuji did not agree to some of the suggestions of Dr. Jauhari and said at last: “I know the properties of different fruits thoroughly well. I can tell the action of medicines by testing them. It would be better if some doctor engages me to test medicines.” All of us laughed.

We finished our meals, and Babuji sat to talk to us. The topic of his autobiography came up. He said, “What speciality is there in my life? My personal family life is very limited, whereas my real life is universal. It is related to the entire cosmos.” Brother Ramji Saxena brought to his notice that the sale

of the first volume of his autobiography was not so satisfactory. He said that very few copies of it had been sold. Babuji replied: "I am not so famous as a personality. Had I been famous, all the copies which were printed would have been sold by now. It does not matter even if I had got a bad name. In any case I would have made a name, isn't it?" All of us laughed to our hearts' content.

Someone brought up the subject of accidents. Once, Kashi Ramji was walking on the road drowned completely in Babuji's remembrance. He got struck up between two cars running in mutually opposite directions. But the wonder was that both the cars failed at a distance of a few feet! "See, how miraculous it was that both the cars got impaired simultaneously! Had both the vehicles collided, Kashi Ramji would have been smashed and not even a single small piece of his bones would have been available. It is really a mystery as to how such things happen." So saying, Babuji pretended astonishment.

Recalling an incident of his having been caught up in a train accident long back while going to Madras (probably in 1966 or 1967), Babuji continued: "I had to test and verify an experience which was possible only during an accident. See, how wicked my thought was! Should one wish for an accident to verify an experience? Lalaji asked me at once! 'Is your verification over? Observe thoroughly now itself.' But it is a different matter that I too got burnt to certain extent in the flames of that accident." We were dumb founded.

It was nearing 10 p.m. brother Jagdish Rastogi had gone to fetch rickshaw for us. Babuji was sitting without taking his food. I said: "Babuji, please have your food. We will proceed only after you have finished your meal." Babuji went inside and came out after he had finished his supper. Rickshaws had come and our luggage had already been placed in them. We touched Babuji's feet and bade good bye to others. We sat in the rickshaw. All the brothers came to the gate to give us sendoff. I turned back and saw Babuji standing. I joined my palms and said, "We take your leave, Babuji." Dr. Jajodia too joined his palms in salute. Replying to our salutation, Babuji said; "Come soon again, understand?" Those words of his and the tone touched violently in some corner of my heart. Tears welled up in my eyes. I turned my head with great difficulty. The Rickshaw started, but my mind had remained at the feet of Babuji only.

**08.07.1976**

We were very glad to know that Babuji had returned to Madras on June 24, 1976, from his foreign tour. As we had already heard that he was not in good

health at a certain place abroad, many of us were anxious to see him. Some of the friends even went to Madras. I too had this eagerness.

On 8<sup>th</sup> July, 1976, Dr. Shyam Rao, Heble, Karsanji, Uday Shankar, Sarvottama and myself, started by the Janata Express. Brother Vithal Raoji joined us at Raichur. The journey was very comfortable.

We reached Madras the next day at about 1 p.m. brothers Gopal Rao Mujumdar, Shanmukhappa and Sham Rao Chincholi met us at the railway station. They had been to Madras earlier, and having seen Babuji, were on their return journey to Gulbarga. We learnt from them that Babuji was in good health.

All of us were put up in a lodge near the railway station. After finishing our bath and taking food, we went to see Babuji at about 4 p.m.

Babuji was staying at Shri Umesh's house in Besant Nagar. Shri Umesh is Babuji's second son, and he was working in the TTK Company at Madras. The crowd of visitors appeared to be pretty large when we reached there. No house, however spacious, would be sufficient when Babuji arrives. Satsangi brothers and sisters would come from all parts of the country to have his darshan and to listen his alluring conversation. No restrictions could prevent this, and so the expected rest was not available to Babuji.

People were standing outside in groups, as the room (upstairs) in which Babuji was sitting could not accommodate all of them. We met brother Ram Chandra Reddy while climbing the staircase. Enquiring about his welfare, we took his leave and entered Babuji's room. Babuji was not there, just then he had gone inside to take some milk. Chachaji (Shri C.A Rajagopalachari) embraced me. We sat talking for some time. Babuji did not come to his room. After taking milk, he sat in another room which was slightly more spacious. Shri Narayana Swamy suggested that we should go and sit with Babuji, so we went into that room. As we were entering, Shri Seshadri, who was talking with Babuji, saw us and said to Babuji: "Lo! Here he comes, whom you were remembering." I could not understand what he meant. I sat after saluting Babuji from a distance. But Seshadriji asked me to go nearer. I was informed that just a few moments before we entered the room, Babuji was enquiring about me. Babuji smiled that gentle smile which gleamed on his lovely face for a moment and showered nectar, as it were in our hearts.

I asked Babuji about his health. He told that there was much weakness. Silence prevailed in the room for some time. Just then Shri Parthasarathi, Don Sabourin and others came. Shri Parthasarathi gave an inland letter to Babuji who opened it from the wrong side in a hurry. The letter became topsy-turvy and could not be read. Then Parthasarathiji took it from him, cut it in the right fashion, pasted it joining the two halves properly and gave it to Babuji. Having read the letter, Babuji said: “Do you know the reply to this letter? “*Mulk-e-Khuda tang neest; paay mere lang neest.*” (The Kingdom of God is not limited; my legs are not maimed). He sat quiet for some time, then said, “I am feeling suffocation; I cannot sit here now.” Babuji got up and went out. We remained in the room. Afterwards we came to know that Babuji had gone to the seashore for a walk. Just then Shri Doreswami Iyer of Bangalore, who was working at Madurai, came to our room. We sat talking, brother Umesh also joined us. We spent some time talking about sundry matters. One of us suggested that we too should go to the seashore. By the time we reached there, Babuji was seen returning home with the abhyasis. Shri Doreswami Iyer also returned saying that he would go with Babuji. Myself, Dr. Shyam Rao, Heble, Vithal Rao, Shankar and Sarvottama sat on the seashore for half an hour and then returned home.

It seems Babuji had gone to the lavatory when we reached the house and were going upstairs to his room. Our going upstairs and his coming out coincided. He washed his hands in a sink there, wiped them with a napkin and went inside, and asked us also to come in. Now, there were not many people in the room. Sitting on the cot, Babuji asked me: “Have you begun the translation of the diary?” I replied: “Yes, Babuji, I have begun.” “Right! Are you keeping a copy of it with you? It is better if you too keep a copy of it.” Hookah was being made ready. Babuji reclined a little. Abruptly he began to say: “Chapattis (*flat wheat bread*) are very soft in your house. ‘Bahu’ has learnt to prepare them excellently,” Seeing that the conversation turned towards food all of a sudden, I laughed at heart. Bahu referred to my wife Shakuntala. It was years back that Babuji ate Chapattis in our home. It was a surprise to me that he remembered it even now.

Discussion turned in another direction. Babuji was saying: ‘God is the secret pocket of everybody’. I do not know whether this is right or wrong. What is your opinion?”

What could I say in this matter? Everyone wants that others should not know about his secret pocket. Likewise, does it mean that one does not want to

display his belief in God to others? Or, does it mean that everyone who appears to be an atheist believed in God in the heart of his heart? I could not understand, what it meant exactly. I simply said: “yes, Babuji. It is quite appropriate.”

Babuji smiled, then he said: “Do you know what reply I gave to a gentleman who asked me ‘What is the difference between souls and God?’ I said: ‘Soul is the spark of divinity’. As long as we have awareness of what we are and who we are, we are nobody.”

Babuji began to tell about his health abroad. He said that he was highly indisposed there this time. “Yet, good work was done by Lalaji’s grace,” he said. “They had made nice arrangements for me in Denmark. People seemed to be deeply interested in spirituality.”

Babuji told us that in Italy he had seen Pope Paul. “His riches are beyond description. He went on blessing people of all other countries but did not bless the Indians. I do not understand why he showed this partiality. People asked me about his spiritual condition. What should I say? I merely said: ‘He is kind-hearted’. Some time back in London they had asked me a similar question about Jesus Christ: ‘Do you agree that Jesus Christ is a prophet?’ I had replied smilingly: ‘Because, all of you say’. All of them became dumbfounded.”

The topic of ghosts and spirits came up. Then Babuji said: “It is said that a lady has designed a machine which scares away ghosts and spirits. But it is also said that it is not possible to drive them very far. In fact, ghosts and spirits get strength from saints and trouble others. But they cannot do any harm to a man who has a strong will-power.”

Babuji attaches much importance to the Mission accounts. All the Centres have been instructed to submit quarterly accounts because there should be no difficulty in consolidating them at Shahjahanpur towards the end of the financial year. But even so, many preceptors have not taken it seriously and are not submitting their accounts regularly. Babuji was distressed over this.

It is reported that there is an idea of buying a site for the ashram at Madras and that the whole affair was finalised through Shri C.E. Gupta. So it was decided to go and see the site tomorrow evening. After Shri C.E. Gupta had left, Dr. Shyam Rao and I sat pressing Babuji’s legs for sometime. Babuji made us laugh, smoking his hookah and telling us about matters pertaining to Germany and other countries. He had already told us many of these things, still, due to his

innocent nature, he tells the same again and again, and never get bored when he tells those things. We feel like listening to it so carefully as if it was a fresh matter.

At about 9.30 p.m. Babuji was called to take his food. We got up. Then Babuji said, "Tomorrow I will be free the whole day. You can come at anytime." The reason why he said this was due to the fact that timings for Babuji's darshan had been fixed so as to avoid inconvenience to him. Babuji's intention was to tell us that the general rule was not applicable in our case.

**10.07.1976**

Today we got up early and after finishing our bath, we went to Babuji. It was past 9 a.m. by the time we reached there, Babuji was sitting in a chair and the satsangi brethren were sitting on the floor in front of him. The atmosphere was cheerful and silent. Then Babuji said to someone, "I do not feel annoyed if people sit quiet. But if they begin to talk with me, I feel pressure on my heart."

An abhyasi asked a question: "I feel breathlessness during meditation. What must be the reason, Babuji?"

Babuji answered: "the cause may be physical or some other thing. This is not due to meditation. Meditation is soothing." Babuji seemed to feel uneasy. Shri Meda Ramaiah asked everyone to go out. Though Babuji said that we three or four people could continue to sit there, but we also came out and sat on the terrace, talking for a long time.

Babuji was reclining when we entered the room again. He said that all of a sudden his heart beat increased and he felt suffocated. Now he said there was some relief as he took medicine for that.

Babuji started saying: "In Switzerland, even the saints eat meat and drink wine. These are not forbidden for them. At one place, they compelled me also. It was said that, wine was as old as fifteen years and as such it was considered to be excellent. But I refused to take it. They say that 'Napoleon' Brandy is the best of all. I don't know much about it, but the word 'wine' is very dear to me. This word is frequently used in Sufi literature. Realisation is compared to wine - 'Wine of realisation'. I too use this word whenever there is an occasion for me to write letters in Urdu."



Babuji got up and sat on the cot and he said this with great pleasure, he took puffs of the hookah. He looked handsome especially with his beard being cut to proper size, giving lustre to his face. No barber had so far cut his beard so beautifully.

Turning to Meda Ramaiah, Babuji said: “Once a gentleman came to me during Holi and expressed his desire to drink wine. I caused intoxication in him through transmission. I have told this to Sarnad,” and then turned towards me. “Everything becomes possible if will-power is strong” he said. Then again he turned towards Meda Ramaiah and began to tell him something regarding Divine Centre. It was not audible to me.

Babuji reclined again, leaving the hookah. Abruptly he said, “The tamarind-seed is a very good tonic.” To whose question this was the answer could not be known. By that time Umesh’s son Neetu came. Showing Babuji, a small empty cardboard sachet of chocolates, he said that he wanted that particular type of chocolate. He also said that all the shops were closed on Sunday but would be opened tomorrow. Babuji assured him that he would get that particular type of chocolate for him on Monday.

There was silence in the room for some time. Babuji got up and had a few puffs of hookah again. Turning towards me, he asked, “What is meant by ‘aadi?’ Is it ‘aadi’ or ‘aada’ in Sanskrit?” “It is ‘aadi’ Babuji”, I replied. ‘aadi’ means ‘beginning’, ‘the first’. As he was listening to this, he got up and went to the lavatory. Returning, he said to Brother Ramchandra Reddy: “My health is improved by coconut water.” Inhaling a few breaths of hookah, he reclined again and closed his eyes. We stood outside for some time to allow him to take rest, and later went back to the room again and sat there.

Dr. Shyam Rao and Vithal Raoji were pressing his legs and feet gently and Babuji was awake. He was saying, “Dr. Gangloff and his sister want to translate Sahaj Marg literature into German. He seems to be the most enthusiastic abhyasi in the entire West Germany. He has a lot of affection. But in India, the South Indians alone are doing the Mission work with devotion.”

Remarking that laziness is the cause of downfall of a country, he gave a beautiful illustration. When the British attacked Lucknow, the army of the state scattered and fled away. The local *Nawab*, Wajid Ali was a coward and was also lazy. He neither fled nor fought with the British. Afterwards when asked as to why he did not flee when all others were doing so, he answered, “There was

nobody to help me put on my shoes. How could I run away?” “See, how lazy he was” said Babuji. Saying this, Babuji joined in our laughter also.

“In London, I saw the place in the West Minister where the coronation takes place. We had to walk a pretty long distance inside.” After saying this, Babuji became silent. Just then, Narayana Swamy’s daughter chi. Sundari, and Ramachandra Reddy brought Babuji’s torn suitcase got repaired and showed it to Babuji. Babuji examined it with curiosity and expressed his appreciation. I was getting sleepy. There was scorching sun outside. Umesh’s son Neetu came into the room and Babuji began to chat with him. Thinking that it was a good opportunity for me, I slipped away slowly and slept on the landing of the staircase and terrace for sometime. It was nearing 4 p.m. when I woke up, Ramachandra Reddy asked me to give a sitting to the group which had assembled there on the terrace. Accordingly, I gave a sitting for about half an hour and answered the doubts of some abhyasis to the extent of my knowledge.

Babuji went to Shri Seshadri’s house in the evening at about 6 p.m. We went to the seashore and stayed there till 8 p.m. When we came back, Babuji had not yet returned from Shri Seshadri’s house. It was about 9 p.m. when he returned. I prepared the hookah for him and came and sat near him with all others.

Babuji said: “None of the preceptors is progressing of his or her own accord. You should think yourselves over this: whether it is the defect of the training or what. Secondly, it is better to have an outline prepared for the mode of work.” Shri Ramchandra Reddy put forth a suggestion that the accounts of our Mission Centres should be notified to the abhyasis from time to time and if possible to non-abhyasis also. Listening to this, Babuji said: “This is a very good idea, what do you feel Sarnad?” I conceded that it was a good suggestion and that there was nothing wrong in implementing it.

Babuji continued on another subject: “A question was put to me in the West: ‘Are we fit for spiritual sadhana?’ What should I tell them? I simply answered: “I am preparing the ground for it and kept quiet.” There was silence in the room for some time.

Then Babuji said, “The condition of ‘Avadhoota’ is very strange. It makes its appearance quite early in our sadhana. But it manifests (openly) in some and does not manifest in some others. Kasturi was in this condition for some time. At that time she used to tear her clothes. I too had this condition for many days.

Then I used to roam about like an intoxicated person. My eyes used to look like those of a man who has drunk wine.” One of my well-wishers at that time, even advised that a boy ‘like me should not drink wine.’

“There is only one way to attain God. Had there been several paths, even thieves would have reached Him by a secret path.”

Talk about Lalaji came up. Babuji said, “Lalaji had tremendous spiritual power. He brought down sensual desire of a stranger within a short period. He withdrew that desire from the level of Brahmand Mandal. He performed many such miracles but nowhere have they been mentioned. These are all matters of experience and highly useful for us to learn a lesson, you know?”

Babuji was advising the preceptors: “Keep the practice of asking the abhyasis now and then in your centre regarding how they meditate. This would offer you an opportunity to correct them. Otherwise, they keep quiet thinking that whatever they are doing is correct. It is possible that this will not only hinder their progress but create complications also.”

The topic of saluting by touching the feet was raised. Babuji felt unhappy that our people did not understand, however much they were told to refrain from this ritual. “Our people do not give up the habit even though they are told about it. I do not know how to make them understand. Contrary to this, see the sensibleness of the western people. They used to allow me ample rest. Not only so, sometimes if I closed my eyes in the gathering, they used to go away slowly without disturbing me, thinking that I needed rest. If such sensibility dawns upon all of us, much of my labour would be saved.”

As it was nearing 9.30 p.m. we were about to take leave of Babuji and proceed to our lodging. Then Babuji told us that someone would be coming the next day to sing bhajans and that we too could come to listen to them. We came out from there.

**11.07.1976**

It was about 8.15 a.m. when we reached Umesh’s house. Babuji was listening to radio news. We saluted him and sat down. Babuji said: “There have been floods due to heavy rainfall in our parts (U.P), did you hear?” The radio news ended after a little while.

Babuji said: “I do not follow the pronunciation of the British. But Parthasarathi understands it thoroughly. He has studied in London for two years and spent four years in Switzerland.” Babuji quoted an amusing Urdu verse illustrating the strangeness of pronunciation in an interesting manner.

‘Kabul gaye Mughal ho aaye

Bolan Laage baani:

Aab, aab kah margaye

Dhara sirhaane paani.’

The meaning is this: Someone (Probably a Muslim) went to Kabul and began to speak like Mughals. In his last moment he asked for water saying ‘aab, aab’ (water, water) and breathed his last. None could understand his pronunciation although water was kept by the side of his head. All of us laughed.

As the time went on, abhyasis began to come in large numbers. Babuji got up, went into the hall and sat there. People were already sitting there. Now, a majority of the abhyasis could enjoy Babuji’s presence. Someone among them garlanded Babuji. Babuji put it around Neetu’s neck. All of us laughed. The boy, being unable to bear the burden of the garland, removed it and placing it on the cot, ran away from the hall. All were pleased at this joke of Babuji. Shri C.E. Gupta came today, Babuji is going to Lucknow by plane. He is saying to Guptaji: “People are not allowing me to pack up my things even now.” Shri Gupta answered: “We will clear of within 15 to 20 minutes, Babuji.” Babuji then said: “Fifteen minutes, I do not mind; but I am telling you in general.”

Someone asked a question: “What is prayer?” Babuji answered: “Complete surrender. If you bow down once, it is sufficient for the whole of life.”

Question : Why do the Muslims adopt that particular posture during Prayer?

Babuji : Most probably to reduce sensual thoughts. I do not know whether I am right or wrong. But they sit in ‘Dwijaanu’ posture (kneeling posture).

Just then there was a telephone call. Parthasarathiji had telephoned that he would come in case his services were needed for packing up things. Otherwise

he would come directly to the airport in the evening. Babuji said: “No. He need not come now” and wanted this to be conveyed to him. “Let him take rest now and send Don here at about 4 p.m.” he added.

Talk about drinking wine in the western countries came up. Babuji said that people asked him “Why do you not drink wine?” To this question, he replied: “I take it in drops; not in peps.” Babuji takes a few drops of brandy in half a glass of water whenever he feels palpitation in his heart. It acts like medicine and regulates his heart-beatings instantly.

The topic of punctuality came up. Babuji narrated that in the west people observe punctuality. No one comes to attend the programme a few minutes early or a few minutes late. To this extent they are disciplined.

After some time, Babuji asked all others to go except abhyasis of Gulbarga. Only four or five of us remained seated and all others went away. Babuji advised us regarding the mode of preceptor’s work. “It is better to put it in black and white however small the text may be. That inspires us for further thinking as the days go by. Preceptors should undertake tours in their area and consult together. They should take interest in the progress of abhyasis.”

Shri Narayana Swamy mentioned one of Babuji’s sayings. Babuji had told the abhyasis thus, “Falling down has become an art and going up is thought to be a sin. This is the state of the present day society (of satsangis). Innumerable thoughts affect blood circulation and breath also. People are simply grazing and not eating (the divine grass).”

After sometime, Babuji went inside, telling Shri Ramchandra Reddy to put the eye drops into his eyes. A few moments after, he came out and resumed his earlier talk: “The preceptors at the Centres should know the movements of their abhyasis. The preceptor should particularly know it when the abhyasi goes to Shahjahanpur.”

Later, Babuji remarked: Someone asked me in the West: ‘What is spirituality?’ I replied: ‘It is about that which we do not know.’

“A doctor has arrived from Denmark and he is coming here to meet me. But I feel it very difficult to follow his speech. So peculiar is his pronunciation. I can understand a little if I sit very near him.”

At about 11 a.m. we got up saying that we had to visit preceptor Sri G.S. Mani's house. Shri Mani had invited all of us the previous day.

Babuji was still arranging his things, when we returned after half an hour or so. Again he mentioned about the doctor from Denmark. "The doctor is a nice gentleman and sensible too. But this is not possible by mere thought. Practice also is needed. It would not be wrong to say that it would be possible by practice alone."

He was sitting on the cot and smoking his hookah. Mention came regarding different paths. Babuji said: "Though there are many paths, all are not shortcuts. There can be only one perpendicular in a triangle."

Now Babuji reclined on the cot. "In Denmark I made people laugh a good deal. I am not remembering those things now. Perhaps, Parthasarathi has noted them down."

Babuji speaks now and then about wonders of creation with an exceedingly innocent heart. Wonder is conspicuous in his speech. Now, somehow, a reference came regarding the sight of pigeons and eagles. Babuji said: "The eyesight of pigeons and eagles is amazingly sharp. They return unmistakably to their nests even though they fly hundreds of miles away. Is this not really wonderful?"

Returning to the subject of his western tour, he said, "At a certain place in the West, someone asked me: 'What is the difference between the people of our country and those of your country?' I replied: 'You know how to make use of time, whereas we know how to waste it.' All of us laughed a good deal. Babuji too shared our laughter. "*Shastras* (Scriptures) are composed according to the place, time, and circumstances."

"If a scripture were to be composed in Iceland there would have been no injunction of taking bath. There is before us the example of the Holy Quran which was composed in Arabia. Where does it enjoin daily bath on the Muslims?"

Again Babuji advised us in matters of organisation. Reference came regarding the ashram at Shahjahanpur. Babuji said that it would be convenient if the abhyasis do not visit Shahjahanpur for a month or two, till some arrangement for their food is made in the ashram. He expressed his anxiety regarding sale of

books. "Sufficient numbers of copy of Mission's publications are still lying unsold" he said.

Calling Ajit, he took the last puff of the hookah and asked him to pack it up. It was now approaching 12.20 p.m. And our train was to depart at 2 p.m. so we took leave of Babuji most unwillingly and, saluting him, we left with a heavy heart.

## **20.11.1977**

All of us were highly delighted, when we learnt that our satsangi brethren of Tinsukia in Assam had got an ashram constructed and that Babuji would inaugurate it on November 25th, 1977. Shri Dahya Bhai Patel, preceptor at Tinsukia sent an enticing invitation, but as the journey was too long, we had to think about it. Yet, ten of us undertook the adventure, and we started on our journey to Tinsukia in two Fiat cars. In our group were Sarvasri, Raghavendra Rao, D.R. Vithal Rao, Madhvacharya Jahagirdar, Dr. S.B. Shyam Rao, M. Hanumanthappa, L.T. Chavan, B.M.Heble, Ramchandra Reddy, myself and Heble's mechanic Ashok. From Gulbarga to Hyderabad, Nagpur, Jabalpur, Mughal Sarai, Patna, Siliguri, Guwahati, Dibrugarh, Tinsukia - this was the route of the tour. It was a long journey of six days. Instead of calling it travel, it would be more appropriate to call it a trial. Anyway, leaving Hyderabad on 20.11.77, we reached Tinsukia on 26.11.77. Given the obstacles we faced, one could guess that our journey was not less adventurous than Tenzing's climbing of the Mount Everest.

We came to know on reaching Tinsukia that Babuji was remembering all of us. We had sent a telegram from Guwahati informing him about the troubles we were undergoing. That is why he seems to have been anxious about our safety and was enquiring about us time and again. Anyway, we finished our bath and went to the ashram which was nearby and touching Babuji's feet sat for a while. He enquired about our well-being. He told us about his weakness and talked about the "President's Council". Just then, there was call for lunch.

The ashram at Tinsukia, though a small one, is so very nice. Babuji's room is furnished with all conveniences. It appears to be a royal palace for common people like us. But when we look at Babuji's countenance and the way he sees to all these conveniences, we will at once come to know that gold, stone and mud are one and the same to him. That is why he considers both pleasure and pain as equal. This can be seen in his child-like behaviour.

We took rest after lunch. Sarvasri Mimani, Dahya Bhai Patel and others came to our room and talked to us. The brothers of Gulbarga Shri Channabasappa, Sudhakar Rao, Gopal Rao Mujumdar, and Venkat Rao Kulkarni also came and listened to the story of our travel. Shri T. Srikanthaiah had also come from Bangalore. All had nothing but praise for our adventurous journey.

There was a programme of talks after the Satsang in the evening. Brother Raghavendra Rao, T. Srikanthaiah and myself were among those who spoke. We went to Babuji's room after our supper. Brother Gunde Raoji was there. On that day some decisions were to be taken in a meeting about the celebration of Babuji's 79th Birth Anniversary on the 30th of April, next year. The meeting, which was to be convened on the 25th, was postponed to the 26th due to our late arrival at Tinsukia by one day. A few other members were yet to come and so Babuji began to talk about other matters. Telling about his blood-pressure, he said: "Do you know the peculiarity of my high blood-pressure? It goes away instantly if there is work." All of us laughed, he too smiled. Then he said: "Sarnad, your speech was good. You have laid the foundation for future work." I could not understand for which future work I had laid the foundation. Although, I am never satisfied with my speeches, Babuji praises me every time. Talking about the Mission, Babuji said: "It would not be proper to constitute the Mission into a Trust because, then we will have to implement many suggestions of Government even if they are not to our likings. All of you should think over this. Now we have to pay Income Tax unnecessarily. But there is no tax of any kind for research work."

Talk about printing of receipt books came up. There was discussion on the issue whether separate receipt books should be printed for the Celebration. Babuji said after a while: "The Aurobindo ashram must have huge funds. They might not be paying Income Tax. Isn't it? Really speaking, nobody else is doing so much of good work which you (our Mission) are doing." After keeping silent a while, he said again: "The Ramakrishna Ashram progressed a lot. We must think over the reason for it. Swami Vivekananda did a lot of work." We were listening to him with all seriousness, as if we were introspecting ourselves. Silence prevailed in the room for some time.

Babuji said: "Yesterday, somebody asked me: 'what is the definition of God?' I replied that about which both of us do not know." We laughed much. Then Babuji said: "I keep people's mouth shut by telling them something". Then



he narrated the story of 'Bhondu the Jat' and made us laugh. There was a Jat in a village by name Bhondu. Although he was illiterate, he was famous in the surrounding villages for his practical wisdom. There was none who could surpass him in this respect. Once, a Pandit (scholar) came to that village. He claimed proudly that there was none who could equal him in his erudition and that he had defeated many an eminent scholar. Bhondu Jat, who was there, said that he would defeat the Pandit and taking a handful of sand in his hand asked the Pandit, "Panditji, can you tell me how many grains of sand are there in my hand?" The poor Pandit stood bewildered. How could he tell without counting the grains of sand? At last, he asked Bhondu himself. Immediately Bhondu said: "A handful." The Pandit was amazed at his wisdom, appreciated it and accepted defeat.

Babuji spoke about his travels in the West. "In foreign countries someone asked me the reason for Jesus Christ's death. A woman named Mary was responsible for his crucifixion." But the reason for that is not known. "In Denmark, they asked me a question on the Bible. But I have not read the Bible. So, I said: 'I have not read the Bible. 'My secretary will answer your question.' So saying, I pointed out towards Shri Parthasarathi. What is there?"

Talk about religion was opened up. Babuji said: "All religions have advised not to tell lies. But it has become our habit. The best remedy to erase this habit is meditation backed by transmission. Sahaj Marg prescribes an excellent remedy in this matter."

Talk turned towards Preceptorship. In that connection, Babuji said: "Those who are 30 or 40 years of age should be granted permission to work as preceptors. The young are highly egoistic."

As it was half past midnight, we requested Babuji to go to sleep and we too went to bed.

**27.11.1977**

Today, Babuji woke up at 8 a.m. By that time Shri Raghavendra Rao had given the group sitting. Brother Gunde Rao, Gopal Rao Mujumdar, and I went to see tea gardens. Coming back at about 11 a.m. we took our lunch and sat again near Babuji, who had finished his food just then and was sitting in his room. After remaining silent for some time he said abruptly: "The oranges here are very sweet."

Reference regarding publication of the second part of his autobiography came up. Babuji said: “Many facts in my diary are not fit for publication and it is useless to publish some others. For example, ‘Paris is a beautiful city. It should have not been destroyed during the World War II.’ What is the use in publishing such things?”

I then submitted: “Babuji, apart from these, there are many other things in your diary.”

Jahagirdarji said: “you have said in the first part of your autobiography that the second part is also going to be published.”

Babuji said at once: “But where have I said that it would be published so soon?” All of us kept quiet.

After some time, talk turned towards some other subject. The topic of sanitation of Tinsukia town was raised. Babuji asked; “Is there municipality here? The roads are awfully bad. There is uncleanliness everywhere.” A local abhyasi brother was sitting there. He said: “Babuji, the town municipality here has become a pauper.” All of us laughed. Babuji too laughed with us. Mention was made about the Souvenir, published by the Tinsukia Centre.

Babuji asked: “How is my message which is published in it? I have given good thoughts. Isn’t it?” I replied: “Yes, Babuji. You have expressed very good thoughts in it. You have told very valuable things about the duties of the abhyasi.”

The next day, Babuji went to Calcutta by the morning flight. After getting some minor repairs done to our cars, we started from there on the evening of 28<sup>th</sup> November, and reached Gulbarga via seashore places like Calcutta, Bhuvaneshwar, Vishakhapatnam and Vijayawada. The speciality of this long journey was that none of us felt tired and bored though we faced numerous obstacles on our way. After our return, we joined our duties straight away. We could not know whether it was the result of our over enthusiasm or of Babuji’s grace. As it is beneficial for the sadhaka to take it to be Master’s grace, we too took it in that light.

27.12.1977

Br. Raghavendra Raoji informed me that Babuji Maharaj wrote him vide letter No. 528/SRCM dated 17.12.1977 that he has chosen 5 persons of high calibre for his work:

1. Raghavendra Rao of Gulbarga - 2. P. Rajagopalachari of Madras - 3. S.A. Sarnad of Gulbarga - 4. Dev Ram Chawada of Navasari - 5. Dr. S.P. Srivastava of Lakhimpur. These persons are having capacity to work and they get capacity when necessary. If thought arises in their heart that any work has to be done then the work will be done.

Babuji Maharaj asked me and Brother Raghavendra Rao to prepare a draft for "Presidential advisory committee". Brother Parthasarathi of Madras has also been asked to prepare a draft.



No. 528

Tel. (Gram-SAMA) MARG  
(Phone)-3667

Shri Ram Chandra Mission  
Shahjahanpur, U.P. 242001, India

Dated... 17-12-77... 197

بھائی راجو چندر راؤ جی  
محترم - آنحضرت کا خط ملا۔ جس سے پتہ چل کر تھیں وہی  
کام تو سب کو ملے گا۔ بھائی کرنا ہی ہے۔ اور وہی گا۔ مگر یہ بیان جو چوٹی کے  
ایسا ہی ہے کہ میں نے پانچ آدمی نکال دیے ہیں۔ ان کے نام حسب ذیل ہیں۔  
1) Shri Raghavendra Rao Gulbarga.  
2) P. Rajagopalachari Madras.  
3) S.A. Sarnad Gulbarga.  
4) Dev Ram H. Chawda Navsari.  
5) Dr. S.P. Srivastav Lakhimpur.  
power دے گا۔ اس کام کرنے کی ضرورت ہے۔ اور ضرورت یہ ملتی ہے کہ  
اس میں خیال رکھنا چاہیے کہ جس میں کام کرنا ہے۔ تو خیال رکھنا ہے کہ اس میں  
کام کا enthusiasm ان میں بڑھانی ہوگی۔ کام کرنے میں اور اس سے  
لگاؤ رکھنے میں enthusiasm بڑھانا۔ guidance بھی سب کو ملتی رہے گی۔  
اور ایک چیز جو کام کرنے کی ضرورت ہے۔ یہ کہ میں working committee  
members کے جو نام اب دینے کی ضرورت سمجھتا ہوں۔ وہ یہ ہیں۔ انہی کو ملنا چاہیے  
میں نے بھائی بابر کے ساتھ اس کو بھی Presidents Council  
کے بارے میں ایک مسودہ تیار کرنے کیلئے لکھا ہے۔  
P.T.O.

آپ اور سرناڈجی دعوتوں میں کراہید ہووے تیار کرین تاکہ نسبت اوتو میں  
 اُنکے بارے میں بہت ہو سکے۔  
 ڈاکٹر مورچ پرشاد نے Council کے بارے میں out-lined  
 لکھ کر بھیجے ہیں، اُنکی رائے نقل آئیو بھیج رہا ہوں  
 زمین خوشی ہوئی کہ Chetty صاحب ہم سب کو رہا سمجھتے ہیں، با محبت تودہ ہیں  
 اُس میں کوئی شک نہیں۔  
 اس سال نسبت پنجمی کا اوتو ۱۳ فروری ۶۷ صبح ۶:۳۰ بجے ۱۳ فروری ۶۷  
 صبح ۶:۳۰ بجے تک ہوگا۔  
 بھوکھو دے گا۔  
 دے گا  
 دے گا

OM TAT SAT

Serial No 206

Shahjahanpur

No.528/SRCM

17-12-1977

My Raghavendra Raoji,

God give you long life. Received your letter. I am satisfied to read it. The work is to be done by all joining and sharing together. It shall be done. But I have selected five persons out of the topmost *abhyasis* who are with me. Their names are as follows:

1. Shri Raghavendra Rao, Gulbarga
2. Shri P. Rajagopalachari, Madras
3. Shri S. A. Sarnad, Gulbarga
4. Shri Devaram H. Chavda, Navsari
5. Dr. S. P. Srivastava, Lakhimpur

The power to work is there with them and they will also continue to get it as per the need. Only the thought that they have to do this work should be there in their hearts. Then they will get the help in their work by this thought also. All of them have got to increase enthusiasm to work. The enthusiasm increases by doing the work and by maintaining the attachment with it. All will be receiving guidance. And it is necessary to work together in harmony.

The suggestion which you have given about the need of publishing names of the working committee members in the *Patrika* seems to be good. I have also written to brother Parthasarathy of Madras to prepare a draft for the President's Council. You and Sarnadji both together prepare a draft so that discussions may be held on it at the time of the *Utsav*.

Dr. Suraj Prasad has written and sent the outlines about the Council. I am sending a copy of it to you. I am happy that Chetty Sahab considers all of us as his own. He is, of course, a man of affection. There is no doubt in it.

This year *Basant Panchami Utsav* is from 06.30 a.m. on 11th February 1978 till 07.30 a.m. on 13th February 1978. Blessings to children.

Well-wisher,

Ram Chandra

**27.04.1978**

It was already decided at Tinsukia that Babuji's 79th Birth Anniversary should be celebrated at Bangalore. Accordingly, we had that fortune by his infinite grace. Preparations went on with great speed and as the day approached, an indescribable joy began to pervade the minds of us all. Many were eager to have Babuji's darshan physically. I had to be present at Bangalore from the 14th April due to examination work.

Babuji came to Bangalore city on the 27th at about 7 p.m. He stayed at Shri S.K. Sundaram's house. Fortunately my examination work also was to be over the next day, and I saw Babuji at about 8 p.m. at Shri Sundaram's house the day he arrived at Bangalore. His face was blooming as usual.

He told about his health: "I do not have diabetes now." Talk turned towards Mission's Income Tax. He mentioned about the application submitted with a request to grant exemption. Babuji appeared as if he was very much worried about it.

After some time Babuji said, "People know merely to tickle God and make him laugh but do not know how to love him." He then said about realisation: "Realisation is not difficult. But people do not co-operate with me. It is not their fault. Their inner heart offers resistance to it. So, I have to transmit to them with greater force. A runner cannot look back, for the speed of his running would be reduced if he did. Likewise, those who are marching towards God should not look back towards the world."

Babuji told us that human transformation is very easy, and added, "Only one transmission is enough to transform man." Babuji puffed the hookah. He continued, "People expect miracles. But is not transformation of man the greatest miracle?"

An abhyasi brother asked a question: "Babuji, many times miseries seem to befall on us for no fault of ours. Why is it so?" Babuji gently smiled and said, "Miseries are reserved for human beings and not for animals." I was thrilled to hear this. There is profound meaning in what Babuji said.

Babuji is telling again: "There are 49 types of meditation in Buddhism. Different types of meditation have been prescribed to cure several diseases. But in our Sahaj Marg the cleaning process alone can cure many diseases."

Babuji was called for dinner. We sat there till he came back. Babuji washed his hands and came and sat to smoke his hookah. Seeing that the hookah was extinguished, Shri Parthasarathi refilled it and placed the hookah before Babuji. Just chatting, Babuji told that some Danish abhyasis wanted to visit Shahjahanpur during the month of June.

"But I have written a letter asking them not to come," he said. Those people cannot bear the heat of Shahjahanpur during June. Once a Danish abhyasi came there in the month of May and his brain got affected. He used to

sit always in the sun and raise his hand as if to beat those who went to call him for food and so on. I had cured him and sent him back. Had he gone mad, our Mission would have come into disrepute. Isn't it?"

A few minutes passed. Just then Brother Gunde Raoji arrived from Gulbarga. Babuji said: "Lo! Gunde Raoji came. Come Rao Sahib. We were remembering you. Have you come from Gulbarga?" Gunde Raoji replied: "Yes, Babuji. I came from Gulbarga." Gunde Raoji saluted Babuji and sat down. After a little while, Babuji had some medicine dropped in his eyes at the hands of Gunde Raoji.

Babuji began to make preparations for going to bed as it was nearing 10.15 p.m. "Which is the south?" He asked. And pointing his finger, he said, "Perhaps this is the south. I can easily know towards which direction the south is. I feel a kind of attraction in my feet when I stretch my legs towards the south. Do you know why they place a dying man with his legs towards the south? The intention is that he should breathe his last without any difficulty." We were surprised to listen to this novel explanation.

Babuji spoke about his health with Gunde Raoji. He said that weakness and occasional giddiness still persist. He told us all: "In the message I have given for the Souvenir this time, I have dealt a little with the subject of miseries and worries. I liked it very much. Man is the most intelligent of all creatures. When there is intellect, one cannot escape miseries. Isn't it?" We all laughed.

At about 11 p.m. Babuji began to say: "I am now getting a dictate from Lalaji: 'Don't think this Sahaj Marg organisation to be ordinary. It will cover the entire world. But there should be no mutual friction. All should work with unity.'" After a moment, Babuji said, "This is the key to success. It's a very good point, isn't it so?"

A mention was made regarding the remedies to induce sleep. Babuji had once told us about this long back. "A few remedies can be suggested to induce sleep.

*Imagining a lump of ice on the top of the head and cool drops trickling from it*

- 1. Entering into the skull.*
- 2. Imagining a heavy thing to be falling on the eyes.*
- 3. Rubbing gently the veins above the ankles of both the legs, upwards.*

*4. Wiping the nostrils gently. Do these and see.*

You will get sleep in 10 to 12 minutes.” As it was nearing midnight, we left, requesting Babuji to have rest.

**28.04.1978**

Today while going to attend to my work, I met Babuji in the morning at about 9:30. Telling him that I would get sufficient free time after completion of valuation that day by the evening, I went to the valuation centre. But unfortunately, it was very late at night when my work was finished. As Babuji was sleeping, I went to the ashram. Shri C.R. Narasimha Murthy took me to the ashram on his scooter and left me there.

**29.04.1978**

Today it was not possible to sit near Babuji for a long time. When I went there in the evening, Babuji was taking food. He was eating, praising the taste of different items of the menu, though he eats very little. Even then he praises highly the taste of the food of his host's house. During the meal, Babuji said: “The definition of God is very simple. Remove all adjectives what remains is His true definition.” We were delighted very much. After food he washed his hands and chewed pan (betel leaf with betel nut, lime, catechu, etc.). He then said: “By chewing pan saliva is generated which helps in digestion. I am getting much benefit from it. So, of late I have begun to chew pan without fail after my night meals. This is not a habit, however.”

Just then Shri Dahya Bhai Patel and Raghubir Prasadji came from Tinsukia. Babuji asked them about their welfare. Knowing that they had come by plane, he said: “In business we should take time into account and not think of money.” After some time Babuji's hookah was ready. He took a few puffs of it and said: “Of late I feel giddiness more frequently. There is much weakness. I have to do a lot of brain work. I work on everybody. All abhyasis express anxiety about their progress. I too desire that they should progress rapidly.

But what to do? Many of them want experiences; in that case there will be some delay. If rapid progress is given, there will be no experiences. This is the difficulty”.

Mention of foreign countries came up. “One of us should visit foreign countries every year. Now, our Mission is growing in France also. People are



becoming abhyasis even in Spain. Sahaj Marg will spread throughout the world” he said. He now sat resting his back on the pillow, taking puffs from the hookah again. As other abhyasis came for his darshan we left to make room for them.

**30.04.1978**

Today is Babuji’s birth anniversary. We went to him in the morning and saluted him. We prayed in our minds to bestow on us the good fortune of celebrating many such Birth anniversaries. As there were several public functions, it was not possible to sit in his presence for long time.

**01.05.1978**

At about 11 a.m. Babuji sent a word that I should go to him. There were other brothers also sitting when I reached there. Babuji said, “Our Mission is growing rapidly now. We must behave very carefully. For even a small mistake word spreads all over! He said these words to remind us of the preceptor’s behaviour and their inner condition.”

Babuji spoke about the method of transmitting to a large number of abhyasis in a group sitting. “The Preceptors should make a thought that the hearts of all are joined with his own and then transmit. One can transmit to the entire world if the will is unfailing.”

Now the mention of England came up. He said: “A gentleman in England came to present to me wine that was ten years old. But I refused it, saying that I do not drink wine. Then he approached Shri Parthasarathi with the same request. Parthasarathi too refused it. That poor man was very much disappointed.”

“In Germany, they want the organisation to function in their own way. They have a strong dislike for the word ‘Mission’. But I did not agree to their suggestion.” I said, ‘I do not want to disorganise the Mission.’

Now the talk got diverted towards his health. He smiled and said: “A certain gentleman enquired about my health. I said: ‘I am all right’; but my health is not all right.” All of us laughed.

Silence ensued again for some time. At last, Babuji said: “Those alone are successful whom God attracts towards Himself. Otherwise, there is danger at each and every step.”

It was about 10.30 p.m. Babuji was sitting with his legs stretched and smoking hookah.

He narrated in quite an interesting manner how in the olden days, service to the Master was considered to be a very essential part in the spirituality. The Master used to put the disciple to severe tests. Babuji gave a beautiful illustration in this regard. A disciple went to a Master for learning *Brahma Vidya*. The guru was habituated to eat hot *Khichdi*. Once the guru started on a pilgrimage with his disciple. It took about twelve years to return from the pilgrimage. Throughout this period, the disciple carried a firepan on his head and gave him hot *Khichdi* whenever the guru asked for it. The guru was highly pleased and initiating the disciple, taught him *Brahma Vidya*. Whatever be the truth in this story, it is a fact that the disciples were put to severe tests in ancient times. But now the times are changed. The disciples may possibly run away if the guru begins to test him.

Babuji's face blooms, whenever Lalaji's reference comes up. He has told us about Lalaji's tremendous power several times. He once told us: "A seeker prayed Lalaji to give him the condition of Realisation in a moment. But do you know what Lalaji said? 'Your entire nervous system will be shattered if I do so.' But now Lalaji says, 'Now the case is not so. You (Babuji) have made a record in the whole world.' If transmission is given to the abhyasis without their knowledge, their nervous system would remain safe and development of the self would take place in due course. I have seen this by experimenting it." All of us are convinced how safe Babuji's experiments are. They need no other proof.

There was silence again for some time. Then Babuji said: "God is there when you are not there." Is not Babuji telling indirectly that we should secure negation to that extent? Again he said: "A child is pleased if we feed it by becoming childlike ourselves." Does this mean '*Devo Bhootva devam yajet*?' (One should worship God, becoming God-like) or does it mean that one should develop divine qualities in order to please God?

He spoke about the definition of God thus: "Ancient sages have said that thought does not go there; intellect does not reach there and so on. What then is it? Call it by any name. It is as It is."

Babuji continued: "A gentleman was saying with great pride that 'Jeevan mukti' is the final goal. I replied to him thus: 'It is a toy in the hands of a child. Brahman is infinite. Go as far as you can. You can never reach its bottom

however deep you may go.” We were astounded to listen to these words based on his own experience.

“Even a small thing will get revealed in quite detail when divine wisdom dawns,” Babuji said. “Thought, word, writing all becomes limited when it is not there.”

As it was late night, we requested Babuji to go to sleep, and got up from there.

**02.05.1978**

I went to Babuji’s presence at 7.30 a.m. After sometime, he sent all others out, saying that he wanted to talk to me in private. Then he assigned me another work, expressing his satisfaction over the result of the work previously entrusted. Then Gunde Raoji came in and picking a pair of *dhotis* out of those which people had presented to Babuji, gave it to Babuji. Babuji in turn gave it to me. I touched his feet with a feeling of blessedness. Did Babuji give me this present, being pleased with my work? In what light should I take this affectionate gesture of his?

After some time, Babuji got up and went to take his bath. He returned, got dressed, and sat smoking his hookah.

Mention was made about some abhyasis in the Mission. Babuji felt sorry that their behaviour was not so proper. A thought occurred in my mind that such abhyasis should be removed from the Mission. Babuji seems to have perceived it. At once he said: “Look here, if anyone in the Mission goes astray, we must think of correcting them through love and not to dismiss them from the Mission.” It was a slap on my face. I felt ashamed on my pettiness before his generosity. I begged his pardon in my mind. My eyes became moist.

Just then other abhyasi also came and sat. Babuji was saying: “If there is wisdom and no farsightedness, that wisdom is of no use. Foolishness is better than that.”

Discussion turned towards worldly matters. He said: “People used to be frightened of the police before independence. Now they are afraid of Income Tax Officers.” We all laughed at this remark. He then told us a story. Income Tax Officers once raided a certain person’s house. During their search the owner’s diary somehow fell into their hands. On going through the contents of

that diary, the Income Tax Officers quietly went away terribly frightened. The owner of the house had noted in his diary the names of Government officers who had accepted bribes from him! All of us burst into laughter.

Mention of Lalaji came again. Then he said! “Lalaji always used to say that we should establish contact with ‘ignorance’. God has no interest in anything; no connection with anything. The purport is that we too should become so.”

“I was distressed to see the downward tendencies of the world. I prayed to Lalaji to give me strength to turn them upward. Do you know what Lalaji said then? *You have strength but no courage.*”

Elucidating the meaning of ‘ignorance’, he said: “That which we ignore is ignorance.”

Babuji continued: “Lalaji takes care of me, if I fall sick. Even then the Divine work will be going on through me. It continues automatically without my knowledge even during night. I cannot express in words how indebted to Lalaji, I am. Once, when I was on South Indian tour, Umesh (who was then a child) fell sick. Lalaji took care of him. He let me know this fact after Umesh recovered. Like this Lalaji always takes my care and sees that there is no obstacle in Nature’s work.”

“BUT sometimes Lalaji becomes very harsh, that too for my good alone. Once, I was very much tired doing Nature’s work. My body too was indisposed. I prayed to Lalaji to allow me rest for a week. Then Lalaji told harshly! ‘You are not allowed to take even an hour’s rest.’ All these are very interesting things. They will be known to us automatically, if we are merged in the Master.”

Somehow the talk turned towards Dr. Shri Krishnalal. “He was liked much by Lalaji. He remained merged in Lalaji to such an extent that he used to know Lalaji’s desire at once. Lalaji never used to take either tea or coffee. Still, he had once a desire to drink coffee in his office. In a short time Shri Krishnalalji went to the office carrying coffee for Lalaji. Perhaps Lalaji needed it then. But, Shri Krishnalal was not made Lalaji’s Representative even though his merger was of such a high level. The reason was that he was highly egoistic.”

Babuji gave us his definition of Realisation: “Realisation can be defined as *losing one self without one’s knowledge.*”

Reference came up regarding Shivaji's devotion to his guru, the absence of pride in him, his high moral character, and so on. Babuji had very high appreciation for Shivaji Maharaj. He said: "Once, Shivaji requested his Guru Ramdasji to ask for guru dakshina. Then, Guru Ramdasji asked him to bring the milk of a tigress. Accordingly, Shivaji brought it. Later on when asked by the disciples as to why he put Shivaji to such a harsh test, Shri Ramdasji replied: 'Shivaji's courage and spirit of adventure will be increased by this'."

Babuji said, "Thought about God must be so deep-rooted in us that we should not even be aware of it."

As we were to have lunch at Shri R. Rajagopalachari's (Younger brother of Shri Parthasarathi, Shri Kodandaram) house, Babuji said that we should reach there before the sun gets hot. Accordingly, we went to Indira Nagar in two cars from Shri Sundaram's house.

The hookah was kept ready in Babuji's room. Babuji was reclining on the cot. There was a shade of fatigue on his face. The fragrance of the hookah spread all over the room as he inhaled the smoke and puffed it out.

All of us had our lunch around noon, and after that we took rest for some time. Babuji was making haste to go to the airport. As the flight for Madras was at 3.15 or 3.30 p.m. there was still sufficient time. Yet Babuji was hurrying to start soon. Finally, we left the house at 2.30 p.m. and reached the airport within 8 or 10 minutes. There too satsangi brothers had come in good number to see Babuji off. All of them surrounded Babuji who was sitting quiet at one place. But they were standing at a distance so as not to cause any inconvenience to Babuji. Half an hour must have passed like that, an announcement was made that all passengers should proceed for security check. Then Babuji stood up, our hearts began to beat loudly. A sort of pain began to be felt inside us. This pain invariably makes its appearance whenever we are separated from Babuji. Many of us felt that Babuji was plucking our hearts and taking them away with him. We went to the balcony and stood there, after Babuji went inside. Brothers Gunde Raoji, Jahagirdar, and R. Rajgopalachari also boarded the plane. Although they were out of our sight, we could hazily see them sitting by the window.

The aircraft took off on time. We stood there watching until it flew far in the sky and disappeared from our sight. Our look became blank. With a deep sigh we came down and went to our respective places.

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**31.01.1979**

We had arranged a special bogie from Gulbarga to Shahjahanpur for the Basant Panchami Utsav this year. Leaving Gulbarga on the 27th of January by the mail train in the afternoon, we reached Shahjahanpur on the 30th at about 8 in the morning. It was 10 O'clock by the time we reached the ashram. Many of the brothers I knew met me. After finishing my bath and lunch, I saw a few other brothers.

Babuji came to the ashram at about 4.30 p.m. Abhyasis rushed to the cottage to have his *darshan*. They were allowed to go inside turn by turn. I too went in after the crowd diminished, saluted Babuji and sat. His face was blooming as usual. Still, a tinge of worry was visible in it. My heart was thrilled to see him. There was silence in the room for sometime. Babuji smoked the hookah and leaned against the pillow again. Deep silence pervaded the room although there were eight or ten people sitting there. After a while, I got up and came out.

Brother Raghavendra Rao had arrived the previous day. I sat in his room for some time and we talked about different matters. His health has improved now, but still he is on a prescribed diet. Only last month, he underwent an operation for duodenal ulcer.

After taking food, I went to Babuji's room again at about 10.30 p.m. Dr. Shyam Rao and Shri Rajkumar (a distant relative and disciple of Babuji) both were massaging Babuji's legs. Babuji was lying quietly. Some time passed in silence. Babuji spoke a word or two, now and then.

Just then Dev Ram Bhai of Navsari came. He went with Gunde Raoji to the bathroom and explained to him, how to use the geyser, he had fixed which he had brought from Navsari. All of us sat quiet for a few minutes. Then Babuji opened his eyes and asked Gunde Raoji: "Who has come?" Gunde Raoji told Babuji about the geyser fixed by Dev Ram Bhai. Babuji said: "Dev Ramji knows a lot of trade." Gunde Raoji replied: "Yes, Babuji. Dev Ramji can do any work. He does everything himself." Babuji was pleased and said smilingly, "Of late, he had learnt to prepare men also." Dev Ramji replied humbly: "It is all your grace, Babuji."

Dr. Shyam Rao and myself slept in Babuji's room that night according to brother Gunde Raoji's suggestion.

**31.01.1979**

Babuji was still sleeping when we woke up at 5 O'clock in the morning. Our activities seemed to have awakened him. Opening his eyes, he asked: "What is the time now?" When we said that it was still 5 O'clock, Babuji said: "Then there is sufficient time" and closed his eyes again. After sleeping for about 45 minutes, he arose and completed his morning ablutions. Gunde Raoji made the hookah ready and gave Babuji medicine and milk. Then we proceeded to the meditation hall.

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Babuji was sitting in his room and smoking the hookah. Sitting in front of him on the floor were some abhyasis. Babuji began to speak: "In recent days, suicide is on the increase in India. In my opinion, it should be stopped. In foreign countries also, the rate of suicide has increased. Once, in a foreign country (I don't remember which one) a lady came to me. She was panting in a panic and told me that her husband was trying to commit suicide and requested that I should stop it somehow." Babuji did an imitation of how that lady talked to him and made us laugh. "I consoled her and sent her away. By Lalaji's grace, her husband gave up his idea of committing suicide. Now both of them are abhyasis in our Mission. Sometimes, I do such things to generate faith in spirituality among foreigners."

Explaining the method of cleaning in group meditation, Babuji said, "We should brush off the filth slowly this side and that side. There should be no jerks in it. This is for preceptors only."

Mention came up regarding impressions (*samskara*). Then he said : "Impressions are not easily erased: they appear to have been erased. They thrive again on getting congenial atmosphere. The strength of impressions is considerably reduced in Sahaj Marg". So saying, Babuji narrated some of his personal experiences, but that I could not record, it is a matter of regret.

We were listening with rapt attention. After a brief pause, Babuji said, "Man goes on becoming harmonious with Nature, as he ascends to subtler levels, then all that is there in the atmosphere passes through his mind." Once, irrelevant

thoughts began to creep in my mind, I prayed to Lalaji. He said; ‘They are not your thoughts; you are receiving thoughts that are in the atmosphere.’

“Many amongst us are slaves of our senses. We do as our mind tells us to do. But this should be reversed. Our mind should do as we want.”

Babuji went on: “A lady asked me in London, ‘Are you a healer?’ I said no. The topic of Realisation came up during conversation. She said that realisation was very difficult. I told her: ‘It is not difficult, as you think it to be. As I have practised it, I am telling this on the basis of my experience. Have you practised it?’ I questioned her, she kept silent. We should never think a particular subject to be difficult. We will not have attraction for it by thinking like that.”

“A gentleman calling himself a disciple of Raman Maharshi met me. He claimed this with great pride. I felt like laughing. I said: ‘Raman has written in one of his works that he had no guru and that he would prepare no disciple.’ The gentleman had no reply for this. Somehow, I read such things useful to me.” We laughed at his last statement.

The working committee met at 11 O’clock. During this meeting, Babuji told us how preceptors should be. Quoting a verse in Persian, he said, ‘I am not a wasp that stings others; but I am a little ant. I wish that people should walk trampling over me.’ How nice is the meaning of the verse, isn’t it?

“Preceptors should never think themselves to be gurus. They should consider themselves to be servants of Lalaji (i.e the Mission). They should clean the interior of the abhyasis thoroughly. They should bear this in mind particularly when the abhyasis visit Shahjahanpur. Let the preceptors do their duty thus; I will do mine.”

He reminded us of the dictate that Lalaji gave last year at Bangalore: “Lalaji has said that Sahaj Marg would cover the entire world. But there should be no mutual friction. Do you understand?”

The meeting of the working Committee was over. Some of the members got up and went away due to other work. While others remained seated. Babuji said, “A gentleman came to me and asked arrogantly, ‘you have written in your book one thing and now you are telling something different.’ I answered: ‘that was for readers; this for doers’. My answer is correct, isn’t it?” All of us laughed at this.



Babuji continued: “Now, Lalaji is saying: “To meditate upon guru is like nectar, if he is of the highest level. If on the other hand, he is on a lower level, it would be very harmful.”

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It was 10:30 p.m. when I went to Babuji’s room again. Shri Y.K. Gupta and Rajkumar were massaging Babuji’s legs. Guptaji asked: ‘Babuji, you have written about knots in *Anant Ki Ore* (Towards Infinity). Can the doctors make use of that knowledge in their medical practice by studying about those knots? Perhaps the doctors may not be able to understand it thoroughly as our abhyasis, isn’t it?’ Babuji answered: “I had told Dr. K.C.Varadachari about a few Knots. But Lalaji stopped me when I started explaining about some other Knots. Perhaps one cannot make use of them for worldly purposes.”

He is saying again: “Every particle of our body is connected with a chord. Those chords are in the form of arcs. There is power in each one of them. I have called them ‘Power Arcs.’ There should be further research in this direction. I am very much interested in such research.”

Now Babuji opened up old memories. He said that Raghavendra Raoji asked him many questions on science and that he answered all of them in a scientific way, when Raoji went to him for the first time. “But above all, we must ‘see’ things through ‘*darshan*’. That is the basis of philosophy. It is not that philosophers offer wrong solution to all questions. They have given many correct answers also. But they lack meditation, reasoning alone is not enough.” Just how apt and beautiful Babuji’s explanation is. It can be understood only by those who have studied scriptures to some extent at least.

“Many poets, who are immortal, have written excellent poetry; they have expressed high ideas. Do you know the reason? The mind touches the soul when it achieves concentration. Then excellent ideas flash in it.”

Now talks began regarding arrangements during Basant Panchami.

An abhyasi brother asked Babuji about his vision (published in Reality at Dawn). Babuji said: “I have predicted about a quarter century ago that there is a volcano underneath London. Now it has come true. Holes have been bored at some places for the air to pass. I have written that there is gas-fuel in Sri Lanka. Let the scientists discover.”

It must have been past 11 O'clock. Babuji requested Guptaji to stop massaging his legs, so Guptaji stepped down from the cot and went away. Telling us to sleep, Babuji too slept.

**01.02.1979**

Babuji woke up at 4.50 a.m. in the early morning. He awakened Gunde Raoji and asked him to fill the hookah. After smoking for some time, Babuji went to finish his morning schedule. He removed his clothes to take his bath, first, his sweater, then shirt and then banyan (undershirt). These were all the clothes he wore, and yet Babuji said "How many clothes I have worn!" To this, Gunde Raoji said: "Babuji you have not worn many clothes. Muralidhar Babu wears 13 clothes." Babuji gently smiled at this. We too laughed. But these words made me introspective. Did Babuji say so in order to teach us a lesson that we have created many coverings around our soul?

Finishing his bath, Babuji donned fresh clothes and sat. Just then Shri Parthasarathiji and others came. Babuji began to tell: "The words 'Aasmani Tavajjoh' flashed in my mind just now. It means 'direct transmission from the sky'." Today is Basant Panchami. Br. Parthasarathiji reminded us that it was time for meditation, and we proceeded to the Meditation Hall.

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I entered Babuji's room again at 11.45 a.m. Babuji was talking to Dr. S.P. Srivastava, K.C. Narayana and Dev Ram Bhai. Talk about the divorce of a Greek couple came up. As both husband and wife were abhyasis, they had complained to Babuji. But Babuji advised them to live together with tolerance and co-operation. He told us, "Fortunately, my advice had salutary effect. Divorce was averted. The wife expressed her gratitude to me and came forward to give me money. But I refused it. I said to her, 'I too can give enough money. What is the use?' See, man weighs everything with money."

Talk started regarding research. Mention about Knots came. Sri. K.C. Narayana told that he experienced warmth when Dr. K.C. Varadachari once transmitted to him from 'Agni chakra' (Fire Centre). He explained to us that if the Preceptors work having full faith in Babuji, the result would be assured hundred percent. Then Babuji said: "I know about *Deepak* and *megh malhar raagas*. But none can bring them into effect. I have seen it by conducting experiments. The light of the lantern became brighter when *Deepak raag* was

sung.” Babuji is telling Shri K.C. Narayana: “Man can sing from all *chakras* (Centres). There is both constructive and destructive power in sound. Once I began to experiment on destructive sound. But Lalaji stopped me because there was a possibility of beginning of destruction, everything being disintegrated.”

Sriyuths Parthasarathi, K.V. Reddy and Jahagirdar came into the room. Slowly, I broached the topic of second part of Babuji’s autobiography. Babuji just said, “Well, I will see.”

Then he changed the subject, “Long back, I fell ill at Tirupati. The doctor came, examined me and gave medicine. I said to him: “My complaint is in the heart but your medicine is acting on the lungs. The doctor was surprised and prescribed another medicine with pediatric dose. Lalaji has awarded me a certificate that I am highly sensitive.” (Laughter)

Sri K.C. Narayana said, “Babuji, in some centres, abhyasis are not allowed to ask questions. This is not good. How then could their doubts be clarified?” Babuji replied thus: “In foreign countries, I used to tell ‘You can ask any question or about any difficulty you have regarding sadhana.’

“I will tell you an excellent thing. Sarnad, translate it and tell all others.” So saying, he said in (Urdu, Hindi): “Suppose a person is prone to telling lies and he is unable to give up this habit. People advise him not to tell lies. But it is a negative advice. Our advice should always be positive, because by telling lies constantly, it has developed into a power in him. By positive advice alone he will be benefited.”

There is a Sahaj Marg Research Institute at Tirupati. Shri K.C. Narayana suggested that we could make research in Yoga by keeping ourselves in touch with that Institute. He said that in 1970, his father, Dr. K.C Varadachari, had arranged a symposium with the object that the preceptors should come forward with their experiments and conclusions based on them.

Babuji said, “Long ago, I wrote an article: ‘Space first or God first?’ Shri Ishwar Sahai pressed me to publish it. Dr. K.C.V. too had appreciated the article highly.”

Shri K.V Reddy asked Babuji to visit Malaysia next year. Shri Reddy was disappointed when Babuji said, “It may not be possible.” He got up with an air of displeasure. Knowing this, Babuji said: “I simply can’t assure you at this

time.” By this, Shri Reddy might have been encouraged upto some extent at least.

Now, other brothers were coming in greater number for Babuji’s darshan. They were placing their personal problems before Babuji and asking for solutions. Just then the Honorable Judge Shri B.K. Sharma came. Babuji told him about pain in his eyes which he had felt for the last two days. There was redness in Babuji’s left eye and pain in the right eye ball. Gunde Raoji brought cooling glasses for Babuji. “Where do you find these glasses? Who gave them to you?” asked Babuji.

“This is yours, Babuji. I had kept it aside.” So saying, Gunde Raoji handed over the spectacles to Babuji.

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Shri K.C. Narayana, Dr. Jajodia and others were sitting when I went to Babuji’s room again after 1 p.m. The talk began about research once again. Babuji said that he had started training with five or six abhyasis in the beginning. He said, “I used to know and experience at once, if Lalaji transmitted to others, so acute was my sensitiveness. I used to record all this in my diary. Lalaji used to feel very happy.”

Now, some new persons came from Rosa. Shri Mimaniji of Calcutta has brought them. He said that they were showing interest in spirituality. Babuji said, simply, “One God, One Master, and one Method.”

Babuji told me that due to the pain in his eyes, he would not be able to give the evening sitting and that he had sent word to Shri Parthasarathi to conduct the Satsang.

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We entered Babuji’s room at about 10.30 at night after taking food. Dr. Shyam Rao and Dattaraj were with me. We three had been sleeping in Babuji’s room for the last two days. Gunde Raoji was there from the beginning. Abhyasis were coming in groups, when we went there, but all of them cleared after a little while, only four or five of us remained.

Babuji was talking to Shri Sundaram of Bangalore about the ashram there. “The construction work must have been completed by now, isn’t?” asked

Babuji. Shri Sundaram said: “No, Babuji. The work is going on slowly. It will take some more time to finish.”

Babuji asked, “To which place had I been last year? To Bangalore or Madurai?” We were surprised. We couldn’t understand whether this was his forgetfulness or an illustration of childlike nature.

Complaining about pain in his eyes, Babuji asked, “Who has gone to call the doctor? I hope he is not sleeping now.” Shri Narayan Sahai said: “No, Babuji. He will not be asleep so early.” The doctor he spoke of was none else but our abhyasi brother Mukund Murari. He is still young and has full faith in Babuji. He is also a preceptor of our Mission in Lakhimpur. Shri Rajkumar told Babuji, “There is your photo in Dr. Mukund’s hospital.” Babuji smiled gently, listening to these words. What a nectar exuding and captivating smile!

Now, he mended the hookah himself and sat on the cot. He went inside to the toilet after some time. Coming back, he told us, “Of late, I am having asthma. I feel tired easily. The doctors are surprised as to how I am surviving. A doctor from Switzerland advised me thus: ‘You eat too little. Keep eating something now and then, even if you do not feel hungry’.”

Discussion cropped up about heaven and hell. Babuji said, “There is much of poetic imagination in the description of heaven. A Persian poet tells about it thus:

Behesht aan jaa ke aajaare na baashad  
Kaseraa baa kase kaar na baashad

That is, ‘heaven is that place where there is no misery whatsoever, and the souls have no work with each other’. There is nothing but giddiness in hell. I wanted to have an experience of it once. Lalaji chidingly asked me: ‘Have I prepared you for this?’ I kept quiet.”

After a moment, Babuji mused, “I do not know how poets get thoughts whether they descend from above in the form of currents or they flash all of a sudden.”

Shri Narayana Sahai and Rajkumar were massaging Babuji’s legs. Babuji said, “Am I sleeping wearing socks?” “When I was very young, my mother used to remove the socks at once if, by chance, I feel asleep wearing socks. Perhaps

the intention was that the heat generated in the feet should not reach the brain and cause harm.”

Babuji continued in the memories of his mother “My mother knew Persian. Almost everyone in our home knew Persian in those days. I tried my hand to write a verse or two in Urdu, but could not succeed. But I can write good prose. Once, I wrote an essay on Holi festival and got it published. I had not used even a single word of Persian and it was an impressive essay. I had got a very good appreciation from Karachi.” These words of Babuji are literally true. His Urdu prose is as beautiful as poetry and is very forceful. Where is the need for him to write poetry, when his life itself is worthy of being good theme for classical poetry?

Babuji talked about a few events from the life of Kabir. He says he had read somewhere that Kamal and Kamali were not Kabir’s own children and that Kabir picked both of them up as babies from some place, where they’d been deserted.

A question regarding Maya came up, and Babuji replied: “Maya is not bad. Many good things have been described as bad in our scriptures. Maya is the power of God. It began to create things soon after the first Creation. In Hindi it is described as ‘Maya maha Thagni’ (Maya, the great deceiver). But Shankara has accepted that Maya is the Power of the Divine.”

Regarding Vedanta, Babuji said, “There are rules in Vedanta but no illustrations or proofs.” I didn’t understand the inner meaning of this statement, if any, for it is difficult to accept this opinion.

Babuji went on: “Power is of two types. One is positive and the other is negative. The negative power is there to motivate the positive one.” There was silence for a few minutes.

“I have a strong dislike for wine” Babuji said. But at the same time I have the same amount of appreciation too. There is what is called ‘The wine of devotion to God’ or ‘The wine of spirituality’ ‘*Sharaab-e-maarifat*’. It is wonderfully excellent. Once during Holi, I caused intoxication to two gentlemen by transmission. Whatever will we make, it comes to pass. But it must be powerful will.” Just at this moment, Gunde Raoji reminded him that the hookah was kept ready. Then Babuji said: “All right, Sir, I shall finish this hookah business first, otherwise, Rao Saheb will get angry.” All of us laughed heartily.

Babuji removed his sweater and gave it to Gunde Raoji, saying that he was feeling hot. Then he addressed us all: “you too can sleep” So saying, he reclined again. It was about 11.30 p.m.

Later Babuji asked for some milk. He told Gunde Raoji: “Give me half a glass: it is enough.” A glass of milk full to the brim was set apart for him on a table. While taking it, Gunde Raoji’s hand inadvertently touched the lid of the glass and it fell down spilling half the quantity from the glass. Then Babuji smilingly said: “I wanted just half a glass, isn’t it.” We too laughed.

But Babuji did not sleep after taking the milk. He started talking again. “I have said that thought is the rust of Reality. People may ask as to how could there be rust in the Original Element. But it is metaphorical language, which catches our mind at once. Long ago, whenever I wrote letters to Lalaji, I used to write in such metaphors. I was very much afraid of him. Once I had the condition of egoism that too, I wrote metaphorically.”

It was close to midnight. Some people came again to Babuji’s room. Opening up the topic of his foreign tour, Babuji said: “There is seed of spirituality in our country. But even this seed is absent in foreign countries.”

Babuji recalled his stay at Tirupati. He told about his experiments he carried out on Dr. Varadachari and his wife. Once, when Varadachari expressed a doubt about a certain matter, Babuji said, “Doctor, mine is not a childish game!” All those talks seemed to have taken to a different world altogether. An indescribable atmosphere of curiosity pervaded in the room. All were enchanted. He made all of us laugh by telling about many things. My hand was unable to move forward to record all those talks. Exhausted as I was, I sat quietly listening to his talks.

Babuji was saying: “I will tell you an excellent thing: How can we know that we are devoid of egoism? Our connection with everything we possess seems to have been cut off. The feeling of ‘I’ and ‘mine’ melts away. Now, touch your hearts and see for yourself.” At this, all of us laughed.

“Lalaji has shown me everything by experience. He has given me the experience of the difference between Jeeva and Atma (soul), omnipresence of God, and so on.”

“We must carry out each and every work of ours as an order of God. I have been saying this at all place, but no one has put this into practice.” He said this in such a merry way that we burst into laughter once again.

It was nearing 1 a.m. when we went to bed.

## **02.02.1979**

We woke up at 5 a.m. Babuji was already awake by this time. Gunde Raoji filled the hookah. After Babuji smoked the hookah he washed his face and finished bath. He had some difficulty putting on his sweater and so I helped him. Then Babuji laughed and said: “I too have become a Wajid Ali.” I could not control my laughter. But there was no one else to share it.

Shri Parthasarathi, Kodandram and his wife Indira, Sundaram and others came. Saying that he had breathing trouble, Babuji hawked and spat. He said that the trouble might have been due to his sleeping flat (on the back) and so he locked his palms against his forehead and lay on his face leaning on a pillow. In a gentle voice, he asked Gunde Raoji to remove the hookah. He proceeded to the Meditation Hall after some time.

This was the last day of the Utsav, and all of us were soon to return to our respective places. Our mind refused to leave this atmosphere, which was so filled with love. Again the flow of abhyasis coming for darshan began to swarm, and many who were ready to go to their places were waiting for *darshan*. Babuji was closing his eyes now and then due to pain. Most of the abhyasis went away by 11 a.m. At about 12 or 1 O’clock, Kasturi Behenji too prepared herself to go.

At about 2:30 in the afternoon, Babuji came to the lawn and sat on the easy chair kept for him. All the abhyasis sat round on the lawn. All were silent. We felt that Babuji’s grace was being showered in a cosy sun which was completely devoid of heat. At about 3 p.m. Babuji went home in the car. We felt as if our very heart was plucked out. A great void permeated. The same night, we too left Shahjahanpur and reached Gulbarga on 05.02.1979.

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## **20.04.1979**

It was decided to celebrate Babuji’s 80th Birth Anniversary at Ahmedabad, and preparations were going on accordingly. As brother Dev Ramji and others had informed me that I should help in the printing of the Souvenir, I



started from Gulbarga on 18th April and reached Ahmedabad on the 20th via Bombay. My stay was arranged at Shri C. Rajagopalan's house. The Rajagopalan couple is highly amiable and pure at heart and I was very happy so long as I stayed with them. During my stay, I suffered badly from thrush and Smt. Prema Rajagopalan nursed me like my mother. My heart is filled with gratitude when I remember all that. I do not know the debt bond of which previous life had brought us all together!

Anyway, I spent the days till Babuji's arrival doing the work within my capacity and giving suggestions and hints wherever it was needed. Whether they got any help by my stay and whether I learnt any lessons from them, who is to say? But it was a fact that all of us anxiously waited for the day and time of Babuji's arrival and in that anxiety, we did not feel the fatigue of our work.

## **28.04.1979**

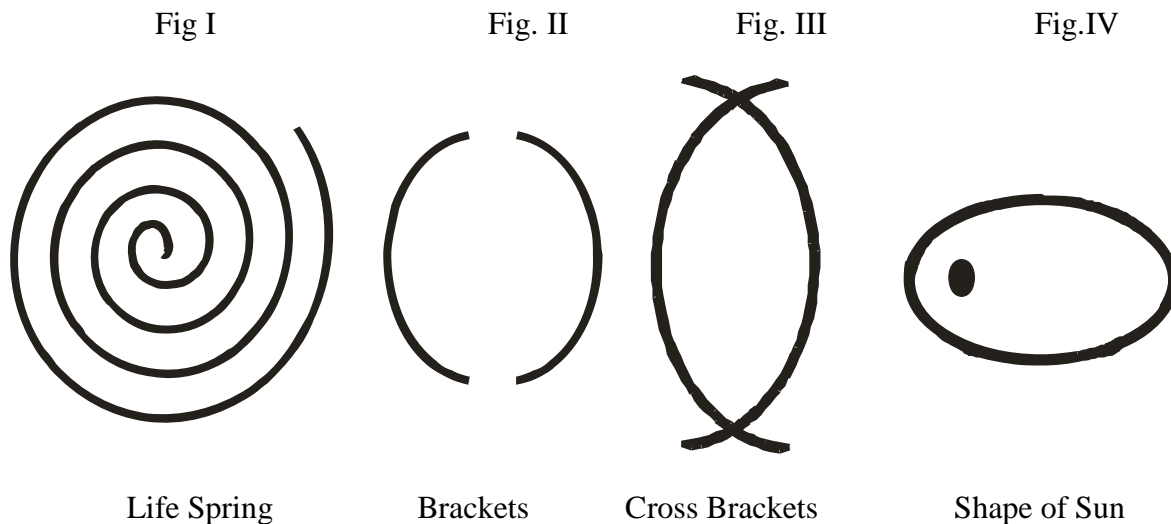
The fact that Babuji is arriving today has raised a torrent of joy in our hearts. How is his health? Will he speak to us or not? What would he say regarding my condition? Such and other thoughts used to occupy my mind and make me nervous. But I was spending time in his remembrance without caring for these trivials.

Babuji was to come from Delhi by flight. The plane was scheduled to arrive at 8 p.m. but due to some reason it was late by one hour. All of us stood in the lounge and saw him coming with Gunde Raoji. Some of us garlanded Babuji. There was a mark of fatigue on his face, we requested that he should rest a while in the lounge and Babuji sat on a cushioned chair. All of us moved aside and stood there and after 10 or 12 minutes, Babuji went in car to the residence of Shri Govind Ramji and Smt. Draupadi Devi Agarwal. We too followed him. Some abhyasis had gathered in the courtyard of their residence to have Babuji's darshan. Babuji got seated in a chair placed for him. Within a short time, Gunde Raoji brought the hookah prepared. Babuji looked around. His eyes fell on me. He said, "Sarnad, when did you come? What about Raghavendra Rao? Where is he? How is his health?" I went up to him, saluted and sat down. I told Babuji that Raghavendra Raoji had come. Babuji listened, and kept silent. After some time, Babuji having went to an inner room for rest, and all the abhyasis went away one by one.

I had a desire to stay with Babuji. So, following, Gunde Raoji's suggestion, I went to Sri Agarwal's house to stay there that night. Having

finished his supper, Babuji was talking with Shri K.C. Narayana about research. After sometime, Shri Narayana went away. Then Babuji said to me: “The suggestions made by K.C. Narayana should be discussed in a meeting tomorrow. Do not forget to place those points before the committee. Inform Raghavendra Rao also.” Seeing that only three of us Gunde Raoji, Jahagirdar and myself were there, he appeared to be happy and asked: “Only you will stay here, isn’t it?” Gunde Raoji and I sat massaging his legs.

Babuji said, “The life spring is in the heart (as in fig.1). It goes on unwinding itself as the duration of the life is spent. Both its ends should be kept apart a little like brackets without joining together (as in fig.2). Then the duration of life increases. If, on the other hand, both the ends are kept one over other (as in fig.3) the span of life will increase enormously.” We could not follow this.



He told something about the late Varadachari’s studies about Knots. Then he said that the shape of the sun was oval (as in fig.4) and that there was one particle of light at the end, which gave brilliance to the sun. “If I tell all these things, people may say, ‘Are you mad?’ So saying, Babuji made us laugh.

The talk turned to his boyhood and adulthood days “Everyone in my home considered me to be a simpleton” Babuji said. “I have obtained a certificate from my relatives that I am a dunce. My father considered me so because I used to meditate.” Listening to this we burst into laughter.

Reference regarding the moon came up. Babuji said, “There is water on the right side of the moon. It requires about a hundred thousand years for the

moon to become habitable. However there are water -fountains all over the planet Mars. All the external things are destroyed there.” Some time passed in silence. Then, mention of Swami Vivekananda came up. “Swami Vivekananda did excellent work” Babuji said. There should be power in the will. Then one can take any work from it.

“God does acts of wisdom: we do acts of foolishness. Our heart gives an indication of everything, if it is trained. This is possible by meditation. There is no other way except through meditation.”

It was past midnight, and we were all sitting, spell-bound by Babuji’s words. Gunde Raoji said: “Babuji, take rest now.” To this Babuji replied: “What else am I doing? I am reclining only.” So saying Babuji made all of us laugh. It was 1 a.m. when we went to bed.

**29.04.1979**

We woke at 5.15 a.m. After a while Babuji too woke up and asked: “What is the time?” Gunde Raoji answered, “It is 5.30 a.m. Babuji.” Then there is still time.” So saying, Babuji closed his eyes again.

After about 45 minutes, Babuji got up. Then hookah was ready. Taking puffs of the hookah, Babuji said, “Do you know what Lalaji is saying? ‘ This is only service and not gurudom’.” Preceptors should work with this feeling only. They do not clean the abhyasis properly, so, my work is increased.”

He mentioned again the suggestions offered by K.C. Narayana and asked, “When will the meeting be convened?” Babuji seemed uneasy and told us he felt a pain in his chest. Gunde Raoji performed a few passes with his fingers over Babuji’s chest without touching it and whisked them as if he was throwing something away. “See, the pain is alleviated now,” said Babuji. We too felt relief. We were astounded by his sensitivity, but this was not the first time.

Babuji anointed his body with oil and took his bath. Wearing his usual dress of dhoti and kurta, he came out and sat down. He said that he felt suffocation, but he was all right after a few moments.

Then he changed the topic with a story: “Listen! I am going to tell you an interesting thing. Babuji described how he had imagined God to be like, when young. He said, having read Persian, he conceived God to be wearing pyjamas

like the Muslims, but himself having been brought up in the Hindu tradition, he imagined Him to be wearing dhoti only. A confusion also was created in his mind as to which of these concepts was correct.” All of us laughed much over this description of his. Just then, K.C. Narayana, Venkat Subba Reddy and others came. Babuji asked me to tell Narayana, his concept of God during his boyhood. I told him, he too laughed, after listening to it.

There was a public meeting at 9 O’clock, and Babuji enquired about it. He asked whether he too should attend the meeting or not. What sort of meeting is it, without Babuji’s presence? So I told him that he should attend the meeting.

Then he gave all of us a short sitting of five or six minutes. He asked: “You must be feeling light now. Isn’t it?” We replied in the affirmative. We had breakfast after others had gone. Afterwards, Babuji asked me, “You are benefited by this transmission. Isn’t it?” I replied: “Of course, Babuji. How can it be otherwise?”

Babuji was now reclining with legs stretched one upon the other, and was smoking his hookah. Sister Anne Mary brought orange juice and gave it to him. Taking the juice, Babuji said to Gunde Raoji: “Remove the hookah.” Gunde Raoji then said: “Babuji, there is still time for the meeting to commence. Please smoke hookah. Otherwise the tobacco will be burnt and wasted unnecessarily and may fall short afterwards.” Then Babuji laid his hand on the hookah. Inhaling its breathes, he said: “Hookah is excellent now.” We laughed.

Babuji narrated how he was addicted to smoking cigarette in his early boyhood and how his father advised him through his mother to give it up. When Babuji said that it was not possible for him to give up smoking, his father said “Then let him smoke hookah, not cigarette.” We laughed on listening to this description, Babuji too joined in our laughter.

“I begin to feel sensation on the big toe of my right leg as soon as the work of a high order of the Central Region commences.” When he was saying these words, my attention was somewhere else and so he tapped me to draw my attention. “Listen, Sarnad,” he said. “The tip of the big toe of the right leg is connected with the Central Region.”

Again mentioned about the public meeting, he said: “The speeches given at the public meeting must be implanted in the hearts of the audience. Isn’t it?” by now it was nearing 9 a.m. all of us started to the place of Public meeting. The

meeting commenced exactly at 9 O'clock. The programme continued for more than two hours.

Shri Raghavendra Rao, Shri Parthasarathi, Kasturi Behenji, and I spoke. Local people attended in pretty large numbers. We returned to Draupadi Behenji's house after the meeting was over. Weariness was visible on Babuji's face. He stretched his legs and reclined on the cot. Food was served to him after a few moments. While he was taking food, he said to Gunde Raoji, "His (Sarnad's) speech is expressive. He speaks elucidating everything." I was overjoyed at these words. But my heart said: "My Lord! It was you who caused me to speak and you are now praising me yourself." Finishing his meals, Babuji took some medicine and smoked his hookah.

We too had our lunch after sometime. Gunde Raoji sat talking with Gopal Rao Adoni, Gurugopal and Venu. Babuji called me and broached the subject of the Research Institute. He asked me about the ideas of K.C. Narayana regarding rejuvenation of the Institute. I placed before him what brother Narayana had told me:

1. Formation of Study Circles.
2. Production of Sahaj Marg literature by those who are capable in the intellectual field.
3. Publication of works recommended by the Review Committee.

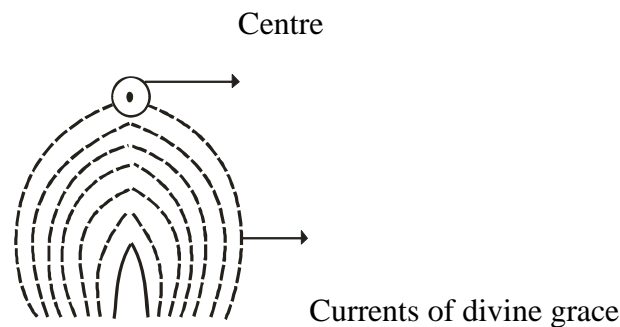
These were the broad suggestions made by K.C. Narayana. Listening to this, Babuji said: "All these are very good suggestions. We will take decision, when we convene a meeting of selected members in the evening."

Gurugopal and others went away. Myself and Gunde Raoji sat massaging Babuji's legs. Having ascertained for ourselves that Babuji was asleep, we moved from the cot slowly and lay down ourselves for some time. Gunde Raoji whispered with choking voice certain incidents of how Babuji was showing unparalleled fondness for him. Once, Babuji was to go to Lucknow by car for a check-up of his health. At about 9 a.m. he sent Gunde Raoji to get the tank of the car filled with petrol. After putting petrol and getting some minor repairs done, it was 1.30 or 2 p.m. when Gunde Raoji returned. Till then Babuji too sat without taking food with an intention to eat with Gunde Raoji. What a concern and what a compassion! Every year during Deepavali, said Gunde Raoji, Babuji

used to give him five rupees by way of presentation along with his own sons. My eyes too were moistened.

Babuji must have rested for about two hours. We had awakened much earlier than Babuji. Babuji sat up and smoked the hookah, talking to us all the while. Of late, it seems that he is more concerned about preceptors. It has also become a source of worry for him. He complains time and again that preceptors don't practise meditation regularly and that they do not clean the abhyasis properly. An abhyasi considered himself to have attained perfection if he becomes a preceptor. So some of us suggested it should be made compulsory to every preceptor to meditate daily for one hour and practise constant remembrance. Babuji kept silent on hearing this, since some abhyasis were already sitting in the room. Probably, they were all preceptors.

Babuji now demonstrated the method of connecting ourselves with the Centre above the head and drawing Divine grace.



He told that one can extend the circumference of the currents of grace. All this is very easy for him. Struck with wonder, we sat listening quietly.

Some time passed in silence, Babuji started talking again. He caused us laugh when he mentioned that he was putting on weight of late. "One Dr. Gutsche from Germany came to Shahjahanpur, he is an abhyasi. I told him, 'of course, you are a doctor, but remember, I am your doctor!' He accepted this and said: 'Yes Babuji, undoubtedly.'" All of us laughed, listening to these words.

Babuji told us about Dr. Dechane who had given him medicine at Hyderabad long back. By then, it was time for the evening meeting, all others, except the members concerned, went away. Shri Parthasarathi, K.C. Narayana, Prof. Kamalanathan, Raghavendra Rao, Jahagirdar, Gunde Raoji and I remained in the room. Now Babuji opened up memories of the late Dr. Varadachari. He

said, “Varadachari used to say that our words also become subtler, as we go on becoming subtler.” The meeting commenced. There was discussion on the subjects as already suggested by K.C. Narayana. Sahaj Marg literature was already being developed by capable persons, and the work of its publication was also going smoothly. There was no bar to anyone whatsoever. Those who wished to undertake further research in this direction, it should be useful research and not simply of academic interest. The idea of the Study Circles was a good suggestion, yet it might not be so useful and helpful to the abhyasi from the view point of sadhana. This was the opinion of the majority of members, so it was given up. The meeting concluded with these notes.

Babuji said, “It is better for the preceptors to take mutual sittings, whenever they meet. Very few people are following this. Do you know, what a funny thing happened ? Once a preceptor, we will call C met another preceptor B and asked him: ‘Are you practising meditation daily?’ Mr. B replied: ‘No, I have now become preceptor.’ Then C said: ‘What if? You must meditate regularly.’ To this Mr. B said: ‘But then, Babuji too does not meditate.’ So, recently I have also started meditation.” We burst into laughter, listening to these words in our laughter Babuji too joined us.

Some time passed, Babuji asked us to sit in meditation. I felt, as if, the filth in my heart was dug out and the seed of light sown. I experienced that my body became light and melted away. After meditation, Babuji said: “I have increased your reading capacity.” All of us were very glad to hear this.

“Our approach should be positive and not negative”, he told us, “The view point, the ‘God is’ a more useful than the one that ‘There is no God.’

“Someone asked Babuji, what is the difference between the ‘*Brahman*’ and ‘*Jeeva*’? There is more density in Jeeva. Brahmanhood will be attained, if the density disappears.”

After sometime, he defined again that Jeeva is the individual self or embodied Atman and Brahman is the Universal self.

The talk now turned towards miracles, then he said: “In France, they asked Kasturi: ‘Can you quote an example of your Master’s miracle?’ Do you know what answer Kasturi gave? She said: ‘I have studied only upto 8th standard, even then, I am conversing with you in English and replying to all

your doubts and you are all satisfied with it. What else could be a greater miracle than this?' All appreciated this answer."

"I shall go to foreign countries in 1980. Then my sickness would disappear at once. I will not fall ill, if I make such a will for Nature's work."

"I get suggestions from Lalaji from time to time. If I get stuck up somewhere, I rectify myself immediately. Now Lalaji Maharaj is very happy with Ahmadabad Centre. The reason is that: He feels happy, wherever good work is done."

Reference to erudition cropped up. Though Babuji respected erudition, he said time and again that vain pedantry which does not lead to self-realisation was of no use. He quoted couplet: "*keedon ne hazaaron kitaben khaai, magar payi na sanad-e- fazeelat*". 'Worms ate up thousands of books, but did not get certificate of erudition.'

I had strong desire for Samadhi. Though I had its experience several times and had risen far high, still the strong desire for it did not decrease. Once Lalaji chided me: 'Is your fascination for Samadhi not waned as yet?' He asked. Then onwards, the attraction for it disappeared totally. A feeling took firm root in me that condition is good, which Master bestows on me."

He spoke of his own nature in those days: "As a youth, I used to make people laugh a good deal. My colleagues in my office used to come to me whenever they felt bored with their work. I would tell something humorous and send them laughing. Their weariness used to disappear by it and they in turn used to get serious thoughts worthy of contemplation." We are now convinced that these words are literally true. Even in Babuji's humour, there is some lesson for us to learn.

As it was nearing midnight, we asked all others to leave, requested Babuji to sleep and went ourselves to bed.

**30.04.1979**

Today is Babuji's Birth Anniversary, our joy knows no bounds. We woke up at 5 O'clock and finished our bath. Babuji too got up and finished his ablutions, and we saluted him by touching his feet. A function had been arranged to honour him on behalf of the abhyasi brothers. So, we reached the place of the function at 8.15 a.m. programme of honouring him, speeches, songs,



etc. went on. Afterwards, a meeting of preceptors was held at Babuji's suggestion. Babuji said many things, which were highly useful both for abhyasis and preceptors. It was resolved that Shri Parthasarathi should arrange to inform all those points to one and all, either through a circular or by publishing in the Sahaj Marg journal. We returned to Draupadi Bahen's house at about 11.30 a.m. after the meeting was over.

Food was ready for Babuji at about 12.15 p.m. He took his food. We too had our meals after some time. As Babuji was reclining by then, brother Jahagirdar and myself sat pressing Babuji's legs. Babuji said "Sarnad you have done the work well which I had entrusted to you at Raichur. Its result is seen to be good." I was really happy at this appreciation by the Master. I surrendered that appreciation immediately at his feet and offered thousands of salutations to him for his generosity and greatness. I was also surprised at these words of his, because, more than nine years had passed after he had assigned this work to me. It is really surprising that he is still remembering an event of nine years past, that too saying that his memory has, of late, become weak.

Babuji asked, "Did you feel the transmission? I have transmitted to all of you from 8 a.m. to 2 p.m." Where is that sensitiveness in us, as to distinguish the experience of transmission, when his very presence has brought an indescribable joy for us? Even then we said: "Yes, Babuji, it was very soothing." Babuji went to sleep after some time. He slept till 4 p.m. In the meanwhile, he awoke for a few seconds and slept again. Many visitors were waiting outside. All of them began to come into the room in groups after Babuji awoke, sat for a while and went away.

At about 6.15 p.m. Babuji went to Shri C. Rajagopalan's house. I too went with him. On our way, Babuji told us about surrender: "There are several methods of developing surrender. But it cannot be achieved, even if, you practice them throughout your life. It is very easily attained through Sahaj Marg Sadhana."

We had our supper at Rajagopalan's house and returned at about 10 p.m. Babuji went to bed immediately after our return. Many abhyasis came into the room and after sitting for a while began to go away. They kept on coming till 12 O'clock (midnight). Babuji did not wake up.

**01.05.1979**

Babuji woke up at 7 a.m. finished his bath, and got ready to go to the venue of the programme. We were surprised to see him active today. We enquired: “Babuji, is there anything special today? You are ready by yourself.” Babuji smiled gently without giving any reply.

All of us went to the venue of the programme at 8 a.m. Babuji gave sitting to all. Afterwards, there were short concluding speeches and of thanksgiving. By 9.30 a.m. we went back to the residence of Shri Agarwal.

The abhyasis who were going back to their respective places began to come for Babuji’s *darshan*. Babuji is talking about the qualifications, a guru should possess. “A guide becomes totally unfit to impart spiritual training, if the idea of being a guru crosses his mind even once.” Babuji has written this very clearly in his book ‘*Reality at Dawn*’ and he has also stated this emphatically several times. His anxiety is that the preceptors should not swell with pride and forget their duty.

He said: “The goal would be achieved undoubtedly, if the guru has unparalleled abilities. Mere knowledge of theories and principles is of no use in this field. Practice alone would yield results. Philosophical knowledge merely gives intellectual satisfaction.”

“Sadguru (a Master of calibre) is very difficult to find. Likewise, it is equally difficult to find a real disciple and so say the scriptures. An excellent test to recognise a Sadguru is that whoever goes to him should have the ripples of his mind lulled to peace.”

“I have never seen a Sadguru like Lalaji. It took several years for my sadhana to be completed under his guidance. I have written all this in my autobiography. I had no mind to write my autobiography, but I had to write it with the feeling that it was being compelled by the people. What useful purpose would be served by writing vain things?”

“Once, I asked Lalaji to explain the events of his life, with the intention to write his biography. Then Lalaji said smilingly: ‘You write your auto-biography which would be mine only.’”

Now he spoke of liberation: “Liberation would not be attained if mere body-consciousness goes away. Soul-consciousness too should bid farewell.

People describe liberation as grains of steel (something very difficult to chew). But I describe it as grains of wheat.”

One of the abhyasis asked: “Babuji, why did our ancestor’s coin words like ‘Maya’, ‘Brahman’?” Babuji replied: “How would you call your children if they had no name? We should give some name to things to recognise them. Names have been given on the basis of their characteristics or attributes.

“To acquire knowledge about God is one thing, and to attain God Himself is quite a different thing. If the former is achieved by intellectual effort, the latter is gained by the practice of meditation.”

Suddenly, Babuji turned to us and said: “Do you know what benefit was accrued by my talk till now? Interest was created in you, that is all. This is essential in order to develop faith.”

He continued “The commonly accepted meaning of the word ‘Veda’ is ‘knowledge.’ But my meaning is ‘knowledgelessness.’ In fact, God is Infinite, it is impossible to define Him. That is why, Veda also is said to be infinite. I have seen the truth of my research by verifying it, through experiments. Let people accept it or not. Truth does not depend upon acceptance of people.”

I made notes as Babuji continued to talk on different subjects: “In Persian there is the word Khudaa for God. See the interesting etymology of that word: ‘Khud + aa’ which means ‘come of its own.’ This is equivalent to our Sanskrit word ‘*Swayambhoo*’ ‘Self-existent’. I do not struggle for words, nor do I coin them. They flash automatically and I use the same.”

“A lady asked me in Denmark: ‘Why is meat eating forbidden for the sadhakas?’ Without giving any explanation, I simply said: ‘Lalaji has said that those who do spiritual practice should not eat meat.’ This had a very good effect on her. I could have given scientific reasons for this, but I did not. The lady was prepared to give up meat-eating on this alone. Now, the sadhakas of our Mission in the West are giving up meat-eating.”

As it was time for Babuji to take food, all those who were sitting went away. I alone remained. Food was brought to Babuji’s room. Babuji was saying, as he was eating: “In my boyhood days, I once ate 19 chapattis. I am surprised myself that I remember it till now. See, I remembered the events of fifty or sixty years old on seeing these chapattis. Whether this is a sanskar or what is not

known. How does thought jump, so far back, all of a sudden? A solution will be found to this problem, one day or the other.”

Babuji reclined and rested for a couple of hours after lunch. In the afternoon, from 4 O’clock, abhyasis who were returning to their hometowns started coming again for Babuji’s *darshan*. They continued coming till 6 O’clock in the evening.

Babuji came out of the room and sat outside. Some abhyasis sat on the carpet spread in front of him. When the carpet became insufficient, they sat on the lawn. Babuji encouraged the abhyasis to ask questions pertaining to sadhana.

Question : Why should we not meditate with eyes open?

Babuji : Thoughts do not come, if we meditate with eyes open. I am of the opinion that thoughts should come, because cleaning is not possible by any other method. But, we should not expect that thoughts must come necessarily. Many do not appreciate this opinion of mine.

Question : How can devotion to God develop?

Babuji : We take work from the same power on account of which we suffered bondage. We must turn our mind and intellect, towards God. We must keep with us only ‘His remembrance.’ Devotion is developed in due course, automatically. I have defined devotion elsewhere as opening ourselves to Reality.

Question : Lalaji has said in a certain context that we must remove the illusion named God by another illusion named Guru. What does it mean?

Babuji : In monistic philosophy, God is slightly below the ultimate Reality (Para Brahman). The monistic theory is that all else except the Ultimate Reality is illusion. So then, naturally guru also is an illusion. But by the illusion called guru alone, it is possible to negate all other illusions and attain realisation of the Ultimate (Brahman).

There was silence for some time. None came forward to ask questions. Then Babuji said: “I have used phrases like ‘Death of death’, ‘End of end’ and so on. Nobody is asking for its clarification. I have not learnt the language much. I go on using words according to my understanding. Has anybody else used these words?”

Shri Parthasarathiji said, “Babuji, Platon has used the phrase ‘Long death’ in a certain context.”

Babuji said, “I have said that realisation is a tasteless condition. Some raised objection to this. What can I do? Even then, there is a taste in that tastelessness.” We laughed. “Sahaj Marg is very dynamic system; I do not know how to describe it.”

Dev Ramji asked: “Babuji, you have said elsewhere that ‘Sahaj Marg is yawning to Centre.’ What does it mean?” Babuji replied: “There is an answer in the question itself. We do not think over it with one-pointed attention.”

Our supper was fixed at Shri Kanti Bhai’s house. So we went to his house at about 8 p.m. On our way, Shri Dahya Bhai Patel took us for some time to show his house which was under construction. Then we went to Kanti Bhai’s house, finished our supper and returned to the Agarwal couple’s house at 10.30 p.m.

Babuji sat for sometime smoking his hookah. After a while, he said: “Liberation is not possible unless we remove all ‘Koshas’ (sheaths, coverings). Even ‘Anandamaya Kosha’ (sheath of bliss) has to be cast off.” As Babuji was to go to Baroda early next morning, we requested him to sleep, sending all the abhyasis away. It was nearing midnight when we got to our bed.

**02.05.1979**

All of us woke up early in the morning and finished our schedules. Then, after taking our breakfast, we proceeded to Baroda in two cars, one of which was air-conditioned. We were filled with enthusiasm as we were travelling with Babuji. The abhyasis of Ahmedabad were filled with agony because Babuji was departing from their place. It was 9 a.m. when we left Ahmedabad.

Babuji was more or less silent while travelling. Only once he said: “Abhyasis will require three months to digest the transmission I have given them at Ahmedabad.” After crossing over some distance, he asked to stop somewhere at a place for a while. Accordingly, we stopped the cars under the shade of trees at a certain place. Gunde Raoji prepared the hookah. Babuji sat smoking his hookah. He said: “I am getting thoughts now, search inside me started, negation or merger is not the end. It can be said to be near the end. Of course, the condition of the Centre can be attained, but it is difficult to describe it in words. Divinity does not dawn just by developing the intellect.”

After he finished smoking the hookah, we continued our journey and reached Baroda at 11 a.m. and we stayed at Brother Babu Bhai Patel's house.

We had our lunch at about noon. Babuji retired in a room. We sat near his cot. Abruptly he started telling us about Lalaji: "Lalaji was not an orator. Yet he spoke once in the Allahabad University."

"I gave up the study of philosophy for the sake of Realisation. I started sadhana with the intention to gain that. By gaining it, everything else is gained. Lalaji reduced my ardent desire to study philosophy.

"A thought crept in me to introduce the method of self-transmission. Then Lalaji asked me smilingly: 'Do you want to eliminate even the need for me?' I felt abashed and remained silent."

Babuji would say again and again that his memory is growing weak of late. "I am becoming more and more forgetful. Look here, now. I have forgotten the place from where we have come here. I forget the name of this place also." I said: "Babuji, your condition is unimaginably high. So, you do not remember things of lower level, just as we do not see anything below on earth when we go very high in an aeroplane." To this, Babuji said: "I am glad that at least you are the one to support me" and smiled. Again he said: "Man forgets the names of others. But why doesn't he forget his own name?"

Gunde Raoji said: "That 'samskar' (impression) is developed from childhood, Babuji."

"I have not studied Arabic, but have studied Persian. I have read Persian poetry, a lot. It's literature is very beautiful." So saying, Babuji quoted a Persian verse, the meaning of which was: "You shot an arrow without a bow, it pierced my heart but it did not wound." Babuji elucidated: "Here, arrow means God's grace."

He continued: "Devotion is, of course, found (mentioned) in all religions. But it is engaged in flattering only. Devotion will (should) take us to God and disappear. Its function is then over. The same is the case with knowledge. Devotion and knowledge, all recede to the background after God-realisation. None would be prepared to accept, if you say this to anybody.

"Man cannot worship or meditate when he reaches the goal. Then his heart is filled with divinity. Once an *advaiten* (monist) asked me: 'You must be

doing a lot of Pooja.’ I answered: ‘ I sit for sometime through the force of habit.’ Whom should I worship after Realisation?”

“Once, I was climbing staircase, then I was having in my head, the thought about the difference between ‘Jeeva’ and ‘Brahman’. Lalaji gave me the experience of it at that very moment.”

Now, Babuji remembered a few incidents of his school days. He mentioned the revolutionary poet of Shahjahanpur, Shri Ram Prasad Bismil, who had taken part in the National Movement for freedom. Babuji praised his courage and poetic talent.

Babuji was resting and Gurugopal Joshi was massaging his legs gently. Babuji was telling us how funds were received from foreign countries when the construction work of the ashram was in progress: “The ashram work was in full swing. Huge amounts were being spent every day. The funds in the Mission began to melt. Then I prayed to Lalaji that construction work of the ashram should not stop owing to paucity of funds. Somehow, the foreign abhyasis were inspired to send money for ashram work and lot of funds flowed from the west. What else could it be, was it not Lalaji’s grace?”

Gunde Raoji gave a turn to the conversation and asked about anger. He said: “Babuji, my anger is now reduced to a great extent. I want to reduce it still further. Kindly shower grace on me.” Babuji said: “I too was very short-tempered when young. Sometimes, if there was some irritating event when taking food, I used to throw my plate away. My father too was quick tempered. He used to beat me now and then. My condition was such that had I not found Lalaji, I would have shot down at least one or two persons in my life.”

Babuji slowly slipped into sleep and within seconds he slept deeply. We too reclined a little. Then coming out of the room, we sat chatting with the abhyasis.

Babuji slept till 4 p.m. When he was awake, Gunde Raoji went inside and prepared the hookah. Babuji asked, “What is the time now?” We answered that it was 4 O’clock he asked again ‘Is it 4 a.m. or 4 p.m.?’ Though there was complete innocence in this question, we laughed much at this. “It is 4 p.m. Babuji” we said, then Babuji too laughed.

Afterwards people started coming for darshan. Smt. Jyothi Bahen who had given us air-conditioned car, came to see Babuji. Though, she was an

abhyasi but is not firm in her sadhana. Her problem was how to develop firmness in the sadhana. Then Dr. Shah, Civil Surgeon, arrived. He was followed by Shri Dave, Shri Vasavada, retired chief engineer also came. Babuji talked to all of them with great enthusiasm, caused them to laugh, and then sent them off.

The gathering turned into a small meeting at 5 O'clock in the evening. Dev Ramji and I talked. Then Babuji gave a sitting to us all.

The faces of all the satsangis showed that there was complete satisfaction in their heart and mind. Deep silence permeated through the gathering for some time. Then some of them began to ask questions as follows:

Question : What is intuition?

Babuji : It is a very subtle experience, when idea crosses its boundary, it becomes thought. And when thought goes beyond its limits it is called intuition.

Question : What is the use of Samadhi?

Babuji : It is not necessary for human evolution, let alone other uses.

Question : Babuji, can you give me the experience similar to the one Ramakrishna Paramahansa gave Swami Vivekananda?

Babuji : Brother, I am not Ramakrishna Paramahansa. Well, is it justified to wish for an offspring before marriage? Excuse me, this is not a good comparison.

Question : How much time is required for Realisation?

Babuji : Just one moment. (Laughter)

Question : It may be in case of persons like you.

Babuji : No, It is so in case of all. God has created everything for everybody. It is the birthright for everyone. If we are denied our rights, we should snatch them. (Laughter)

A sister abhyasi came and showed Babuji a picture she had drawn of him. She took his signature on it and went away. Then the gathering dispersed.

Going to his room for a few minutes, Babuji came out again and sat. Gunde Raoji brought hookah and placed it before Babuji. Taking one or two



breaths of it, he expressed his satisfaction saying : “It is very good. He is B.Sc.” He said humorously. Then remembering something, he said: “Do you know what Lalaji told me once? ‘People take benefit from you, but do not turn again even to salute you. Your nature is so simple’.”

After a while, Babuji said: “That which stands on the foundation of truth will never perish.”

**03.05.1979**

We woke up at about 6.30 a.m. Babuji too woke up with us. All of us finished our morning schedule and sat conversing, and Babuji began to talk while he was smoking. Speaking of cutting the five *koshas* (sheaths) he said: “Miracles occur when the *annamaya kosha* (the sheath of food) is cut. One feels totally disinterested in worldly affairs when the last one *ananda maya kosha* (the sheath of bliss) is cut.” He then asked us: “Is there still time for our departure? Otherwise, I will be prattling like this endlessly.” We laughed heartily.

We said: “Babuji, there is still ample time.” There was silence for some time. Again he began to say: “Lalaji sits by my side whenever I do subtle work, yet, I do many things without his help. You can take this to be my egoism.” All of us laughed.

“In Europe, people are suffering from mental tension everywhere. They have no peace of mind at all. The Sahaj Marg system of sadhana has proved to be a celestial medicine for them. That is why people are drawn to our Mission in large numbers.”

A reference came up about Mr. Andre Poray, an engineer of Sanary in France. Babuji said: “Andre Poray toured India several times in search of Divine experience. He went to Tibet also. When he could not get the thing he was longing for, he decided that it would be his last visit to India. Accidentally, someone told him about Sahaj Marg. He came to me; I listened to his story and gave a touch of the Central Region in meditation. He was supremely pleased and expressed his opinion that India is not yet reduced to paupery in spirituality. Then he surrendered completely. When I told this to Dr. Varadachari, he asked me: ‘Was it the same experience as Ramakrishana Paramahansa gave Swami Vivekananda?’ I said: ‘I gave him a much more excellent thing.’ Dr. Varadachari kept silent. Everyone asks me: ‘Please give me the same

experience.’ But how is it possible? In case of Andre Poray, it was a question of India’s prestige and so I had to give him such an experience.”

Saying this, he said: “Hookah is excellent. (Pointing to Gunde Raoji) He is B.Sc.!” I said: “Babuji, the tobacco of the hookah is prepared by two scientists, Gunde Rao and Gurugopal (his brother-in-law).”

“Then many thanks to both” said Babuji. We burst into laughter. “I would like to lay down a little, if there is still time.” So saying Babuji reclined on the cot.

Babuji went on talking even while reclining: “Look here. One’s hunger, thirst, and sleep are diminished after Realisation. But my laziness, however, is not decreased”. So saying, he caused us to laugh. “I prayed to Lalaji to withdraw my laziness, on the contrary, he increased it in me. The nature of making haste, indolence, however, did not go away.” Said Babuji. We said, “There is no laziness in you Babuji. Of course, the characteristic of making haste is there, especially in case of giving something to others, you make inordinate haste. But it is with an anxiety to bring quick benefit to them and nothing else.” Babuji smiled gently.

Explaining the difference between peace and satisfaction, Babuji said: “Satisfaction comes by force of habit. If we do not do something to which we are habituated, we feel uneasy. We feel satisfied, if we do it, but it is not peace. Peace is an unbroken condition. If it settles once, satisfaction and dissatisfaction do not come to our notice at all.”

Shri Babu Bhai came and informed us that it was time to leave for Navsari. Gunde Raoji packed the hookah up and Babuji was ready for the journey.

Travelling for sometime, we reached Bharuch. Babuji felt the need for rest. He would get tired very soon in car journey, however good the road and the car might be. Knowing this, Babu Bhai had made arrangements for Babuji’s rest in the traveler’s bungalow at Bharuch, and we went there straightaway. Babuji reclined for a while in the room reserved for him. Later, he took some milk and sat smoking the hookah which Gunde Raoji had prepared. Taking puffs of hookah, he said, “In Geneva, I have given the abhyasis a thought ‘Need for need’ for their contemplation. Let them contemplate over it.”

“The titles of our books are thought-inspiring and attractive aren’t it?”

“In England a gentleman praised Mahesh Yogi a good deal as a yogi of high calibre. Let us take it for granted that he is highly capable. But the reason for that gentleman’s praise, as he said, was that he felt vibrations in that part of his body (forehead or heart) which Mahesh Yogi touched. I felt like laughing. Taking his hand into mine, I asked: ‘Are you feeling the vibrations?’ He said, ‘Yes’. Then I asked: ‘Tell me, to what extent I should increase the intensity of these vibrations?’ The gentleman was astounded. People are satisfied with such trivial experiences. They do not want higher experiences.”

Then Babuji said: “Lalaji has given me the experience of death and liberation through direct perception.”

Babuji remembered how a disciple of Sri Aurobindo who had come to see him long ago (perhaps in 1955) had mentioned about the Super-mind. To him, Babuji had replied: “Only the ultimate Consciousness can bring about drastic change and not the Super-mind.”

We got ready for our further journey. We reached Navsari at about 1 p.m. Arrangements for Babuji’s stay was made at Dev Ramji’s residence. All of us took our food and rested for sometime.

Three hours later, Babuji was sitting in a chair and smoking his hookah. His happiness was clear in his countenance. He said, “Transmission is an unfailling thing. It is unfortunate that we have no faith in it. On the thirteenth day after the demise of my father, his soul came to me. I said: ‘You had opposed it, during your lifetime.’ To this, the soul said: ‘I didn’t understand you.’ As it was my duty to unburden myself from the obligation of father (Pitru-Rina) I gave transmission to the soul.”

“It is said in Islam that one should fear God’s wrath and Power. But it is not said so in the Hindu religion. On the contrary, it has been advised that one should love him instead of fearing him. This alone is highly appropriate. I define ‘Vairagya (renunciation) as ‘special raaga’ (special love for God). We should not be conscious as to whom we are loving and why are we loving.”

“God-realisation is said to be very difficult, with the result that nobody is inclined to step towards it. But God is very simple and the means of attaining Him are also simple. We have complicated it unnecessarily.”

At 6 p.m. Satsang, Dev Ramji talked to the abhyasis in Gujarati. Afterwards Babuji gave a sitting to all. The big hall was full of abhyasis. Babuji

said: “Sincere effort, pure and simple means, bring sure success in spiritual sadhana.”

A little while later, he said: “In England, a gentleman put to me this question: “Can you prove your system of sadhana scientifically?” I replied: “This is possible up to the end of material level but not beyond. This is altogether different science, which requires a different terminology to describe it; and different criteria to measure it.”

We were called for supper, and the local abhyasis went to their respective homes. After supper, as Babuji was quite tired, he smoked his hookah and without conversing much went to bed.

**04.05.1979**

Babuji was still sleeping when we woke up at 6 a.m. and finished the morning schedule. Babuji got up at about 7 a.m., he washed his face, and took medicine, and sat smoking the hookah. “Hookah is excellent and I am getting intoxication now.” We laughed at these words of his.

He went to take his bath and asked me to conduct the Satsang. Later, we went to a local college where a programme of speeches had been arranged. Dev Ramji talked in Gujarati and I talked in Hindi. By the time we reached home it was 11 a.m. and some abhyasis returned and sat before Babuji.

Babuji spoke casually with everyone: “someone asked me at some place: ‘are you greater than the sage Patanjali?’ I put a counter question: ‘is God not capable of creating greater personalities?’ he had no reply.”

“A man by name Rompa is reported to have said: ‘Yoga is not meant for the Europeans.’ I said: ‘Can we say that a certain medicine is not meant for such and such country?’ This is sheer stupidity.”

We were called for food and after food Babuji chewing betel leaf sat leaning against a pillow. Babuji said: “The external dress of a sannyasi signifies that he has controlled his senses. It is also a mark that he is a full-time volunteer doing Godly work. As time passed, the system degenerated because nobody could recognise the internal condition of man.”

“There is a nerve in the top of a man’s skull, which is connected with memory. There is a curve like a bracket in it. The power of memory too goes

away, if the curve goes away. Nature has kept a little curve in between two points.”

Babuji wanted to sleep for some time. The signs of sleepiness were visible on his face, and we requested him to sleep. Babuji rested till about 4 p.m. We had planned to go to Surat in the evening, so we informed Babuji and prepared him too for the journey.

Leaving Navsari at 4.40 p.m., we reached Surat within about forty minutes. Arrangements were made for us at Shri Khoosal Bhai Patel’s house. Babuji felt tired, and took rest for some time. He asked: “Where are we now?” I said: “Babuji, we have come to Surat and are in Khoosal Bhai’s house.” Babuji kept quiet saying: “Is it so?” Finishing the evening meditation and supper, we started from Surat and it was 10.30 p.m. by the time we reached Navsari. Gunde Raoji and I slept in Babuji’s room, but none of us actually slept although it was nearing 11:30 p.m. Babuji asked me in a low voice: “Sarnad, are you not getting sleep?” Gunde Raoji and I myself got up immediately. I said: “No, Babuji. I am not getting sleep.” Gunde Raoji said jestingly: “He is accustomed to sleep at 9 p.m. only.” Babuji laughed on this.

Babuji now began to speak about incidents in Denmark: “There they have built a room for me consisting of all facilities. Many days prior to my arrival there, they must have been thinking of me. Is n’t it? They must be feeling the joy by merely remembering me. Otherwise, why should they get absorbed in preparation to receive me with faith and devotion? You may say: ‘There must be something special in your transmission.’ But mine is the same transmission as yours. There is no difference at all.” We laughed at his last words.

Hearing the talk, some abhyasis who were sleeping outside in the verandah crept slowly inside the room and sat. Now it was about midnight. Gunde Raoji asked: “Shall I fill the hookah, Babuji?” Immediately Babuji replied: “Ask these people who are sitting here.” We laughed holding our both sides. Then I said: “Babuji, we are prepared to sit for any length of time. Please smoke hookah.” To this Babuji said smilingly with his blooming countenance: “I feel enthused if those whom I like more are sitting by my side.” We were extremely delighted. Is it not our special fortune that Babuji likes us most?

Gunde Raoji went inside to bring the hookah filled. Babuji began to speak: “Our Mission is growing now and senior and sensible preceptors should behave very cautiously. They should give good suggestions to abhyasis. In the

past so far, the necessity of this might not have arisen because the Mission had not grown to such a magnitude. But now people of all types are joining the Mission. It is absolutely essential to give them proper understanding.”

Now Babuji was warming to the occasion, he was sitting on his cot and told while smoking the hookah. “Gautama, the Buddha first refused to initiate his mother. It is said that he initiated her, ‘on others persuasion and then further said that her span of life would be reduced by half’ I have not been able to know the reason for this.”

Mentioning about his direct intercommunion with Buddha, Babuji said : “I once told Buddha: ‘There is no mention of God in your philosophy.’ To this he replied: ‘when did I remain separated from God?’ Long back, Buddha suggested me to give up my job, but Lalaji told me not to heed it. Then I said to Buddha: ‘You renounced your Kingdom for the sake of God realisation or Nirvana. But now that I have attained God realisation, there is no need for me to renounce my family or service.’”

Babuji told Gunde Raoji to remove the hookah. All others went to their places and slept. Babuji too went to bed. It was 1.00 a.m.

**05.05.1979**

According to our scheduled programme, we had to proceed to Ahmedabad via Baroda. But Babuji had loose motions and at about 8 a.m. he appeared to be weak, and so we were feeling concerned. Dev Ramji said: “If you feel that it will cause you trouble on our way, we shall start in the afternoon. I shall call a doctor now.” Babuji replied: “Nothing of that sort. Let us proceed on time.”

Just then Smt. Pushpa Ben, Dev Ram’s wife came and saluted Babuji. Dev Ramji introduced her saying: “She is your daughter-in-law Babuji.” Babuji said “The mother should be such that children at home and even others should take lesson from her.”

After some time, Babuji said: “Listen, Sarnad. I tell you about a miracle. If we have to walk a long distance, we should walk with a supposition that the earth beneath our feet is receding to our backside. The distance will be crossed soon and we will not feel the fatigue.” I submitted: “Yes, Babuji. I have read this in the Preceptors’ Guide and experimented also. I found that some time was saved in travelling the entire distance.” I sat up slowly on the cot and sitting near Babuji’s legs, began to press them gently. Babuji said, “I am very much afraid

of loose motions during the journey.” He said again after some time: “Now, I got some rest at heart. I drew some strength from above. I am very much frightened of drawing strength like this, my heart being very weak.”

The time for our departure to Baroda approached. Then Babuji, calling me, asked: “How is your condition, now? Do you feel yourself melted away from inside? There is no pressure of thoughts, isn’t it?” I replied that it was so.

Our cars moved. Babuji rested for some time again in the traveler’s Bungalow at Bharuch. Talking to us, he said, “I do not have pure wisdom as Lalaji had. There is some adulteration in it.” We laughed.

“Babuji again mentioned today that, I prayed to Lalaji to grant me three days to suppress the mischief of Pakistan and one week to see to China. But Lalaji did not grant my prayer lest Kashmir should be harmed.”

Babuji asked for today’s newspaper. Going through a few headlines, after it was provided to him, he is saying thus: “There seems to be some change in the intentions of China. A black line is seen along the shores of the ocean in South-east Asia. Some confusion is likely to take place there.”

“Shall we start now, Babuji?” Enquired Dev Ram Bhai. Saying that we could, Babuji got up. We occupied our places in the vehicles again. Reaching Baroda at about 1 p.m. we went to the residence of Sri Madhu Bhai Amin, a preceptor there. Arrangements for food and rest were made there only. It was decided that we should proceed to Ahmedabad after 6 p.m.

Now satsangis started coming for Babuji’s *darshan*. Knowing that Babuji was indisposed, they went back quickly without sitting before Babuji.

Babuji said, “I won’t be at ease, if I do not transmit to those who stay with me at night; nor do I get sleep.” We cannot but bow to him at his compassion for the abhyasis.

He told us another story of Lalaji: “Once, an Afghan came to Lalaji. Lalaji gave him sitting and told that he will not need transmission any more in his lifetime. So powerful was his transmission.”

Turning towards Gunde Raoji, he said: “I won’t eat my supper today.” Then Gunde Raoji said: “We won’t allow you to eat even if you want to eat, Babuji.” All of us laughed heartily.

One Dr. Amita Ben Desai brought medicines for Babuji to control his diarrhea. Babuji said that he was feeling extremely weak. Then Dr. Shah ( a Civil Surgeon and Dr. Amita Ben's father) came. He saw the medicines brought by his daughter and after checking, he said that the prescription was all right. He suggested that a certain other medicine, if given as an enema, would bring diarrhea immediately under control. But Babuji did not agree to it. He narrated to Dr. Shah, how Dr. Dechane had given him medicine at Hyderabad long back, how he (Babuji) had described the action of each and every medicine, and how Dr. Dechane had at last prayed to Babuji to cure himself. Then Babuji said: "The divine power takes a saint in its own charge when his strength gets exhausted." He also said that the same thing had happened when he had been to Europe. Then Dr. Shah said: "Maybe, this is just a pretext to make me seated near you for a long time."

Babuji continued: "My weight increased by about 1 1/2 Kilos for the first time, when I went to Europe. Next time it was reduced in the same measure. But my stamina, on the other hand increased. It is possible to draw strength from the Brahmand Mandal (Cosmic Region). Lalaji has taught me that." So saying he invited Dr. Shah to visit Shahjahanpur.

Speaking of sensitivity, intuition, and other things, he said thus to Dr. Shah: "Once, in Calcutta, a doctor abhyasi examined a patient and told him that he was suffering from a certain disease. I pointed out to the doctor that his diagnosis was wrong, as the disease lay in the brain of the patient and the treatment should be given accordingly. That having been done, the patient was cured." Dr. Shah prayed that he too should be taught this art. Babuji said: "I have not learnt this from anybody. I am only Lalaji's slave. Catch hold of God; everything will be achieved."

Telling Gunde Raoji to pack the hookah up, he said: "Now my health is recovered. I am feeling a sort of fresh delight."

Continuing our journey we reached Ahmedabad at 9 p.m. We went straight to Draupadi Bahen and Govind Ramji Agarwal's house. Some of the satsangis were waiting for our arrival.

Babuji called Shri Rajagopalan and asked: "Has my message been given for publication in some newspaper or not?" Shri Rajagopalan told Babuji that it has been given. Then turning towards me, he said: "Sarnad, make it a point to



write articles on Sahaj Marg regularly and send them for publication in some newspaper.” I replied that I would try.

## **06.05.1979**

Babuji had loose motions twice or thrice at night and appeared to be very weak. So we did not wake him till late in the morning. He woke up by himself at 8 a.m. and finished his morning schedule, instructing me to conduct the morning Satsang for ten or fifteen minutes. After Satsang, Gunde Raoji gave Babuji medicine for his stomach ache.

Today, Babuji was to go to Delhi by flight and then to Shahjahanpur.

Babuji said: “There should be no greed in spirituality. It is not love but selfishness. All were called for meal; Babuji did not eat anything else except some khichdi. He went into the room to take rest after food. Then he got ready to go to the airport. The luggage was brought out, but not long before, a communication was received that the Delhi-bound flight was cancelled.

We took the luggage back inside. Babuji reclined on the cot and I sat pressing his legs. He asked to stop pressing and said: “It would be better, if I press your legs.” I felt extremely embarrassed. Then Babuji said: “Once, Pandit Rameshwar Prasad was pressing Lalaji’s legs. After that Lalaji said to Rameshwar Prasad: ‘Now I shall press your legs’. Without the least hesitance, Rameshwar Prasad stretched his legs. Obedience is greater than humility.”

Babuji had loose motion again, and we began to guess several reasons for it. One among those being that he had eaten *Khichdi*. At 3 p.m. Dr. Vinod Agarwal, Govind Ram and Draupadi Bhen’s son, gave Babuji medicine. Then a gentleman gave homeopathic medicine Merc Sol-30. Then there were no more loose motions. Babuji slept till about 5.30 p.m.

He was given medicine again at about 6.30 p.m. Now Babuji is saying: “I feel like giving transmission although I am so weak. Long ago, I wouldn’t get sleep unless I gave transmission to at least two persons. This had become my habit.”

Chairs were placed on the lawn outside. Babuji sat on the chair set for him. Others sat in front of him on the chairs facing him, and the remaining abhyasis sat on the lawn. Babuji was silent for a long time. Then he began to talk.

“I will tell you a funny thing. After I began my work as Lalaji’s Representative, a gentleman took objection. He said, ‘What work can one expect from this man who is a mere skeleton?’ Then Lalaji told me through intercommunion: ‘You are the essence of Nature.’ See, I am remembering the events of 35 years ago. One day during *Bhandara* (celebration) Lalaji’s form appeared before me thrice. For the third time I saw clearly that I became one with him.”

“Lalaji used to explain the enigmatic verses of Kabir quite easily. His knowledge was unfathomable.”

Someone brought some apples and cut into pieces and held the plate in front of Babuji. Babuji took a small piece in his hand. The rest were distributed among those who were sitting. Eating that piece, Babuji said: “The fruit is very sweet. I like sweet.” All of us laughed. But Babuji did not take when some more pieces were brought again.

He said, “I feel tired if I speak more these days. But my mind will be at ease only if I talk.” We laughed.

Mention came up regarding Mission’s library. He Said: “The Mission’s library must be of a high order. It must have a collection of excellent and rare books.”

Looking to Babuji’s physical indisposition and weakness, the abhyasis saluted him and left in order to provide him opportunity to rest.

**07.05.1979**

Today Babuji’s health is normal. The Diarrhea had fully stopped, and there was lustre on his countenance, but still, the general weakness did not seem to have gone completely.

Finishing his morning schedule, Babuji sat smoking the hookah for a while. He gave a pair of dhotis to me and Dev Ramji by the hands of Gunde Raoji. We saluted him with a feeling of gratitude and blessedness.

Some abhyasis came for darshan. Gunde Raoji said: “Babuji, they have prepared ‘idli’ for you today.” Babuji laughed and also caused us to laugh, by saying: “Many thanks, brother.” In order not to give Babuji any opportunity to talk more and get tired, the abhyasis who had come for his darshan got up and

went away after some time. But where does Babuji keep quiet? He begins to talk if somebody is just near him.

Babuji finished his food at about 11 a.m. He sat in the room smoking his hookah, and then he lay down for sometime. He told us that he was working on Dev Ramji and has taken him up to a point near Vishuddhi Chakra (Laryngeal plexus). “Now Lalaji is saying ‘Don’t touch and disturb Dev Ram’s condition. Let him go ahead of his own accord.’”

Praising Dev Ram’s nature, Babuji said, “Sethji (Seth Vallabhdas of Bombay) has provided a very good man as his substitute. I have still not withdrawn the power; I have given him to transmit to others as preceptor.”

After some time, we too finished our meals. All of us rested till 2 p.m.

Shobha, Dev Ramji’s second daughter came from Udaipur. She entered the room, saluted Babuji, and sat down. An abhyasi sister, Kumari Sudha Gupta by name, is doing Ph.D. at Udaipur. Remembering her, Babuji asked us: “Has anybody done their Ph.D. on yoga?” I said: “To the best of my knowledge so far nobody has done this, Babuji.” To this Babuji said: “I have not studied much otherwise, I too would have written a thesis on yoga.” I said: “Babuji, you have produced many Ph. D.S. Where is the need for you to get Ph. D. Degree? You have given many new thoughts to the whole world.”

Babuji : “ Lalaji had predicted that I would write books. It came true. I have written some small books.”

Babuji continued: “There should be power in our thought. Then, works which appear difficult become easy. Moreover, the power of will would be increased by putting time limit, i.e. making a thought that a certain work should be finished within a specific time limit. I have been benefited much by this experiment.”

A satsangi brother had brought his child and told the child to touch Babuji’s feet. Babuji sat playing with that child.

After some time, he opened up memories of Dr. Varadachari. Babuji praised his scholarship; appreciated his frank and straight forward nature. He said: “Once, somebody asked Dr. Varadachari sarcastically: ‘Have you become a disciple of Ram Chandra? His principles are all against the tradition.’ Do you know what answer Dr. Varadachari gave? He said : ‘ I went to many saints,

nobody accepted me as his disciple. They demanded free service from me without giving me higher experiences and approaches. In fact, they are quite incapable of giving higher experiences. Ram Chandra possesses that ability.' The gentleman shut his mouth."

Sister Anne Mary was sitting with us. She resides in Amsterdam in Holland, and is a devoted abhyasi. Turning to her, Babuji said that next year he would visit Denmark, Holland and other European countries.

Anne Mary said: "We will all be very happy if you come to us, Babuji. In what month will it be possible for you to come there?" Babuji said: "Parthasarathi will write to you and inform about it."

Babuji leaned against the pillow and rested. Owing to fatigue and silence in the gathering, Babuji started napping within a few moments. All those who were sitting went away noiselessly.

**07.07.1980**

Brother Raghavendra Rao informed that he has received a letter from Babuji Maharaj. He is remembering both of us very much and has asked us to come to Shahjahanpur at the earliest.

**20.07.1980**

Babuji's 81st Birth Anniversary was celebrated at Delhi from 29.04.1980 to 01.05.1980. I could not attend the function owing to certain difficulties. A few days after the celebration was over, my desire to see Babuji became stronger. So, I undertook a tour to Shahjahanpur on 20.07.1980. Shri Raghavendra Rao and Ramachandra Reddy of Cuddapah also joined me.

**22.07.1980**

It was 5 a.m. when we reached Shahjahanpur. It was drizzling, and by the time we reached Babuji's house, it was 6 a.m. Babuji was still sleeping. Gunde Raoji was preparing the hookah and he appeared pleased by our arrival.

By the time I took my bath and came out, Babuji was already sitting in his chair in the verandah. I touched his feet with great delight. Babuji asked: "who else has come?" I replied: "Raghavendra Raoji and Ramachandra Reddy have come, Babuji." After sometime, both of them came and saluted Babuji.

Babuji said: “It has been raining heavily for the last eight or ten days. There was a flood in 1958. This time also, the river Khannaut was overflowing and its waters had come up to the front gate of our house.”

We were served breakfast, which we finished shortly. Some abhyasis came for Satsang. Babuji told us: “Do you know why there are defects in the abhyasi, even at the higher stages? Along with his progress, there can be self-importance, absence of co-operation, and deficiency in surrender. These defects can be removed, if the abhyasi introspects at each and every step and extends full co-operation.”

He raised the topic of the Delhi function. “I was tired very much during that function. So, one day, I gave sitting only for five minutes. All praised that short sitting. Raman Lal Bhattar, however, was saying, ‘Babuji, though we may forget all other things about Delhi function, we can never forget that sitting of five minutes.’ It was reported to be so marvelous.”

Then Babuji gave us a sitting. Afterwards, he reclined for some time, saying that he was tired.

We took our food at about noon, and Babuji also took his lunch with us. He does not eat even in the measure essential for nourishment of the body. The food even for a three-year-old child is more than Babuji’s food. Seeing this, we felt very sad.

After lunch, Babuji sat smoking his hookah in the verandah. We took our seats on chairs kept in front of him.

Babuji said: “The Mission books should be read at least once a week. Doubts of many abhyasis would be dispelled by this. The possibility of the abhyasis getting confused by a variety of answers given by preceptors, which are sometimes apparently contradictory, would be lessened.”

After a while Babuji went inside the room to take rest. He must have reclined for an hour or so. He came out again at 2 p.m. and sat smoking his hookah. He said that there was a slight pain in his stomach. I said, “Babuji, please take rest for some time more.” Then Babuji went inside the room again. Immediately he called me in, read out to me some sentences he had written in a diary and asked me how far they were right. What should I say?

“Babuji, is it ever possible that your words could be wrong?” This is what Babuji had written:

1. Forgetting (oneself) is (constant) remembering.
2. Trying to know the Master is the best service to him.
3. We should hide the external and expose the internal.
4. We should be considered to have approached Reality when we no longer remain slaves of habits.
5. Absolute Reality lies between ‘yes’ and ‘no’.

Again he said: “The pseudo-Mahatmas of our country have done a great disservice by preaching to the commoners that realisation was very difficult. Therefore, the common man remained far away from it.”

At about 5 p.m. Babuji went out somewhere. The sky became clear and the weather pleasant as the evening approached. Chairs were placed in the courtyard. At about 6.30 p.m. Babuji came back and sat in the courtyard. He was taking puffs of hookah and saying, “Lalaji showed me the vision of the North Pole. Recently, when I had been to Denmark, they showed a film about the North Pole. It was very beautiful and exactly as shown by Lalaji.”

He spoke about spiritual progress: “Our spiritual progress should be in a natural manner. It took 22 years for my sadhana. In the beginning for the first five years, I thought over the question, “What is God.” There was only one thought in me from the very beginning: ‘we should first consolidate what we get and then have mastery over it.’ Some of the things, however, do not come to our understanding till we attain that condition.”

“It is all right if religious (or any other) orthodoxy is within limits. It should not cross the limits.”

Shri J.R.K. Raizada came at about 9 p.m. Conversation started about Preceptors and the Mission. As I was feeling sleepy, I got up and went to bed.

**23.07.1980**

After finishing his bath, Babuji gave a sitting to all of us. It was a sitting of 50 minutes duration, throughout the sitting, I felt peace and evenness. Though

there were some thoughts, they were quite feeble and appeared to be floating in the periphery of consciousness.

We had our lunch with Babuji at noon. Then he sat chewing betel leaf and asked me to read the news from the daily newspaper. A news item was published regarding the progress of the weaker section of the society. Babuji said: "The policy should be such that it should uplift the weaker sections and not pull down the upper ones." I read some other headlines. Then he went inside the room to take rest.

We were all invited for supper at the Hon'ble Judge Shri B.K. Sharma's house. Today was the Birth Anniversary of his son, who was four years old. Babuji mentioned this twice or thrice and kept asking: "When shall we go there?" Gunde Raoji said: "Babuji, the programme is at 7 p.m. there is still ample time." Babuji said: "should we not know who among us would be going in the car?" Thereupon, Gunde Raoji made it clear: "Let one group go in the first trip. The car can come back and pick up the remaining persons."

A long time passed in silence. We went to Shri B.K. Sharma's house at 7 p.m. It was nearing 10 O'clock when we returned home having blessed the boy and taken our supper there.

Smoking the hookah, Babuji recalled a few incidents of his younger days: "I used to visit the renowned grammarian, Pandit Jwala Prasad's house. He loved me very much. His scholarship of Sanskrit was matchless. Many students came to him to learn Sanskrit grammar. He also wrote a book on Sanskrit grammar. He breathed his last in Nainital.

At about 11 p.m. he had a few drops of medicine put in his eyes at the hands of Gunde Raoji and then went in to sleep.

**24.07.1980**

Babuji gave a sitting to all of us at 8.30 a.m. He came and sat outside after some time. He said: "My body has become very weak. Long back Dr. Dechane had told me at Hyderabad: 'You should have died long before. It is the Divine power which has saved you'."

We took our lunch and sat again in the verandah. Babuji too came and took his seat. He asked me: "Sarnad, how many days of leave have you?" I

replied: “Babuji, I can stay for here as many days as you want me to. I don’t have any difficulty regarding leave.”

Shri Raghavendra Rao told Babuji that since he is now retired, he had a plan to visit the USA accompanied by Shri Ramachandra Reddy. He solicited Babuji to accord permission for this. Babuji said: “You should work on that country first, then you can go anywhere. You can work on India and undertake cleaning of certain provinces and so on. I first worked on foreign countries and then visited them.”

“I underwent many troubles when I first travelled in South India. By Lalaji’s grace, all those troubles were overcome and my work was made easy.”

“I experienced financial stringency even when some of the books were under print. Then, I prayed to Lalaji. What a miracle! My father had lent money obviously to many people. A majority of them returned the loans, which they had taken. I had given up hope of recovery of those bad loans, such is Lalaji’s grace.”

Babuji said that he was given chloroform during the treatment of some disease when he was young. It resulted in the loss of his memory to a great extent. Babuji had told us about this several times earlier also. He is not confident of the power of his own memory. Now he was saying the same thing: “Lately, sometimes during conversation, I forget the next point I have to say. Sometimes I do not remember anything. But it is not so in spiritual work. That is Lalaji’s gift and this memory power is my earning.”

In 1970, Babuji had visited Raichur; at that time he was taken seriously ill and had remained without food for ten days. Then one day, he recovered all of a sudden and was ready to go to Hyderabad. Raghavendra Rao asked him, how was it possible? Babuji answered: “Power is drawn from ‘Atma Chakra’ (Soul-plexus). Transmission should be given to the subtle body from the point of the Soul. But care should be taken that it does not become excessive.” This was all very easy for Babuji.

Babuji opened up the topic of his Birth Anniversary. “They say that they are going to celebrate my Birth Anniversary next year (1981) in Malaysia. The abhyasis of that country have sent an invitation through Shri K.V. Reddy. They will be displeased, if I do not go there. My health, on the other hand, is becoming delicate, yet I have decided to go there for the satisfaction of the



abhyasis. Otherwise, I can do a lot of work staying here comfortably.” “I will tell you an excellent thing regarding sadhana. Surrender and humility - these are the key to success.”

Shri N.S. Rao an abhyasi brother from Karnataka resided in the ashram with his wife Smt. Lalitha. He performed many tasks pertaining to Babuji like a personal secretary. As he had invited us for tiffin and tea in the evening, we went to him. The Rao couple was highly pleased.

We slept without taking food at night.

**25.07.1980**

Some satsangi brothers came and sat. At 8 a.m. Babuji gave a sitting to Raghavendra Rao and me at 9 a.m. I experienced expansion, peace, and evenness. Then Babuji said: “The practice of giving mutual transmission by preceptors is good. You can also follow this. Lalaji too used to say so.”

Later, Babuji sitting in the verandah, started smoking. But, saying that he was tired, he went inside and reclined. Then he came out again and said, “People of different natures come to test me in different ways. What can I do if their expectations are not fulfilled?”

“Seth Vallabhadas of Bombay used to praise Kasturi a lot. As she has attained a high level in spirituality, he submitted a proposal of providing her with all conveniences and taking her round the country for imparting spiritual training. I didn’t like the proposal, Seth Vallabhadasji was displeased at this.”

As we had to return today to our respective places, our hearts were filled with distress and agony. Brother Sarvesh invited us for tiffin in the evening. Then Kashi Ramji and Raizada came. Babuji sat talking for some time after Kashi Ramji and Raizada were went. He said: “Love alone is the thing which connects us with God. There is joy in it although it is full of pain.” The Sufi saint Sarmad has written a beautiful verse about it the meaning of which is: ‘The anguish of love is not given to all and sundry. The bliss of self-immolation on a flame is not granted either to a bee or to a fly.’

**20.10.1981**

Brother J.R.K. Raizada secretary to the President informed that Babuji’s birth day will be celebrated on 30th April 1982 at Surat. Babuji wants that I should visit Surat and adjoining Centres and advise/guide organisers for their

coordination. He wants that I should collect articles available with Brother A.K. Patrawala for publication.

### **25.01.1983**

Issued a circular that a meeting of working committee has been convened at Shahjahanpur on 27.02.1983 at 11A.M in the Ashram Premises.

### **27.2.1983**

Received a resignation letter from Brother Kashiram Agarwalji from the post of Joint Secretary. He writes that he is not in a position to judge and understand what could be the cause of Babuji Maharaj's trouble, due to which He is suffering by Himself. He has expressed his inability to do anything for Him either organizationally or personally.

### **19.04.1983**

Entire night I could not sleep. Some inconvenience was felt. When I woke up in the morning I was turned 180° in the bed which had never happened earlier.

Brother Channabasappa who is working in Telephone Department came to our house in the afternoon at about 1 p.m. He had brought very sad news of passing away of Babuji Maharaj in the early morning at 9 A.M. at Safderjung hospital at New Delhi.

Many Abhyasi brothers and sisters had assembled in Shri Dattaraj Kulkarni's house for the evening Satsang. I have announced the demise of Babuji Maharaj to all the brothers and sisters. I have decided to go to Shahjahanpur for attending the funeral of Babuji Maharaj with Dr. Shyam Rao. But due to some exigencies he could not come. I along with brother M.S. Kodagali boarded the Mumbai - Hyderabad Express train in the midnight and reached Hyderabad in the early morning.

### **20.04.1983**

Many abhyasi brothers of Hyderabad centre received us. We took the flight to Delhi at 6 A.M. and reached at about 8 A.M. Babuji Maharaj's body

was shifted to Shahjahanpur on 19th itself. At about 10 a.m. we boarded the train and reached Shahjahanpur at 3 p.m. We went directly to Babuji's house where the body was placed for the Darshana.

I met brother Parthasarathi, sister Kasturi and others. Brother Chariji had some confidential discussions with me regarding administrative matters. (Later that was highlighted in the working committee meeting).

#### **21.04.1983**

At about 8 a.m. the procession started from the house of Babuji Maharaj to Ashram where his body was to be cremated. It was really a heart touching thing that hardly 100- 150 members have attended the funeral.

The procession reached Ashram at about 12 noon and the mortal frame of the great sage was cremated. That vast multitude of disciples whom he had always been addressing as brothers and sisters were drowned in grief.

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