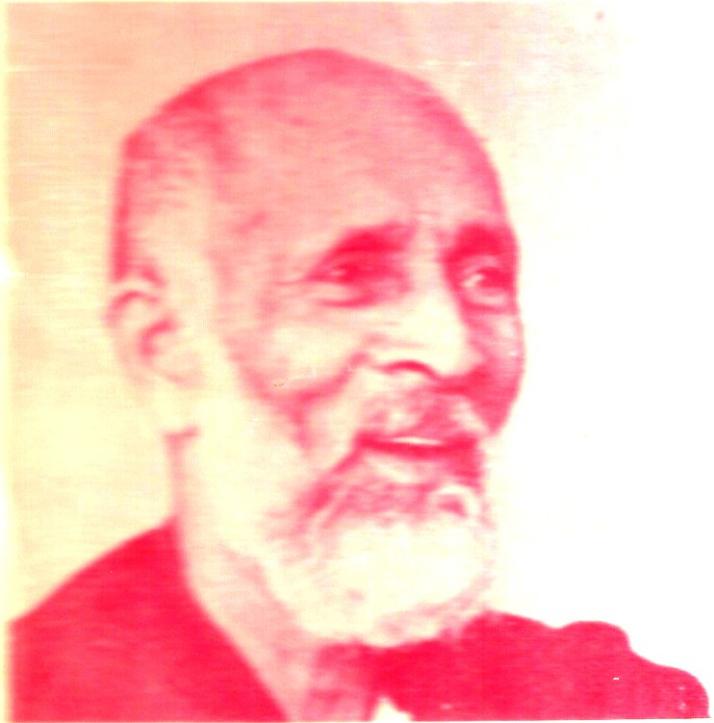


WHO WAS HE



KASTURI CHATURVEDI

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PREFACE

To-day my heart is finding it difficult to resist the temptation of mentioning about that abhyasi-brother who gave me the idea of writing this book by saying, "Sister ! whatever you know about Babu Ji Maharaj, His familylife, His life style, His behaviour etc, please do write about it so that our posterity may know at least something about Him." Again & again this Abhyasi-brother insisted that such a book was a necessity and that insistence gave me encouragement of writing this book. So to-day when book "Kaun Theay Ve" is going to get the honour of creating the real form of Sri Babu Ji Maharaj before the abhyasis then I can not forget to mention the name of that abhyasi-brother. He is Sri H.R. Pagar who is at present working at Bhopal as a deputy Gen. Manager of State Bank of India.

– Kasturi

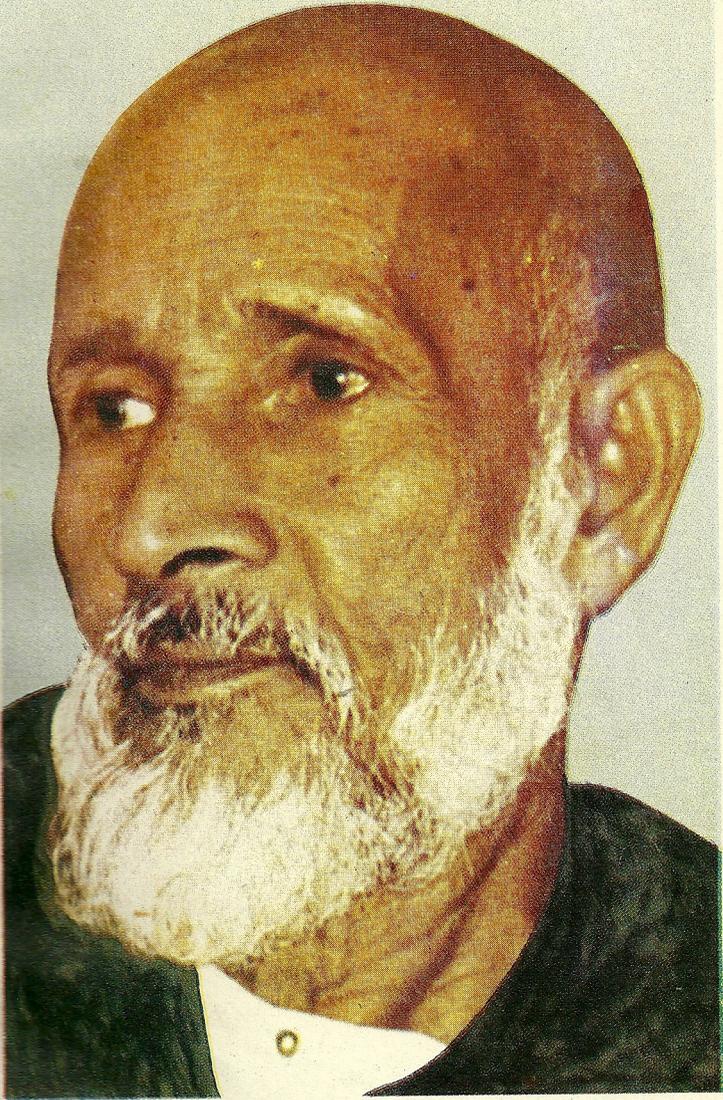
DEDICATION

“Kitna Bhi Kaho Ankhen Aaj Bhi Nam Ho Jati Hain, Jab Yad Unki Ati Hai, Chavi Ubhar- Ubhar-aati Hai,” (whatever may be said but even to-day whenever we remember ‘Him’, our eyes are filled with tears and His Divine-Form starts appearing again & again before us).

When the Master of Universe, whose soft, charming smile made the atmosphere delightfully dance (Man Jhoom-Jhoom Uthta Hai), whose ‘Mauj Ki Baharen’ (the blossoming of delightful Moments) over whelmed the inner souls of human-beings and at the same time His ‘Shoonya Nigahen’ (void glances) appeared to be full of love and affection for His abhyasis and the hidden treasure of various spiritual conditions of my heart in the form of ‘Divya-Sparks’, started compelling me to disclose who was that special personality who bestowed them on me. Then as if to awaken my very own self that melodious sound of my inner being started getting restless to speak out by itself. That very moment this book of mine, containing all those soul touching excerpts, bowed down before the great Master (Sri Lala Ji Sahib). So this book of mine “Kaun Thae Ve” is placed as a floral tribute at the holy feet of grand Master Sri Lala Ji Sahib.

8 February 1992
(Basant Panchami)

– Kasturi



SHRI RAMCHANDRA JI MAHARAJ

Shahjahanpur
(Uttar Pradesh)



श्री ईश्वर सहाय जी

(मास्टरसाहब)

LALA JI SAHIB

Now we will like to know something about the great-grand saint, at whose feet I have dedicated this book. By humble effort, I dare to write a few words about him. How can one have the courage to write anything about that revered Saint who merged his own introduction alongwith his very name in the Divine personality of Sri Babu Ji Maharaj, who was busy working on this earth. Could earth have ever honoured itself by getting the touch of such revered feet ? No, it has never happened, nor it is going to be. But, whatever little my master (Sri Babu Ji) has told me in honour of that spiritual Giant, my pen entreats Him to bestow the boon of writing about his (Lala Ji Sahib) introduction.

Suddenly one day a divine-question started occurring before me again & again, demanding its answer from me. The question was that 'who could have adorned Revered Lala Ji Sahib with the Divine-epithets such as, "AdiGuru", 'Samarth', and 'Sad-Guru'? No one can bestow such divine-epithets on his own self by himself and -his (Lala Ji's) master never bestowed them on him. Instead his master entrusted him with a difficult Divine-work. On completion of which 'Divine' Itself adorned him with the above heavenly epithets.

When Sri Lala Ji's revered master eustrusted him with the most difficult task of bringing down the Ultimate Power on earth for changing the era, then he (Lala Ji Sahib), by his unceasing sadhna came to know the technique of bringing down that Divine Power on earth. Generally all of us know that

great sages offered ceaseless prayers to God, in-order to make the incarnations descend on earth. Only then vibration occurred in Godly-Powers and then according to needs of time its trend was turned towards earth. But for the change of the era, first of all one had to prepare himself through sadhna in such a manner that his prayers could be accepted by -'Bhooma', of bringing down that Ultimate Power on earth. Sri Lala Ji Sahib became successful to fulfill such most difficult divine-work. Perhaps at that very time, these divine epithets, 'Adi Guru and Samarth' were bestowed on him. Now we should proceed further on, as my pen is forcing me not to stop writing. Now how is it possible to remain patient when the bestower himself is restless to bestow.

When Samarth got the inclination that, that divine-Power has descended the earth, then it was most essential for him to have a glimpse of that special personality. Regarding this, the couplet of a song started humming itself before me-

"Prakrati Ne Anchal Sajaya, Purush Bhi Vismit Hua, Neh Se Lane Ko Chumban, Bhooma Bhoo Par Chaa Gaya, Samarth Ki Najroon Ne Dekha, Dekhte Hi Reh Gaye."

(The nature spread its arms and God Himself got astonished to see Bhooma, expanding itself on earth to have an affectionate kiss of that special Divine child, Samarth saw all the above happenings).

Only since then, the flow of Divine transmission had been accessible to humanity. And then ? Sri Lala Ji Sahib got the glimpse of that Divine child during meditation. As it is apparent from Babu Ji Maharaj's saying that 'when he was six days old and was lying in a soop (an appliance used for winnowing

grain) he was getting transmission from Sri Lala Ji Sahib. On the other- side when Sri Lala Ji sahib found that all the transmission of Divine-Power had been absorbed by that Divine child, since then Sri Lala Ji Sahib undertook the charge of being 'Sadguru.' Realising that, a line from my song automatically started singing -

"Sadgura Ki Pulak Palken, Dekhte Hi Reh Gaye." (All remained still, looking at the affectionate eye of Sadguru). Its proof is clear from Sri Babu Ji's saying that when he first reached the holy feet of 'Samarth Sadguru', his Laya awastha had been complete. Even Samarth Sadguru had said that "mine & your descent had been from Bhooma itself."

In order to write about this divine secret in appropriate words, He may always continue to bestow his grace and blessings and the hearts of human beings may always remain drowned in Divine Transmission of Him (Sri Babu Ji Maharaj.) Having this hope in heart, eyes of this beloved daughter (Noor Chashmi) will always be bowing at His lotus-feel.

WHO WAS HE

Suddenly there was a stir in the ocean of Divinity and Ultimate itself put a divine child, with its full divine beauty into the affectionate lap of Samarth Sadguru Sri Lala Ji Sahib. Before this divine child could assume any form on earth or could be given any name, Sri Lala Ji Sahib being drowned in the natural extreme ecstasy, bestowed the child with his own good name i.e. Ram Chandra. The divine form of that Divine child manifested itself in whole of the atmosphere. It has always happened with the incarnations that before descending on earth their Divine form manifests itself in the cosmic region. For example, just before the birth of Sri Ram, mother kaushilya had seen his Divine form - She bowed before him, praying to give up that Divine form and assume the physical form of her child. Accepting the prayer that Divine form at once disappeared and descended on earth assuming the form of Sri Ram. Just like this Devki and Vasudeva had seen Sri Krishna's Divine form in the prison. Accepting their prayer, the Divine form of incarnation descended on earth and started playing in the lap of Yashoda as krishna.

Incarnations always descend on earth through the prayers of Gods or high calibre saints. To fulfil the job of bringing on earth a personality endowed with the powers of Ultimate, our Samarth Sadguru Sri Lala Ji Sahib attained that perfection only in seven months by his rigorous sadhana. After that to fulfil nature's grand demand, Sri Lala Ji's prayer to bring down on earth the Ultimate power was granted and in

the year 1899, on fifth day of Baisakh-Badi a son -was born in the house of Babu Badri Prasad Ji at Shahjahanpur. What a divine miracle ! Even the priests named the Divine child as 'Ram Chandra', the sacred name of Samarth Sadguru Sri Lala Ji Sahib. How that Divine child Ramchandra (Shahjahanpur) was brought up as Ramchandra and how & when he reached at the holy feet of Sri Ram Chandra Ji Maharaj of Fatehgarh, (U.P.) had been mentioned by Sri Babu Ji Maharaj in his autobiography. Whatever I have written in the beginning of this book about his Divine descent perhaps has come down to me by His Grace, by attaining Laya Avastha in Him.

This spiritual mission (Sahaj Marg) glittering with Divine light & founded by Sri Ram Chandra Maharaj (Shahjehanpur U.P.) has been awarding the abhyasis success in the sadhna. By adorning with his Divine will power he has kept before the masses this Sahaj Marg Sadhna in such a way that abhyasis, never feeling the bondage of Sadhna, achieved the constant development of spiritual conditions in their hearts. They always remain alert for the achievement of their goal. Being at the holy feet of Sri Babu Ji Maharaj, receiving the flow of his transmission living under his affectionate glance, whatever spiritual secrets got revealed to me, I have tried to write something about them. Without His grace who could glorify the earth by unfolding this divine secret that it was samarth Sri Lala Ji Sahib's Divine calibre which created the stir in the centre of ultimate power, glorified the earth with this Divine jewel. Sri Babu Ji Maharaj has very aptly written about his samarth Sadguru that He was a 'Spiritual Giant.' Who else could have the capability of crowning his spiritual mother with Divine glory except Sri Babu Ji Maharaj who provided shelter

to the mankind in his affectionate arms, only that person can have the courage to take anyone to Bhooma who himself has descended with Its power. Not only this but through his unflinching will-power, making the flow of Divine power accessible to the mankind, taking him gradually step by step on the spiritual path, leading to 'Sakchatkar' & 'Realisation' of Ultimate Reality. Who can understand His divine secret who himself is beyond the secret and whose mystery is Reality itself, making the abhyasis progress on the spiritual path step by step making them conversant with the spiritual conditions by unfolding their mysteries. By removing the physical covering he clarifies before us the subtlest of subtle conditions in such a way as if it was never a mystery at all. His affectionate Virat heart, vacant looks, his mind constantly alert for our progress, his smiling holy face was in itself a natural & fascinating invitation for all the mankind. Now how was it possible for anyone to ignore such Divine attraction.

It is verified in one of the memoirs what I have written above in respect of the descent of Sri Babu Ji Maharaj. Once in Shahjahanpur I and my sister were spreading all the clothes in sun after rains. We found among the clothes a very tiny kurta and a very small cap and we spread those clothes in the sun. In the meantime grand mother (Babuji's respected mother) came & we asked her whom such tiny clothes belonged to. At once she snatched the clothes from our hands and said, "Keep these clothes inside. These are the clothes of Ramchandra's Chatti (when he was six days old), which are given by Child's paternal aunt". She told us that such clothes were kept very carefully, lest some harm befalls the baby. In the meantime Sri Babu Ji came in & just like children we

uttered, "Babu Ji, were you ever so small ?" Suddenly he became serious and said, "Yes, even to-day, I remember very well that when after giving me a bath, I was put in a 'Soop' (winnowing instrument) Sri Lala Ji Sahib was transmitting to me." We were wonderstruck hearing this, but at the same time this proverb proved to be correct that, 'Poot ke Paon palne mein he deekh jatey hain.' (Great men start displaying their capabilities in the cradle it self even during their infancy).

A BRIEF FAMILY INTRODUCTION

When I joined the mission luckily Mata ji (Master's wife) was alive. What an unique couple it was. Our Babu ji Maharaj was lean & thin and he was a tall man while mataji was quite plump but well-built and healthy. He was weak & she was so stout and strong that getting up at 4 a. m., holding two moosals in both hands she used to thrash several quintals of paddy brought from their fields. Then she used to winnow it in a 'soop'. After cleaning huge & heavy metallic water pots filling them with fresh water, she used to keep them systematically. Then after taking bath she used to have her break-fast comprising of four half fried 'parathas'. For a short while she used to participate in general talks.

Thereafter bathing the children, finishing daily washing, she used to start cooking for the family. Once respected Mata ji was telling my mother, "Do you know Bhabhi (Sister-in-law), he is so weak that he cannot even lift the children." We had seen this much that only mata ji used to carry the sleeping children in her lap to the first floor as Babuji's family used to sleep upstairs and Babu ji used to carry a jug of water or a tumbler. At that time Babuji's intake of food was normal. Before going to court he used to take one full bowl of sago and four pieces of sweets in a small plate. Again coming back from court and after changing clothes and having a wash, he used to have some refreshment which comprised of a glass of milk & salty mathries with pickle. He had two sisters one elder-Radha Pyari & one younger whose name was Kutum

Pyari. Both of them were known as writers of Hindi literature. His father was one of the renowned Rais & Zamindars of the city. His respected mother always covered herself with a cotton shawl while going over to temple. All of us had seen his respected mother but had not seen his father. Babu ji had four sons and two daughters. This description has been written by me just like a bird's-view, because merely by looking at that divine personality, we used to forget our own existence then how could we see the details of this life. His introduction was nothing but a maze (labyrinth). Sometimes he is felt just like a dear family member and sometimes he used to stand before us in the form of a Divine personality and we used to get drowned into forgetfull state. That is why, when I forgot my own age and when just due to his affectionate grace I could feel the touch of the bottom of original state, only then I could take the pen in my hand to write this book and could dare to write about him, borrowing courage from Him.

HIS WORLDLY LIFE

There was no dissimilarity in worldly & spiritual life of our Babu ji Maharaj. I always noticed a firm but sacred glimpse of a great man in his worldly life, His farsightedness was beyond comparison and reach of a common man. Everyone used to see when the plans of the 'ashram' were being made but even today I remember his saying "why are these people drawing so many plans. We have no money with us and even then people are indulged in making plans after plans. Buy ample land & surround it with boundary-wall. At the most make one room. By cultivating that land all round the year, we will have some help in providing food to the fast growing number of abhysis. The accomodation will always fall short how so ever big building may be constructed. In every condition tents will have to be put-up for their stay. Secondly till the minds of abhysis are not spiritually developed every one will like to stay in building. When there will be no building, the abhysis will be saved from one temptation at least. They will have no grudge against each other." Some one posed a question, "Babu ji, being an abhysi why will anyone act in such a manner?" Then in his calm and natural voice he replied. "Because no one becomes a saint all of a sudden. What you are viewing is a mere crowd of abhysis and the real abhysis can be counted on finger tips only."

In the same way, when some one suggested that a hospital should also be provided with in the ashram, he said, "Our's is a householder's organisation. It is not necessary that

the persons coming to the hospital are all good. Wherever and whenever such outer things have been introduced in the spiritual institutions, they have always been on the increase and spirituality started disappearing from those organisations. My mission is a spiritual organisation. Here we should have thoughts akin to nature." What a foresightedness he had for the progress of his mission and for spiritual progress of his abhyasis.

He was quite alert regarding his abhyasis attention that it should not go astray from Sakchatkar' (Realisation). He felt hurt when the question of delegate donation on Basant Panchmi function cropped up for the first time. He had said, "You people want that a mother should ask for money from her children for feeding them" Even after so many arguments 'He' did not say 'yes' to the above proposal.

Function of 30th April (Birthday celebration of Sri Babu ji Maharaj) was entirely out of question because he was so firm about it and always said. "There should be no other celebration in mission except the Bhandara of Ram Chandra Ji which is being held in commemoration of our Samarth Sadguru, Sri Lala Ji Sahib's holy Birth-day. Instead pinning their attention to Realisation, abhyasis will keep themselves waiting for assemblage on these functions."

He was so very considerate for his abhyasi's comforts that he always neglected his own needs and conveniences. When people started coming from abroad, I found him discontinue his own milk. Once we were there and I asked, "Babu Ji ! you are not having milk these days." Then he said, "People are coming from such a long distance and they are in

the habit of taking bread & butter. They do not take chapaties (pie) and pulse like us. Moreover I have not much liking as well for the milk and by leaving it I do not get weak." Hearing it, we all felt very sorry in our hearts.

Not only this but he was quite alert regarding the education, fees and clothes etc. of his children. He never forgot the date of their school-fees and on every second or third month he used to enquire about their clothes and other necessities of life. If the children fell ill he, himself got them treated well and never forgot to bring medicines on his way back from court. Not only this, he remembered even this much that flour had been grounded on such & such date and it would finish on such & such date. Very often he kept enquiring from the girls regarding the needs of the family. Infact the truth is that his daughters and eldest daughter-in-law had played an important role in the service of growing number of abhyasis. It aptly gets the proverb. "Friends are many when the purses are full," one gets several helpers when one has ample money in hand. But when there is paucity of money, help at that time is most creditable. The dauhters & daughter-in-law never demanded anything of their choice. Everyone gladly accepted whatever he brought on his own accord. They never took anything like fruits, milk and ghee etc. Even then they were content & happy. On arrival of abhyasis, they never felt perturbed, instead they felt happy.

There was absolutely no touch of rigidity at all in His wordly life, instead there was only ease & naturality. We have seen a number of anecdotes and one of them is that once at the call of his old & orthodox mother, he went to the wedding

of his children's dolls. His mother asked him to put mark of roli (Tika) on male-doll's forehead, He did it & resumed smoking his hukka after coming back. An Abhyasi-brother asked him, "Babu Ji ! even you are caught in such difficult situations. When we are compelled to go to temple with friends or family, finding no escape, we too, presuming you to be present in idol, offer the worship." He at once said. "Please do not establish me in an idol. My Lala Ji Sahib has brought me free, so please let me remain free. Secondly when I have to perform such an act for the sake of my mother then my eyes are not aware what my hands have done because my sight has merged with that of Sri Lala Ji Sahib's." On this account God knows how many such wise tips we received from his wordly life.

I had been hearing from his fellow disciples and his family members that when he was eight or nine years old, whenever he stood near a patient's bed, the suffering (pain) of the patient automatically got reduced. Once during his student-life a severe pain started in some part of his headmaster's body and he started moaning aloud. One of Babu Ji's young friends said, "Sir ! if you will allow me I will go and call Ramchandra, your pain will be reduced." Hesitatingly he said. "All right call him." That boy came and took Ramchandra along with him and actually headmaster's pain got reduced and his attitude became respectful towards the boy Ramchandra. Now again & again it flashes in my mind that this condition is the result of his laya-awastha in Divine. This feeling dawned on me after attaining laya-awastha. When I attained such laya-awastha, Sri Babu Ji Maharaj wrote to me in a letter that, "I am happy that the recurrence of my condition has started occurring in you." How the words can describe greatness of that divine

personality. In a glimpse of his sweet-smile, he washed away all the dust-&-dingo in our hearts giving the flow of divine transmission to it. To fulfil the divine will Sri Babu Ji Maharaj was so firmly determined and he was ever so ready that whenever any thought concerning spirituality came to his mind it at once materialised with the support of that divine power. Perhaps the advent of that divine personality on earth was to set human beings on SatyaPad. As if Master had given a clarion call to this pen just to cast spiritual precious pearls of highly spiritual conditions for the benefit of humanity. It may be translated in words the idea of those conditions by allowing laya-awastha in Sri Babu Ji Maharaj.

“Dard Manav Ka Chipaye,
Lal Lala ka Khada Youn,
Mano Chir Vijai Woh Yodha,
Srishiti Ka Gahna Saja Jyon.”

Hiding the pain of humanity in his heart that worldly son of Sri Lala Ji Sahib was standing in such a posture of an ever victorious warrior as if he was an adorning jewel of the universe.

Truly he was the priceless jewel of the universe. Will any pen ever be able to depict courageous and divine looks of that personality who had come down on earth with the glory of Bhooma. Perhaps not. The flow of his divine transmission alone tears asunder the obstructing thoughts and thistle from the path of abhyasis & their spiritual progress. In our hearts he established the experiences of divine bliss in the form of his sweet-smile. He was peerless. Its strong proof was evident before us that Samarth Sadguru, who brought him down on

earth, after having darshan of that divine personality, Sri Babu Ji Maharaj, could not keep himself aloof & merged himself in toto. With the result we are able to feel in ourselves the nearness of Sri Lala Ji Sahib as well alongwith that of Sri Babu Ji Maharaj. Whenever we could avail the opportunity to have a look of his sweet smile we always heard from his sweet voice that such & such work had been done so quickly by our Sri Lala Ji Sahib only. It was Samarth Sadguru only who made this wailing and lamenting world fortunate by providing it with the pearl of his sweet smile. The smile of Sri Babu Ji Maharaj's holy lotus face was the smile of the universe. Whenever that divine smile spread on that divine face, it always appeared to spread all over the universe like an electric current. Just such dancing sweet smile puts up a question before us that can you tell me who was he. If not, then read me.

Often his smile changed into peels of laughter. I have seen that whenever Sri Babu Ji Maharaj laughed in his heart, then the divine light of the laughter got scattered all over our system. Whenever master smiled, our soul swayed and danced with happiness. Whenever Sri Babu Ji Maharaj, sitting in his chair, had a hearty laugh like a child on some matter, I always found as if the whole universe rolled with peels of laughter and the spiritual wave has cleansed the atmosphere of the whole world. By looking into his eyes, we used to forget ourselves and our consciousness and for a moment we felt as if we were not there. We were drowned in the condition of negation. To-day only I have been able to understand that this was the reason that in our life-time, it was possible for us to reach the condition of negation. Whenever he became sad,

the whole world appeared to be gloomy. At that time we could not be at ease anywhere.

Even to-day I remember very well that when our Sri Babu Ji's fellow desciple used to come, we used to request him, "Please do tell us things about Babu Ji". Amongst them the main was Pandit Rameshwar Prasad Misra who was residing in Shahjahanpur. After closing his shop in the evening he often used to come to Sri Babu Ji's house. Sri Babu Ji Maharaj had immense love and respect for his fellow desciples. He always called Pandit Rameshwar Prasad as his right hand. Infact he was incarnation of love. My mother used to call them (Sri Babu Ji and Pandit Ramesewar Prasad) a pair of Ram and Lakshman. Papa Ji (Sri Rameshwar Prasad) was an unique symbol of love. It appeared as if his heart was always filled with love and the reflexion of which was all the time visible in every movement of his body in outer. His face always shone with Divine power, while walking his feet were always faltering due to intoxication of love. His forceful voice alongwith his truthfullness in actions was his real form. It was Papa who told us that his elder brother (Sri Babu Ji) was always bestowing upon him one or the other, some spiritual condition one by one. Once Sri Babuji asked him, "Rameshwar ! should I bestow on you the condition of Parshad"? He replied, "Bhai Sahib, as you wish."

Babu Ji was the trustee of his master's disciples. He used to talk with them with great affection and was always thinking of their progress in spirituality.

Babu Ji Mahraj was a symbol of divine love. Papa once narrated an incident that one day a brahmin came to Sri Babu

Ji Maharaj and hearing about Sahaj Marg Sadhna said, "You being a kayastha are propogating such a spiritual system?" Sri Babu Ji kept quiet but Papa quipped, "Bhai Sahib, I will take him with me because I am brahmin." He simply could not digest Babu Ji's insult. He took that brahmin to his house and very well entertained him. After that he said, "Now just see the miracle of Sri Babu Ji's Sahaj Marg Sadhana." The brahmin sat with closed eyes. Within minutes, he started feeling that he could not breathe.. After four or five minutes he said "Please do stop it otherwise I will die." Papa said, "Now have you seen the miracle of Ramchandra's power in Sahaj Marg ? Brahmin is only he who knows Brahma. You are not a brahmin at all. If you want to be real Brahmin then do come to Ramchandra." In the evening when Papa came to Sri Babu Ji's house, he narrated whole of the story as he knew that Babu Ji must be worried as to what would Rameshwar do. In his natural serene vioce Babu Ji said, "Rameshwar we do not want to display the power of Sahaj Marg. Well, never do it again because Sahaj marg is the path of realisation and not of miracles." After that Papa became silent.

Sri Babu Ji's Devotion in his master was unique . Giving us progress in spiritual field step by step, cleansing our hearts through his pure transmission and brightening us, he always reverently voiced these words "It is only our Lala Ji's grace. Who can predict to whom, when and what he may bestow with." I often felt that Sri Lala Ji Maharaj was alive in the form of Sri Babu Ji and whom we called Sri Babu Ji, no one knows who he was or where he was. When he was sitting quietly in his chair, it seemed his body was there but he was not there. Even to-day I remember very well that while calling him "Babu

Ji", he used to look up in such a way that he had not listened to our call at all but his ears, after hearing the call, had turned his face towards us. It was a wonderful scene as if the name 'Babu Ji' belonged to an existenceless existence.

In his own work he was very efficient but at the same time was a great benevolent. He used to tell people about Sahaj Marg in a very natural and simple way but neither he himself ever told nor he let the abhyasis feel that Sahaj marg is so very easy or the abhyasis have to do nothing in it (in Sahaj marg). He prescribed meditation for one hour in the morning, twenty minutes cleaning in the evening and prayer at bed time-that is all. But the last sentence which he used to say in the end that "the abhyasi should remain drowned in meditation throughout the day. Then it becomes very helpfull in the progress of abhyasis," this sentence was the essence of whole of the Sadhna. There was no emphasis on any word and every sentence was spoken so softly in such a natural way that there was no pressure at all in his voice.

God knows how unique was his form, a symbol of love which could not be contained in the heart alone. We always used to go to Shahjahanpur along with families of respected master Ishwar Sahai Ji and Babu Murlidhar Ji from Lakhimpur-kheri. The train reached Shahjahanpur at 11 P.M. Even late at night Revered Babu Ji Maharaj used to wait for our arrival and always took dinner with us. What he liked I don't know but he always used to say, "Amma. I like your potato stuffed Kachauris very much and such sweet sauce I have taken only at a shop in Mathura as I have taken it today." When he used to sit with us for taking food, we never felt that

such a divine Personality was taking his dinner with us, instead we felt as if he was one amongst us.

Once while going to Shahjahanpur our train got late and we took our food in the train itself in such a manner that we kept all the food in the centre and started taking food out of that, and started eating. When we reached Shahjahanpur he said, "I am hungry." We were stunned what to do now. Amma said, "to-day I can't give you the kachauries because they are not worth eating for you."

Then he said "Amma ! you have not kept the kachauries eaten by your mouth. You ate them picking up with your hands." How nice it was. After that even the thought of impropriety of food never came to our mind and we started serving him the food.

At Shahjahanpur, the room in which we used to stay, was called by him as Kasturi's room. While sitting in that room when that revered personality used to eat with us, our hearts were intoxicated with happiness but this thought never crossed our minds that he was such a divine personality. Then how could it come in our speech.

To-day I feel that he revealed himself before us only that much which we could digest. We don't know why he became more loving to us than the meditation itself. In winter nights he used to dine in our room. After dinner my mother used to give a beetle-leaf from her own dibbi (container). After that he used to lift up his shirt and sweater a little and used to warm his stomach on a small firepot, kept in the room. All of us used to sit around that firepot and he used to tell jokes while fomenting his stomach.

At the time of Basant Panchmi function, when everyone had taken food, he used to come to our room for taking his food with us. Once or twice amma sent me to fetch him, saying, "Go and call Babu Ji, it is very late for him to eat." When I came out I saw that he was collecting used-earthen pots & plates and throwing them aside. I went in and told mother all that. In the mean time he too came in. Then Amma smiled & asked him, "why ! now you have taken over the job of sweeper also. ?" He laughed and at once replied, "Amma, Lala Ji Sahib has made me a sweeper only." What could we understand by that at that time but every sentence spoken by him was very much affectionate to us.

Every year after 15th November his preparations started for going to South India alongwith master Ishwar Sahai Ji and used to return on or before 15th January from south tour. Even today my eyes get filled with tears, remembering that he continuously undertook this South India tour for 14 years, travelling in a general third class compartment without any reservation. Prior to his journey, he used to make full arrangements for household things as well as school fee etc. of the children. This arrangement was made for master Ishwar Sahai Ji's family as well. He used to tell us about his journey on his return from south whether it was Madras, Dhanush Koti or Sadam. Once he said "Daughter ! I was quite tall and master sahib was tall too. From station we used to go in search of a cheap hotel in a cheap horse driven vehicle (the cheapest mode of conveyance). When Khadkhada (vehicle) used to run fast then either mine or master sahib's head used to strike against the roof of the vehicle. Then holding our heads and

gently rubbing it, we used to look and smile at each other. Some times we went on-foot to save money.”

I still remember that when he got his reservation for the first time in three-tier from Delhi to south India, he was so happy like a child who got something of his choice. His face lit-up with same innocence and joy. At the station, he sometimes got into the train and again came down and asked, “Master sahib ! will I be lying down all alone, occupying the whole berth? Master Sahib whenever you feel sleepy, please do go to sleep. I am accustomed to keep awake.” I am simply unable to describe the beauty of that divine face. What a grand innocence hung on his face that even an infant's innocence was nothing in its comparison.

Once he bestowed on me a higher spiritual condition that he had connected me directly to God and had bestowed laya-awastha in ‘Him’ as well. So his (Babu Ji’s) spiritual responsibility regarding me was over. Since attaining such highest spiritual state, two great personalities of the same calibre and power could not remain in this world so Sri Babu Ji Maharaj wrote to respected master Ishwar Sahai that “now my work has come to an end.” Respected Master Sahib at once came to my house and read out the letter to me. Hearing the contents of that letter, I at once started for Shahjahanpur with master Sahib. All along the way I kept praying that “whatever spiritual condition Sri Babu Ji has bestowed on me the entire spiritual wealth is surrendered at his lotus-feet. He should remain mine and mine only, throughout my life as I am totally dependent on him.” Once again I wept feeling the pain of separation. Arriving at his house at Shahjahanpur, standing

before him, I said, "Babu Ji, I do not want any spiritual progress. What I want is only 'you'. Please take back all the spiritual conditions of mine." At this, the dictates of Swami Vivekanand and most beloved Smarth Sadguru Sri Lala Ji started pouring in. Both of them were very happy. Sri Babu Ji Maharaj told me about the dictates of those great saints out of which I still remember a few lines of Sri Lala Ji Sahib. These lines are peerless. Sri Lala Ji Sahib had said, "How much his (Ramchandra's) nobility be praised that so uprightly & selflessly he vacated his chair at once as if nothing has happened." I replied, "That is the greatness of Sri Babu Ji Maharaj that he vacated the chair for the child whom he has himself so lovingly prepared and graced." Then Sri Babu Ji said, "now you go home with out the least worry." Sri Lala Ji Sahib too said. "It was simply to show a mere glimpse of his nobility to you." Who will understand all this !

It was a very unique privilege provided to all the abhyasis by that Grand Personality to participate even in his most special meetings. Whether it was a most child like question or it was an intellectual one, he used to reply in a very jovial way & satisfied the person concerned with a smiling face. We did not know even in our hearts how to raise a question so he would look at us with a smile & we used to feel that we too belonged to him. Once it was twelve O'clock at night & the meeting was going on in full swing. The topic was that during the construction of the Ashram the left over money was sufficient only for two days of work. The question was what will happen after that? Our Revered master was smoking his hukka in a very tranquil pose. When no solution could be found every one became silent. All of a sudden he kept his

hukka aside & said, "Nothing will happen. We will stop the work of the ashram. It was Lala ji only who had encouraged us to construct the ashram. Now it is He only who will get the work completed." The problem remained as it was. Next day when the postman came, Sri Babuji Maharaj straight way put the question to him, "Bhai ! Have you brought any money order etc. for us?" When he replied in affirmative, "yes Babuji!" Sri Babuji Maharaj at once put his glasses on & went to him with a pen. The postman took his signatures & a draft of Rs. 50000/- was handed over to Sri Babuji. The postman was given Prasad & cold water. After that Sri Babuji sat on his chair & said, "So our Lala ji Sahib did not let us stop the construction of the building. Do you know why? Because in Shahjahanpur it would have become a matter of ridicule that ultimately the work of Babu ji's Ashram has come to stand still." Such things I saw at several times that He was teaching us in this manner the importance & solidarity of love. His saying was, "when you will extricate your own self from the pain of problem, Master Himself, will start getting the feeling of your pain but the condition is that the link of your internal love should always be there."

Even today I often remember those days & nights when on one side at Lakhimpur I could not sleep as if the sleep was firmly determined to get laya in Sri Babuji, because it too had started feeling that just to provide us with spiritual awakening, He has descended on earth. Then how could it dare to come & on the other end at Shahjahanpur the sleep of that Divine Personality, our Babuji Maharaj had taken shelter elsewhere for the sake of love & progress of his abhyasis. Often it so happened that at my end at 12.40 A.M. I was trying to write in

so many ways the condition of conditions bestowed by Him while at the same time at shahjahanpur the Revered Master was dictating the answer of my letter even before receiving it.

Once at 3 o'clock at night I woke up and sat down to write my internal condition. While writing about other experiences, I wrote this one as well, "something Like fire has spread all over my system." Now at that very night Sri Babuji dictated a letter to Narain Dadda. " Now it is 3 o'clock at night. Suddenly I saw that your point of fire has got opened & a light resembling fire has spread all over your system." But what He wrote to me after that is enough to fill even your eyes with tears. Even to day remembering that experience of His divine love it seems as though someone once again is putting up the question to me, "Who was He?" But I have no answer to that question, only the intense feeling of that moment moistens not only my eyes but whole of my heart too. He had written to me, "Bitia! (daughter) I am anxious as to whether you might not be having pain anywhere in your body or some sort of pressure on some nerve." This letter was specially sent to me at Lakhimpur through Narain Dadda. Reading this letter, filled with sacred affection, my whole heart had become an eye in front of which He, himself, was standing. Perhaps that is why not only my eyes but my whole heart had become overwhelmed with an intense feeling of gratitude. Today, another secret has been revealed before me that sadguru keeps His message kindled in our hearts in such a way that we, too, forget even our daily worldly needs of hunger, thirst & sleep etc.

Now just listen to this one. Often our foolish demands used to put him in highly difficult situations, but most Revered one used to find strange ways to fulfill even those ridiculous demands of ours. To describe it is beyond my pen. Still the pen can not remain inactive specially when He, Himself, wants to get it described. I remember very well that it was He only who most affectionately had made me reach the point of u-2 & had got started even the journey of that place but my heart was so drowned in the Divine ecstasy of that place that it did not want to come out of it even for a moment, while Shri Babuji Mahraj was in a hurry to carry me to point v-2 after getting the journey of u-2 completed. When I felt that the condition of Divine ecstasy was going to fade I at once wrote to Him, "You don't allow me to stay at any point for more than two three days, now, please let me remain in this Divine blissful condition for sometime more on the occasion of your having a grand daughter." I got the reply by return post, "Firstly the information regarding the birth of my grand daughter has been conveyed to me through you only. I never had the feeling of having been blessed with a grand daughter & that is why I keep forgetting it. Now remains your demand for letting you stay in this very condition for a few days more. It has put me in a very tight position because the teacher's duty is to take the child forward & I did it but still my heart does not permit me to ignore this request of yours to allow you to remain at the condition of the point u-2." He wrote further, "Now look at Lala ji Sahib's grace! He has shown me the way how to fulfil even this childish desire of yours." Not only this but He had written even the method to teach me as well. He had written, "I have transferred your urdhmukhi pace from the

condition of point u-2 to v-2 & converting your adharmukhi vritti into urdhmukhi I have given the touch of the condition of point u-2." Now who can say who He was. We are simply stunned to see the height of his love and affection. Witnessing the efficiency and promptness of his work our heart forgets even the identity of it self. How eager He was to make his abhyasis progress but I had realised my folly before His letter arrived. I had at once written to Him. "Please Babuji ! I have committed a blunder. I pray unto you that you may take this daughter of yours, lying at your feet, whenever and where ever you want to take." My only prayer to that Divine Personality is that His Eternal will power may Keep kindling the Divine light in the heart of all beings. He may forever shine like the sun giving humanity, the much needed protection under His Divine lotus feet. I offer my heart filled with infinite love & sincere gratitude at His beloved sacred feet. His magnificent & Divine working capacity alongwith His Divine farsightedness is simply uncomparable. Several times I found that we, abhyasis living under His affectionate glance were simply stunned to see how Master takes care of us all the time in each & every spiritual condition. That is why we always tried to remain alert lest we are found absent when He desires us to be present.

Once after giving me a sitting respected Master Sahib wrote to Shri Babuji Mahraj. "I have found some darkness in dear Kasturi's heart. I tried to clean it but I was not successful. Now please Master! do tell me how shall I clean it?" When Master Sahib told me all this, I, too, was highly upset & tried to recollect what mistake I had committed due to which darkness had occurred. I prayed to Shri Babu ji also so that the darkness gets cleared before Master Sahib's letter reaches

Him. But very soon Master Sahib received Shri Babuji's reply which filled me with intense joy & my heart embraced His sacred feet more firmly. He had written, "I do praise Master Sahib's reading capacity that he is able to read a very difficult condition which is of a very subtle & Sooksham nature. The only mistake he committed is that what he thought to be darkness was actually the colour of Reality. In fact there is neither darkness nor light. But a person who does not know about it will certainly call it darkness. I really appreciate Master Sahib's reading power." A few lines, full of Samarth Sadguru's blessings were written below it. "Tell Bitia, God willing she will most certainly reach the pinnacle of spirituality." And saying the word 'Ameen', He i.e. Shri Lala ji Sahib had put a seal of His blessings to it. The seal which our Babuji had put over this seal, simply got infused in my heart. He had written. "I am happy that repetition of my conditions has started occurring in you. May Lala ji Sahib maintain your such enthusiasm and may award you so much strength that you may reach Antim satya."

How strange it appeared when Shri Babuji Mahraj's sweet voice was heard saying, "Bhai ! call my Inspector Sahib." He gave so much respect even to his younger abhyasis. Bashfully I used to go to him, "Babu ji ! did you call me?" And he, as if welcoming even a pauper girl, smilingly used to say. "Yes, I always need my inspector whether I am making a preceptor or I am awarding Inicitation to some abhyasi.' Another thing, which is striking my memory to disclose a secret, is that I could never say to him that please do keep me in mind, because after all He had come specifically to take us alongwith Him. He had made this name so important that he

used to send foreign and South Indian abhyasis to me so that I may write their condition to Him. Not only this but after getting my letter about their condition He used to reply, "I can be rest assured when you write to me their condition."

Another strange thing is that while writing this book, whatever events of that time strike my memory, at the same moment my spiritual condition of that particular time starts getting visualised before my eyes. Perhaps He wants that whatever is being written, should be written under the Shade of Truth & Truth only. Brother Verdachariji alongwith brother Parthsarathi used to visit me where ever I happened to be with my brother. From there he used to take me in his car to Shahjahanpur & insisted on my staying there also till the end of his visit at Shri Babuji's house.

Once several of us, abhyasis were sitting with Shri Babuji & at times we would look up to see his face, awaiting to hear Him speak. Suddenly an abhyasi brother put up a question to Him, "You are taking so much pains to take us along on the path of spiritual goal then why not reach us there at once? Please do reach us there." The request was an ordinary one but its reply was extraordinary. That most loved one said, "Yes, you are right. My labour will be saved & your time too. But there are two things to be seen. Firstly if the condition of 'Antim Satya' is bestowed all at once, only this much will be sufficient to say that the condition of Antim Satya is like a stone without salt. The result will be that people finding no pleasure in it, will start avoiding it. Secondly I am afraid that it might not be possible for any one to absorb & withstand my power as I myself don't know what Lala ji Sahib has made me.

Certainly no physical body can withstand the power of this condition & that body will certainly cease to live." Now tell me where do we stand when we have no capacity to absorb fully even a drop of His power. The fact is that we might think ourselves to be the one who has attained the highest of conditions but the truth is that no one is worth even a speck of dust of His Divine feet when compared to His power & working capacity.

He never disappointed any one by his replies, often hearing most foolish talks even. One preceptor once asked him, "How to increase the reading-power ?" He said, "Make your heart like a mirror, then whatever reflexion of the person sitting before you, will be, you will be able to read it without reading." What could be the answer of that reply. After this the preceptor kept quiet. In the same manner a query by an abhyasi that, "How should we read our own condition ?" He said, "Go on looking at 'Master' sitting in your heart, the condition itself will start speaking." How could we understand these points at that time ! To day as if just to reveal his sayings, they are clearly coming before me one by one.

It was nice to see that all abhyasis were like his children. In south India it had become a custom while welcoming him that a costly garland of roses was always presented to him. He always protested against it that so much money should not be spent on his welcome. He used to say, "Bhai ! money is money whether it comes out of my pocket or from yours, it is just the same thing. Now do it like this that if the ladies will use these very flowers for two days then the money to be spent on flowers will be saved. If the ladies do not like these used

flowers, tell them that these flowers are not used at all as they are enclosed in a thin paper foil, neither I have smelt them nor they have touched my body at all." It appeared that without saying anything he sowed the seed of brotherhood amongst us. The feeling of brotherhood reached such a climax that the foreign abhyasis started objecting on their being addressed as, "Foreign abhyasis."

Sometimes such amazing events took place which were not only beyond our comprehension but at the same time our hearts bowed down at his holy feet more reverently. Once, when Basant Panchmi function used to be celebrated at Sri Babu ji Maharaj's house, the abhyasis were having lunch in the rostrum of his house. When last batch of abhyasis sat for lunch, the pulse was nearly finished, we were whispering amongst us puzzled what to do. Suddenly we saw Sri Babu Ji standing on the threshold. He said, "If the pulse is finished it hardly matters. Whatever pluse is left in the utensil, mix some water in that and heat it up." Then half of the utensil, containing remanents of pulse, was filled with water. After heating, it was served to all of them. All of us were worried that people would comment that we had served water instead of pulse. But everyone was praising that hot pulse a lot, when we ate that pulse, we were so surprised that we had never before tasted such delicious pulse. In the same manner several times when the pulse or vegetable fell short we used to mix hotwater in it but it always remained tasteless. When master sahib told Sri Babu Ji about it, Sri Babu Ji said only this, "It was not a miracle which can be performed every now & then. It was the need of the time which was fulfilled by Sri Lala Ji Sahib."

Sometimes it happens that the Divine-wave passes over our heads without our notice but on regaining consciousness what & how it happened remains without clue. Once there was no pure ghee in his house and an abhyasi, coming from a distant place sat for his lunch and said, "I am accustomed to take ghee in pulse." But there was no ghee at all. That very moment Sri Babu Ji came in. His elder daughter Maya told him, "Papa ! there is no pure ghee left in the house and this abhyasi brother is demanding ghee." Sri Babu Ji at once said, "The ghee is kept in store in a small utensil. Give that to him." We went to the store & saw that ghee was actually there. Maya served it to the abhyasi. But all of us were so wonderstruck that none of us had ever kept any ghee there. Then how did it reach there ! Even to-day whenever such events cross our memory we always say that due to his grace the honour of the family was saved. It never comes out of our mouth that what a wonderful miracle of his it was, instead we always said that it was his blessings only which saved the situation. Sri Babu Ji's replies were simply incomparable. whenever I think about it, it appears that his language was not only super human but it was divine. Once an abhyasi wrote to Sri Babu Ji, "Babu Ji ! now I often remember you." A reply was sent by him in very simple & natural words, "If my remembrance comes then it must be going too. I wish that neither it should come nor it should go." In such a short sentence how much ownness and what a magnificent greatness of that grand heart was filled. It is a mere glimpse of that. In Tirupati he said to Dr. Vardachari with a broad smile, "You are a great thinker and a great philosopher but I can defeat you any moment." All of us smiled curiously what he would say now ! Dr. Verdachari

asked." Yes, Master ! now tell me how can you do it ?" He said, "A thinker or a philosopher is governed by mind & a saint is the master of the heart. Heart is the play ground of mind. If we make the playing field i.e. heart thoughtless then what will thinker do ?" All of us started laughing alongwith Dr. Verdachari. He himself enjoyed a lot at such times.

Brother Verdachari always held a rose in his hand while delivering a speech. During his speech sometimes he used to smell the flower and sometimes kept it turning in between his fingers holding it by the stem. Next day Sri Babu Ji Mahraj kept away the flower, why? God only knows. When Dr Sahib was about to go, he searched for flower but could not find it. When they sat on the dias, a garland of roses was presented to both of them i.e. Master & Dr. Sahib. But the flowers were enclosed in a thin paper foil. Master asked him, "Dr. Sahib should I take out a flower for you from the garland, because you have to speak." Dr. replied, "No I will speak just like this." Then master asked, "Then whom will you look at while speaking" ? Dr. Sahib was quick witted too. He replied, "by looking at you." Master started smiling and we understood that there was no necessity of being dependant on flower while speaking on spiritual topics, instead the bestower of spirituality was sitting amongst us.

The physicians diagnosed my disease as intestinal T.B.. For confirmation of the diagnosis he wanted to send me to T.B. Hospital of Mahroli near Delhi. I said, "Babu Ji I have no T.B. at all." Then he said, "Daughter, Hospital is a very good place for rest. You go & I will be coming along with you." I did feel that he was walking along with me. The truth of his saying

surprised me immensely at that time, when entering my ward the Doctor took back a step saying, "which patient is lying on this bed?" I had come back from the bathroom. I asked him, "what is the matter Doctor?" The Doctor said, "Baby! your bed is encircled with light." I replied, "Yes, because my master has come with me."

Another surprising factor was that during the period of my stay there, every patient of my ward was full of energy. Their faces were lit-up with happiness. Singing was permitted there. I used to sing the songs written in honour of Sri Babu Ji Maharaj & the patients, with their eyes closed derived peace listening these songs. Such was the miracle merely of his thought. Not only this but any thought that crossed his mind even in his sleep, got converted into reality for our progress. For example once he wrote to me that, "In the dream I made you undertake yatra of a point, when I got up I found that journey of that point was complete. So you write to me that unconsciously I have not created any trouble to your physique or you are not having any feeling which you find improper. I don't know what do I do even in my sleep." Prior to receiving his letter I had written to him that. "I have a feeling that the yatra to that particular point is complete and that you have taken me forward to the next point and whole of my body is feeling very light & it appears that a wave of internal rest has passed over me." I could grasp the condition of every point because he had very kindly chosen me for his spiritual research work & he had bestowed the capacity too for all this so that I could come out successful. His thought itself had become like a mirror for me, reading through which according to his desire I could write to him, description of the experience

of every condition of each point. His divine Prasad i.e. capability alone will always remain alive. His thought is the base of my such strong faith and so effective was the thought of that thoughtless personality.

“Babu Ji ! I like you very much,” I said, Then he replied “Because I am good” Hearing these words from him, we felt very happy. He again said, “Do you know what is goodness?” All of us started looking at his face. Then very softly, he said, “whom so ever has got Sri Lala Ji’s light (Noor) is bound to be good. Goodness means our Lala Ji Sahib.” We were simply stunned.

Awarding respect & importance to abhyasis while keeping himself incognito and bestowing spirituality on every step was his greatness & his speciality but at the same time it was to enhance the courage of his abhyasis with affection & love. Even to-day I can hear his sweet voice, “Bitia (daughter) the truth is that this spiritual journey of Sahaj Marg you have completed by our own efforts & devotion, I have given you only a helping hand.” But I know it very well that who did not know A.B.C.D. of spirituality, and was not a deserving person for subtle and powerful sadhna of Sahaj Marg, for such a person (I), he made me carry on the yatra of various points, imparting the capacity to express the condition of these points. He also filled me with Divine Power. He led me holding my hand towards the goal. He was an unique personality. Only that is why I discovered that with out exclusive devotion it is simply impossible to get an access to his holy feet.

He bestows us with such divine subtleness that without devotion it is simply not possible for us to grasp that

subtleness and that is why he alerted us giving indication of it in just one sentence, "I have not seen any one since I have seen Sri Lala Ji Sahib". Unless we undergo the condition of that very stage of devotion, we can not even follow the meaning clearly of such a simple looking sentence of his. I found that it does not mean only that "no one else should come before our eyes," instead the condition itself explains the subtle meaning of it. The real meaning is that we, too, are the other person who is following him i.e. when in the spiritual field while crossing stage after stage of spirituality, we lose even the feeling of our very own existence, only then, this sentence becomes reality for us. 'Ananya' 'means 'an anya' i.e. there should be no one else at all i.e. there is no existence.

How can anyone get even a sediment of his large-heartedness or the depth of his love. Once, when he himself dug a small pit in the foundation of the 'Ashram', he said, "Bitia, (Daughter) the foundation of the 'Ashram' has been laid, but it is you who has to give the money for its construction," At that time I had only a twenty five pice coin. At once I said, "yes Bubuji ! I have got twenty five paisa with me but I will certainly get our 'Ashram' constructed." Saying this I put twenty-five paisa in the foundation. When I came back home with him, a feeling of inferiority cropped up in me that how could twenty-five paisa get the construction done. I said, "Babu Ji Maharaj ! I had only twenty-five paisa with me, which is insufficient to buy a brick even" He atonce replied, "Whatever you had, you gave all of it to me, but only you yourself were not with you. This sacred onesided sentiment of my abhyasis will be making this 'Ashram' ready. Your four annas are equivalent to four lacs of rupees." And infact

whenever any money came for the 'Ashram' he used to say, "See, Bitia has sent the money. She has purchased me in twenty-five Paise only." But what could the daughter say, it was only silence which accompanied me.

It was actually true that it was not so simple to understand him or to understand the deep hidden meaning of words spoken by him. Once he was sitting in his courtyard in a very good mood. We all were sitting there on cots & chairs. God knows whether he wanted to disclose something or what. He started saying, "Previously Bitia Kasturi happened to be during the times of Patanjali. She did sadhna as well but could get only salvation and could not attain liberation that is why at the end of salvation period she again came back to the world and was born as a farmer's daughter. She died at the age of fourteen and now she has come back again." In the meantime another person put a question, "Babu Ji ! who was I in the previous life ?" When he had started telling the abhyasi, at the same time a third person put up another question, "Babu Ji ! who were you in previous life?" But no one understood looking at his face that he was explaining second person's question who had asked about his ownself & not about Babu Ji. "Took birth in a Bania's (trading community) house etc". The third one who was enquiring about Babu Ji's previous life wrote down the answer given to the second one. But anyone would have certainly understood that Babu Ji did not hear the question about his own previous birth. After that I told Babu Ji, "Babu Ji whatever this man has noted down about you is wrong. That is not about you but that is in regard to the abhyasi". When Babu Ji's autobiography was being written I reminded him that this fact about his previous life should not

be written in the biography as that was absolutely wrong." He too, said, "Bitia is correct. Do not write that fact." But I felt very sorry to hear that incorrect thing was printed. People say that even Lala Ji Sahib has also said the same thing. I replied, "When one soul is inhabiting two bodies then whatever he says Lala Ji Sahib can not differ," Just like this some abhyasi asked. "Babu Ji ! then you must be Patanjali, that is why you know all this." Babu Ji said, "May be that is So." and the third one (Abhyasi) noted down this as well. But who was he can be known only after realising him. this mystery no body could understand. The coming generation should correct the mistake. My only prayer to the Master is that whenever he bestows the good fortune of his Sakchatkar to someone, then the condition of that stage will itself speak that he has descended from higher world to take us, the inhabitants of this earth, to the higher world, so it is true that -

"Ye Adbhut Mamta Kchamta ka, Sancha Prateek Ban Aye Hain." (He has come down as a true symbol of unparallel affection & peerless power).

What a truly eternal form full of divine attraction he was that we all desired to remain beside his company like Dewana. After coming back from court & after having some refreshment, often he used to say, "come on. Let us go to the garden". All of us always used to be ready because before that divine attraction all existences kept bowed down. Master Sahib's and his own children too accompanied us. All of us used to go in a bullock-Cart. On that broken mud-road his & our bodies used to shake at every movement of that bullock-cart. Still our eyes were always focused at his face

hoping that he might say something. On reaching the garden, he used to take us around and plucking with his own hands, he used to give us guavas, cucumber and green peas etc. Salt he used to bring with him. After coming back home, if we asked ourselves what did we do and what did we eat in the garden, then we had no reply to give. What could I say where and with whom I went. Yes whatever I penned down in the diary he used to like it, I can say only this much for him that miracle can be taken back after the show but the grace which he bestowed on us, was never limited to our inner only, instead it took us out of narrow circles of our ownelves to guide us back to his divine feet once again. It appeared that he was always in search of some pretext to bestow such Divine grace on us.

Sometimes he used to test our attachment to divine in the depth of our hearts. When the construction work of the ashram was on and the steps, leading to meditation-hall were being made, no one knows in what mood of love & affection he said, "Bitia, the rooms are being made in everyone's name. Shall I get one room made in your name?" At once it came out of my mouth, 'Babu Ji ! What will I do to own such a small piece of land. please get my name written on the bricks which will be used in the steps leading to meditation-hall, so that when your lotus-feet will fall on those steps the whole of our ashram will bloom with the flowers of brother hood, spreading fragrance in whole of the ashram." He was very happy with my answer and said, "Bitia has become very wise. While keeping my foot on the steps I too will be looking at the steps. In this way she wants to steal my glance." At that time I could not follow the true meaning of this sentence but understood only this much

that he was bestowing great affection on me. But to day ! when that divine voice clarifies its meaning before me, the depth of that saying benumbs my senses. Who can understand the deep meaning underlying his sayings. It can be understood only when he himself, very graciously bestows over us the condition of higher stage. Only then the real meaning of his sentence belonging to that stage blossoms up in our hearts and at that time unconsciously we start singing :-

‘Na Koi Roop Hai, Na Rang, Kahen ‘Babu’ Hum,
Ajeeb Rishte Se Dil Ne Inhe Pukara Hai.

(i.e. neither he has got a form nor any colour but we do call him ‘Babu.’ It is a very unique relation due to which our hearts yearn for him)

One single sentence of Sri Babu Ji Maharaj made me reach the conjunction of ‘Antim Satya.’ God only knows that once being in ‘Ultimate State’ a sentence automatically came out from his effulgent mouth, “My heart is an open book but nothing is written on it. The language & words have no importance in love. So to read my heart you will have to take a jump in the ocean of love.” We were looking at each other’s face in complete silence. Only this much I could understand that without the painful pricking sensation of the pining for union, the flower of craving can not bloom in the mansarovar (a beautiful sacred lake) of mind. I did not understand it myself, but as if I was made to understand it. Sri Babu Ji told me, “Craving is the way which leads the abhyasi to Ultimate.”

He used to say that abhyasis often wrote to him, “We remember you a lot” but unless the effect of their remembering me touches me, how can I know ?” Then he

said, "Do you know why it so happens ? Because I am not that person who can be captured in memory." Unless we under go the same practical condition who can understand his sayings.

Once there was some festival. People were going to take a dip in Ganges, some were taking bath in Khannaut as well. (A river flowing behind the residence of Sri Babu Ji) Sri Babu Ji was sitting near the window of his Pooja room. He used to do mission's work in that very room. All of a sudden his eyes turned towards the river. He said, "Bitia ! people do not know how to take bath even on festivals. When they did not drown themselves then what is the utility of festival-bath." I could not understand, then he said, "I have known only this much that keep yourself drowned in divine current. When the self did not have a bath how could the purification be done?" What could I say. Remaining quite dumb, I kept looking at his glorious face. He was expert in the field of his own work. So he said again, "If the self will get drowned in Divinity through meditation, then the ego will melt & the day your ego melts away then only 'he' will remain for whom you have joined the mission."

The abundance of his boundless love for his own master, Samarth Sadguru Sri Lala Ji Sahib, could be glimpsed only when an abhyasi rang him up. The abhyasi enquired on phone, "Who is speaking?" He said, "I, Ramchander is speaking." Then the abhyasi again asked, "Is Ramchandra speaking ?" At once he replied, "No, Ramchandra is my Lala Ji Sahib. I am his slave Ramchander." I was simply thrilled. Although Lala Ji Sahib had merged in him, still he did not accept the status of similarity in names even. Once he visited

some abhyasi's-house. The abhyasi said, "Babu Ji! you came to my house and made it holy. You have immensely blessed us." There he kept quiet but when he came back home he said, "when a saint goes to some one's house, he makes it holy and blesses him too, but I did not do a single thing out of these two." Then turning towards me he said, "Do you know what is the difference in this ?" For reply we were just looking at his face, waiting for the reply. At once he spoke, "I have never felt that I am not everywhere. It is the body that comes & goes. As far as purifying is concerned, the house can be purified with Ganges-water as well. But divinity does spread if a divine personality like our Lala Ji Sahib goes any where. But that is beyond purity." After that he started smiling.

Once brother Dr. Verdachari put up a very wise question. We too became alert, what would Babu Ji say now, Dr. Verdachari asked, "Sister just disclosed to me that you have told her that when you were six days old, you were absorbing all the transmission given by Lala Ji Sahib. But how could you see it when you were only six days old?" We were all looking at Sri Babu Ji's effluent face. Removing the pipe of his hukka from his mouth, he said, "I was looking at the child who was six days old because I never felt that I was ever born. I was feeling that this child was taking power from me."

We used to feel intensively delighted seeing the simple and child like innocence of his face. Once he said, "Master Sahib, (Ishwar Sahay Ji), the cold is severe and we have to undertake a journey to south. My coat is in torn condition now but at the moment I have no money at all." Master Sahib at once replied, "Babu Ji, don't worry about it. I will stitch it

turning inside out then it will look new.” Babu Ji was simply delighted. Master Sahib opened whole of the stitching and turning inside out, restitched it. We were stunned. The coat appeared to be absolutely new. Babu Ji was so happy that he said “Master Sahib, now for twenty years we would not have to bother about it.” Where can one find such an example of outer simplicity? He was always alert that not a single pice should go waste.

Once he said, “Master Sahib! I will provide space in the house itself for the press and office and some limestone and bricks too are lying with us because during floods the main gate and wall etc. had fallen down. Out of that material bought for the repairs of that, some has been left over,” Master Sahib replied, “All the children are there and they will be giving bricks mud etc. Press & office both can be made out of this very material.” All of us began the work and master Sahib erected the office and press with his own hands and that is still there. Sri Babu Ji Maharaj said, “Master Sahib! you are my right hand. You are all the time busy whether it is a service or work or even the teaching of the children,” Actually Master Sahib always remained alert.

Sri Babu Ji was very economical. Whenever he used to go from one place to another and abhyasis insisted to accompany him, he very affectionately used to explain to them, “Bhai ! for the last three days I had been amongst you all. Here my work is over and now I am going to another place, No work is left to be done over you. What ever work is done over you, you will take months to absorb it. So you will be putting unnecessary burden over other centres and then you

will be spending money uselessly on fare. Whether the money goes out of your pocket or from mine, it is just the same. After all the money belongs to all of us. Please don't waste it" Such economy at one side while on the other side he never forgot to send Rs. 11/- by M.O. in marriages of abhyasi's children. Once Master Sahib said, "Babu Ji ! the number of satsangees is increasing now. Why are you spending so much.?" He replied, "By doing like this I am teaching my people that if on such occasions each abhyasi sends Rs. 1/- only, it will be a great help to the abhyasi concerned. Supposing sixty abhyasis sent Rs. 11/- each, then the person concerned will get a help of Rs. 660/- " His every word taught us something.

Once he said, "Come, let us have some light talk to-day". At once Master Sahib got ready with pen & paper. Suddenly he said, "Bhai ! What work do I do. It is our Lala Ji who does the work. My only work is to awaken the human-being for Realisation of God bringing him in the circle of humanity. Then God, Himself will look after him". Then Master Sahib said, "Then who will take us to God? Without reaching his circle how will he do any benefit to us?" Quick wittedly Babu Ji at once replied, "All right, if you will permit me, I will be completing this job also by the grace of Lala Ji Sahib." Master Sahib again asked, "Babu Ji! your promise to make us attain Ultimate, who is going to fulfill that?" Then with a smile he said, "Then it will be our realm. In the full view of Sri Lala Ji Sahib with full independence, I will be fulfilling that service also." Master Sahib again said, "Then what will be left to be done?" Then removing the hukka from his mouth he said, "Whatever remainder of the nothing will remain, there only the miracle of our Lala Ji Sahib will remain and what it will be; now

let it go." All of us were sitting holding our breath and looking at the expression of his face. To understand even his light-talk was beyond our capacity.

"How can we know that transmission is working effectively on us?" He said, "It is very easy. If you want to see the real effect of transmission, you should keep on inspection of the changes inside in your own self. Simplicity in living, steadiness in voice and natural oneness in behavior or the natural signs of sainthood and their appearance informs us that our spiritual progress has started. If the construction work has started then the destruction work (of Ego) must be going on side by side."

Once he was very happy, he said to his fellow disciple, Pandit Rameshwar Prasad Ji, "I want to give some rewards to Bitia (Kasturi)." Pandit Ji said, "Then why are you delaying? Please do it under control because she will not be able to bear (tolerate) the rewards of your benevolence." Then he was a bit worried & said, "My heart's desire is to give something." Then Pandit Ji said, "Then start please." Sri Babu Ji Maharaj took me to meditation room & told me, "Sit in meditation." I had heard their talks but did not understand anything. So I closed my eyes and started meditation. He started transmitting to me walking swiftly in whole of the room as if he was finding it difficult to control himself while awarding his rewards. Hardly five minutes had passed when his fellow desciple (Pandit Ji-Papa) entered the room saying, "Bhai Sahib, please stop now. You have already awarded her the mastery over the power of Pind-Desh and Brahmaand, Bitia will not be able to bear any more." It appeared as if he got a jerk & he sat down

atonce. At that time I could feel only this much that heart has received a lot but to absorb the power of Brahmaand I took three years and only after this period I could write to him about the powers of these regions.

Often it so happened that after the tour of South India, coming back home, he always found that the maid-servant, cook and workers of the press etc. were on strike. But his voice was so magnetic that as soon as he took a round of these people's houses, everyone came back and resumed his duties. He was so kind that whenever any servant or pressworker suffered from some pain he atonce used to give a ten rupee note to get the medicine to remove the pain. But when his own tooth needed being taken out then he used to tie a thread in his tooth and asked some child to shake it lightly, in order to get it removed. The servants of the whole household always said, "We can not leave you that is why we are still at your door." His behavior was very affectionate with everyone. Looking carefully at him, it appeared that this behavior of his has become a beauty of his external form.

It was the wedding ceremony of his daughter. After usual send off, Master Sahib reminded him, "Babu Ji! you have not slept since last four days. So please do go to sleep now." As if only then he remembered and asked, "Is it correct Master Sahib that I should go to sleep? Now you will take care of the work?" Master Sahib replied, "Yes Babu Ji," and actually just like a child Babu Ji went to sleep. When he got up in the evening he said, "You see Master Sahib, Lala Ji Sahib did not give me the thought of sleeping that is why I did not remember to sleep; and when there was no thought of sleeping then no

feeling of fatigue arose, because Lala Ji Sahib himself kept on removing my fatigue. Now you tell me; did anyone ever got such a Sadguru? It was only my sheer luck."

He gave immense importance even to the pettiest person. For example when his son Dinesh expired, the father-in-law of his daughter & other visitors told him, "Weep a little Babu Ji." Then he replied, "Where is the time for me to weep? Even my orderly says that 'Pray for the person who has passed away and serve the living ones.' See what a good thing he has told me."

He loved master Ishwar Sahai Ji very much. Once he told him, "you people are very benevolent. Whatever you want you can give me within minutes" Master Sahib said, "Huzoor! we have nothing to give you." Then he said, "you have got everything to give. If you did not have anything there was no need for me to come here. I have come here to take my own thing back from you i.e. by taking your goods I have to take you back 'Home' bringing you in the form of a real being."

Once he was in a natural joking mood. He said, "Master Sahib ! I am disclosing a secret to you. I make fools of the people who come to me. People come to me to plunder the spirituality from me. But when they come to me they feel that Ramchander is making fool of them. This man himself is a robbed & a lost man. It is perfectly true that like a miser we hoard everything and in the end ego itself gets lost (dissolved). Now tell me, am I not making fool of everyone." Such were his jokes.

One more joke he narrated again. He said, "When the ashram was ready, Lala Ji Sahib said that "you said that you

were short of sitting space for the abhyasis and now you have got this palace made. Such a huge ashram." This was true. I had asked him for money stating that there was great shortage of sitting space so the complaint was essential." Master Sahib laughed and asked, "Then what reply did Huzoor offer?" He said atonce, "I too told him that Huzoor will look at the truth only." We were simply stunned at his wisdom. He again said, "Hearing my answer Lala Ji Sahib started smiling and I became bold like a lion."

He did not like to disappoint any of the abhyasis. When an abhyasi sister told him, "I am not a literate one neither I can read your book nor I can understand it." He atonce said, "you will meet God earliest because that poor fellow is himself not literate because there were no schools in his times where he could learn to read and write. That is why He has such a store of best of the knowledge (Gyan). A man is called Gyani only after clinging to him (God)."

One day he was in a very light and good mood. He said, "Do you know why everyone does not have Realisation? Condition comes in everyone's share and everyone enjoys its 'Bhog' also but keeping the goal in sight if you enjoy the condition then Realisation too will fall in your share." One day he said, "People consider me a Mahatma but my Reality is that if anyone at first sight has fixed his glance on me then take it for granted-high or low, big or small, inner or outer everything is finished for him. This is my speciality."

One day we were talking amongst us about the meditation on 'Form'. He was quietly listening our talk while smoking his hukka. All of a sudden he said, "If you keep my

form inside you, I will be imprisoned in you and you will be imprisoned in me. Both of us will be in prison, while Lala Ji has sent me absolutely free, you look at me and I keep on seeing you. No gain will be achieved through it." Then again he said, "When we take shelter under the shadow of some great man, then we always remain under his shade and when we are constantly living under blessings of his patronising hand, only then the real pleasure of the spiritual path is derived and only then a person can achieve the entrance to God's Kingdom. The farther you are away from the sun, longer will be your shadow but if you are directly under the sun then your shadow (ego) will dissolve in you."

Someone asked, "Babu Ji! In your mission the meditation is started on heart and even after ten years abhyasi meditates on the heart, then how can it be said that he is progressing?" Babu ji laughed and said, "Whatever length a tree might attain, but it will always be watered at the roots."

How much careful he was regarding the eating habits of his abhyasis, we have got an example of that before us. Once an abhyasi came from South India. He was given milk to drink. Very quickly Babu ji Maharaj got up and went inside. He brought a pinch of Turmeric and gave it to the abhyasi, saying, "Take this and put it in your milk. I know you are accustomed to it."

Whenever he wanted to explain anything to us, he always did it himself first. One day he called out for malin (Maid Servant of the house). Malin came at once hearing the call. He said, "you see, there is no importance of the voice, instead of attention of the caller is important. At the time of calling, my

attention was focussed on malin and she came. Others also heard my call but they sent malin only. Now have you seen the importance of God's nature?" Then he said again, "In a child's mind there is nothing as attention. There is only the sound of his crying but the mother's attention is there, so the effect is same though there were two different situations (Position). Now tell me, till we are very young (the beginner abhyasis) our Lalaji's attention is towards children and their crying collides with his attention. But when an abhyasi gets matured and our attention is focussed on him, then Godly current is always bestowing something or the other. This is the importance of our meditation."

His saying was, "At our place as soon as people begin meditation, they start thinking that they have attained the extreme condition of love, but I have spent twenty two years of such restlessness that if anyone has a good luck to have it for a few days even, he will bid farewell to life itself. It is Lala Ji Sahib's grace that it came in my share only." He explained that "the Sahaj Marg system is based on this that if there is condition of point 'A' then at the end of that condition, the condition of point 'B' starts reflecting. Unless the condition after getting subtle does not attain laya in that very point (first point), we can not reach the next point. For reading the condition of these points, very alert eyes are needed."

It was winter. Babu Ji was sitting on a chair in the verrandah of his house, wrapped in his light blanket. His right hand was out of the blanket (perhaps for hukka). There was no cushion on the chair instead a very thin carpet type cloth was spread over it. He said, "Amma ! I am feeling very cold and

when I feel cold I start talking too much so that the feeling of cold is reduced." He used to call my mother, "Amma". Again he said, "Amma, I am going to disclose a great secret to you," Hearing his words our eyes focussed on his effluent face. At such times it appeared from the lustre of his face that he was awarding splendour to our assembly. He said, "Do you know amma! who is the most beloved to me?" Then he himself provided the answer; "That one who never remembers me". Speechless we were looking at him as if we have forgotten our own selves. Then he said in a very low voice, "Because he lets himself drowned so much in remembrance that my attention is constantly fixed on him, that is why he is so dear to me."

As far as I remember, just after six or seven months since my joining the mission, Sri Babu Ji's wife (most affectionate mata Ji) left for her heavenly abode. Receiving the news, grief-stricken, we reached Shajahanpur. Sri Babu Ji's children were too young. His eldest son Prakash Dadda was studying law, the youngest one Sarvesh was only two and a half years old. Sarvesh suffered mostly from ill health. We felt very sorry for the children. When Papa, Sri Babu Ji's most beloved fellow-disciple to whom Sri Babu Ji had dedicated his book (Reality At Dawn) came in the evening, all of us sat, encircling him. He told us; "I could transfer a few years of my life to Bhabhiji, but Sri Babu Ji ordered me to do only that which was essential for her at that time. So I had to do only that much." Babu Ji had said, "Your precious life, Rameshwar, is for Sri Lala ji Sahib's work. You are my right hand." Then Papa further described that mataji's charging had been up to such an extent that when her neighbourhood women and her own daughters who touched her feet at the last moment they felt a

sort of jerk melting all the grief. Since that moment Sri Babu ji took the charge of whole of the household work, whether it was to engage a cook, a maid or a servant? in such a manner as if he had been doing it ever since. He had taken charge of every concern of the household and courtcases upto getting the fodder given to bullocks etc. The most surprising and educative factor for all of us was that as soon as he was free from all of these works he was clinging to Sri Lala ji Sahib. He used to say that, "even the ashes have its value but what will you say to that when ash itself turns to ash," who amongst us could understand the real meaning of such divine dedication.

His saying was that, "The condition of simplicity contains that divine power which can prevent anything from effecting our heart which can pollute our minds." Just like this on some one's asking that, "Plenty has been written about 'Gyan' in books but what is the meaning of 'Gyan' in your divine book?" Sri Babu Ji replied atonce, "Gyanless Gyan (Knowledgeless knowledge) can only be found on the dust-bed of egoism under the covering of patronising shelter of Sadguru's sacred lotus-hands." We people used to listen such talks as if all these things were beyond our hearing i.e. could not hear even hearing such talks. We only liked to listen his soft voice.

I found that only through abhyas we could try to copy his saying by ourselves. Once on some abhyasi's suggestion that people should daily give their attendance, Shri Babu Ji said, "They should try to take my attendance too sometimes amongst them. That is another thing that they will always find me present because I have come just for this work only. But people have got the excuse of having problems of family etc.

but as far as I am concerned I have n't got even that excuse for my absence."

I have seen only this that his sayings can be understood only at the time when that particular condition descends on us. Once on some abhyasi's asking, "Babu ji may we also come with you to that place?" He said in a soft voice, "Why do people try to run after me? My desire is that they should make such efforts that I may run after them." Who can follow the real meaning of this saying of his without attaining condition of that stage.

Once an abhyasi wrote to him, "I want permission to come to you at Shahjahanpur." That person had gone back from Shahjahanpur only a fortnight ago. Babu ji's reply was, "There is no need of permission to come to me, Just try to search me near your ownself then you will forget the name of Shahjahanpur and at the same time you will be saving money as well." Once in some reference he wrote to me, "People should increase my wages as well during this price hike. My wages do not require money, they should only try to remind me of themselves." I was overwhelmed with emotions but at that time what could I understand!

Some foreigner sister wrote, "Babu ji! now when will you come here or when will we be able to come to you?" The reply was, "I have got so many tasks to perform regarding mission. You are free. Do come everyday to meet me." Actually this loving invitation of his was a warning and a challenge for us abhyasis that we should try for the union & realisation of him, drowned in his very love because he is all pervading and omni present.

One day some one came to see him & started praising his own social work. He quietly kept listening while smoking his hukka, and on such occasion when some one started describing his own tale in details he used to smoke more than usual. When that person went away he said, "Believe me, he was only a so-so worker. Actual social worker is me who, by Sri Lala ji Sahib's grace, is trying to convert the society into an assemblage of satsang by enhancing the spiritual status of the current of social thought through transmission power."

People used to ask him many type of questions just like children but he always replied giving due respect to their childlike language. One abhyasi asked a meaningless question, "Babu ji! how did Rishis manage to live for four thousand years. Their body as well was maintained as usual-" Sri Babu ji told him. "At every period when they felt that the time for the destruction of their physical existence was approaching, they used to rewind the key of their age and then their life-span increased. For example if one minute before 12 o'clock you take the needle of clock beyond twelve through your will power, then starting from 1 o'clock it will once again reach 12 after completing the circle." At other times he used to say laughingly, "We give the name of love to our likings but they do not understand that when someone takes the highest goal, only then he gets the support of love & devotion. A person who flies the kite is called by the people a flier of kites and not the lover of kites."

Once brother Verdachari ji asked, "you have written such small books and in such simple words that learned men will not even touch them." Babu ji atonce replied "One can not

write volumes on Reality. I have come with a sankalp only because of that I was able to write at least something otherwise what can be written on Reality.”

Once an abhyasi asked him, “Babu Ji! why did you behave with such and such person in such a simple manner?”, Promptly he replied, “Never ask such questions regarding the behaviour of elders. You have come to learn something from them. Do only that what they ask you to do and try to learn something from their work. ” Such educative message of his was for all of us. “If you want to become a good person then get yourself attached to his goodness and remain firm on that whether it is myself or some other mahatma. If you want to have Realisation then do establish a relationship with God & be firm on that.”

At Triputi one day Babu Ji was in a light mood. Dr. Vardachari said, “I talk so much that if not checked I will go on talking for months together.” Reversing the same statement Sri Babu Ji Mahraj replied, “If I am not talked to I will not even remember to talk. Infact if the attention is diverted from divine work and if the thought of worldly life occurs, only then something could be talked about but both these works are done by our Lala Ji Sahib. So now you see Doctor that how much (Similarity) exists between you & me” All of us started laughing.

Once I asked him, “Babu Ji! I have not read any of your books.” He replied, “when did I ask you to read my books. My heart is an open book. Nothing is written on it, neither any language nor any words. It can be owned only through love and when you forget even the two & half letter i.e. Prem (love),

only then this book can be read. A time will come when you will be able to read it."

Once Sri Babu Ji's brother desciple Dr. Sri Kishan Lal Ji told us that Lala Ji Sahib often used to say, "You know my needs with out my saying anything because your love has got attraction. For example, if I think about water you at once bring water for me or whatever thing I think about, you immediately bring it before me, but whatever condition I want to bestow on 'Ramchander,' I find it already existing in him as soon as I look towards him." He further narrated Lala Ji Sahib's saying "whenever I wanted to do so, I always found it like this. Where else such symbol of love can be found. What love it symbolises. Ramchander's love is unlimited."

One day at Shahjahanpur he was sitting in verrandah, smoking his hukka at ease. All of a sudden he kept his hukka aside & said, "My work is to make you reach the central Region but to maintain your stay there is your part of job." During such moments the expression of his face always turned to be divine. Again he said, "The central point exists everywhere (every place.) For example heart is a centre but even that has a central point. Just like this 'Mind Region' and 'Central Region' do possess a central point. This particular point provides us with alertness that unless you become a point i.e. Zero, you can not attain Laya in the Divine ocean."

Perhaps that is the reason that once he had written to me, "you may drink thousands of oceans of divinity, but your inner should always demand bring more and more."

Once an abhyasi said "Babu Ji! please do convert me to zero." Sri Babu Ji at once replied, "I will do it, provided you do

a very petty work for me. Your ego is too enlarged, do reduce it." We simply kept on looking at his effulgent face. He was a symbol of alertness towards his own work. An abhyasi asked him, "Babu Ji, when everyone has got the same soul then why does not everyone gets liberated when one single person achieves liberation?" Sri Babu Ji immediately replied, "It could be like that but when we started from there we were all alike. On our arrival here we got ourselves separated from each other. Everyone should become again like that, that is the 'Sankalp' of mine and I am trying for that only. On my achieving success everyone will be roaming round in the condition of liberation". While I am writing the above incident it appeared as if a question was poured into me. Question- "Where did the soul got separated & why?" Answer of the above question flashed in me that, "The power got separated from 'Bhooma' after Kshobh went by the name of 'God'. Again 'Hiranya Garbha' from where the creative power got separated or from where the power started creation, from that very place (Hiranya Garbha) human beings got form and soul. Now the question arises as to why did it happen? Just because the idea of being Diversity from Unity existed in the creative power so this work of Diversity automatically got accomplished". On the path of spiritual progress when we return to our original source living under the loving glance of our Sri Babu Ji, then these things appear to be so clear and so true that we simply keep on looking at his glory & remain stunned & speechless. Sri Babu Ji had said, "My heart is an open book." The truth is that the actual sense of his saying revealed it self to me only now after so many years.

On some one's asking that - "Babu Ji now your form does not appear during meditation," Sri Babu Ji asked master Sahib, "who told them to meditate on my form. I can not be contained in a form that is why it happens so."

Master Ishwar Sahai Ji said, "Babu Ji! sometimes you are unable to keep control on yourself. You had refused to go to a certain person but when he himself came to invite you, you went to his house." Sri Babu Ji looking at his face very innocently said, "Master Sahib! is there any room for control in a loving invitation?"

Someone asked me, "While talking about avatars (incarnation) or Divine personalities the word, 'To manifest' is always used. Why it is so?" By Sri Babu Ji's grace the answer to this, I found was this only, "Whatever power is needed for the working on this earth is incarnated and that is connected with the powers of God, therefore the word "manifest" is automatically attached and it is not spoken. Divine personality due to Sri Lala Ji Sahib's prayer, descended first in the atmosphere as power and after that as & as much power which man could bear and which could attract human beings, assuming a human form descended on earth in the form of Sri Babu Ji."

Once he suddenly said, "The greatness of a disciple lies in the fact that he should perceive in his heart the desire of his master and then should act accordingly." Then again he said, "Given the spiritual discipline is like that, one should have full control over himself in such a way that whenever he wants to be angry he should get angry and when he does not want he may not get angry."

He used to be quite alert during wedding ceremonies & other functions of his children and used to see that no shortage remained during the function. He used to say, "Even according to our poverty there should not be any short coming left over, specially regarding the Baratees because they will come to our house only once in life." The respectful attention he paid to the father-in-law of his daughter or son was worth seeing. He used to go to the station whenever he came to know about their arrival. If they happened to come without prior notice and as soon as they reached at the gate of the house, he used to stand & go upto the gate to welcome them and after embracing them he used to bring them with him and offering them his own chair to sit. He used to accord plenty of hospitality. His behaviour towards his near & dear was worth seeing.

Once there was a joyful incident. After the wedding ceremony of his son he came in car along with his daughter-in-law. On arrival at his house as soon as he got down from car he came inside the house & said, "Bitia! come out at once. Those people, at the time of Bida (Farewell) have kept something on her (Daughter-in-law) head. It must be aching by now, so now put it down." Myself my younger sister kesar & alongwith Babu Ji's younger daughter Chaya ran upto the car. There we saw that the bride had a Jura (hair piled high) on her head. All of us kept looking at the childlike, innocent face of Sri Babu Ji.

What can be said about the work of that inactive personality! I have seen such things happening at several times. The month of June had started and it was very hot at

that time. As usual there were chairs kept in the outer courtyard. Some cots, too, were put there. Master Ishwar Sahai Ji said, "Its so hot but there is no sign of rain as yet. Even the fields need water very much." He simply said, "Is it?" Saying this he started looking at the sky. All of us as well started looking up. Suddenly lightening started flashing in that very direction. Master Sahib said, "Babu Ji ! Please look at that side. The black clouds are gathering and the lightening has started flashing." He looked at that side ignorantly and said slowly, "Look at our Lala Ji's kindness." Reality of his saying was very apparent on his face and was seen by all of us. It was very strange that even after witnessing such unusual scenes the word 'miracle' seemed to be meaningless as far as he was concerned. We should only use the word 'Grace' for it.

It is mentioned in one of Sri Lala Ji Sahib's dictates that when Sri Babu Ji descended on earth, all Divine Powers incorporated in him, were in dormant state. That is why Samarth Sadguru Sri Lala Ji Sahib felt the need of merging himself in Sri Babu Ji Mahraj so that he might keep transferring the Divine Powers methodically into him according to the growth of his physic. According to etiquette Sri Krishna Ji, Swami Vivekanand Ji alongwith high calibre saints transferred their own powers and their work to Sri Babu Ji Maharaj, Sri Lala Ji Sahib was the only Samarth Sadguru that while keeping himself aloof from his own divine condition, went on collecting those powers in his own self and then by & by went on transferring only that much to Babu Ji Mahraj which his (Babu Ji's) physic could bear. This reveals the truth of Sri Babu Ji's saying, "whatever I have got, I received from Sri Lala Ji Sahib."

This saying of his mentioned above very often aroused the question, "that while keeping me alive and taking me to central Region, while side by side bestowing the highest spiritual conditions on me and a result of his research on me, while endowing me with the powers of the centre of every point, how could he keep me alive?" The answer is very clear to-day that while taking me from one place to another, the divine powers of the centre of that place which I had already crossed, automatically, by His grace, went into dormant condition. Similarly giving entry in the region of Bhooma which is a little beyond the central Region where even the swimming is not possible, He conferred a dormant state to all the powers of different stages crossed earlier. I reached this conclusion by unraveling the fact that whatever question rises before me then that particular power concerned automatically awakens, providing answer to that question and I, just holding the pen in hand, simply go on writing it. I am myself surprised by all this. How can I describe the reality of the fact, "Who he was?" He was only what he was. In the words of Sri Babu Ji, it can only be said, "What it is, it is," and is beyond description. He has conferred the capacity to describe through the pen along with Divine experiences but how can pen write anything about one who is beyond description since his very descent even. Yes, it can kiss his feet only and that 'kiss' alone may continue to provide me with some material for describing him and that is the real meaning of my lifeless life.

I remember it perfectly well that once he turned towards an old abhyasi and said, "How much you have dissolved your own ego, from that day decide by yourself how old you are in the mission. Don't count it by the years". Then he said again,

“The meaning of progress in Sahaj Marg is to dissolve oneself and not to gain.” Most often at the time of such sayings His face used to be so gloriously radiant that at such occasions I & perhaps everyone else forgot our ownelves.

Often looking at the changing expression of his charming divine face we were wonderstruck and unable to understand anything whatsoever, Once looking at an abhyasi he said hastily, “Forget about your sanskars. If you will keep remembering them, you are bound to undergo the sufferings related to them When someone has come to liberate you from bondages then you should forget everything about them” Actually, while hearing such things and looking at the expression of his divine-face I used to feel lost in my inner bliss. And today it seems that all those sayings themselves want to reveal their meaning before me.

We had been receiving the proof of divine knowledge again. Once an abhyasi asked him, “What is the meaning of Saint Kabeer’s this epithet, ‘Jaya langoti Jhar Ke Banda?’ He atonce replied, “Bhai ! the meaning is clear. As a small piece of cloth hinders a man’s complete nakedness, so only the innermost covering of Jiva is the only hinderance for the soul to be completly naked. As soon as the covering gets removed, the soul surrenders itself to Parmatma, removing the coverings, the journey of Parmatma-Desh begins.”

We were living at Lakhimpur, We belonged to that place. My younger sister Kesar was preparing for her M.A. (Hindi). Being a private candidate she was finding it very difficult to understand Kabir’s poems. Unexpectedly master Sahib came to our house one day & said, “ Babu Ji will be coming here

tomorrow." We all jumped up with joy hearing this news. All of us reached the house of master sahib at Naurangabad much before his arrival. In the evening when the school was over, dear Kesar too, reached master sahib's house directly. Babu Ji, too, had finished his breakfast and was smoking, sitting, leisurely. He asked, "Kesar Bitia! when are you going to have your exams?" Kesar told him from such & such date, then he himself said, "Bhai ! I am not a very learned person still if you have some difficulty I may explain it." Kesar's heartiest desire was fulfilled. Atonce she took out the book and wrote down the explanations of several poems of Meera & Kabir, explained by him. After explaining everything he quietly asked, "Ustani Ji, (Babu ji always addressed her as Ustani Ji) Is the explanation correct?" Kesar replied, "Babu Ji ! I have read Meera & Kabir and has taught them in class also but all that was learnt by heart, but today when you have explained them to me, I feel that only to-day its correct meaning is very clear somewhere in my mind."

Oh yes ! I remember the glorious occasion (atmosphere) of his gratuitous blessings. Those days he was in service in the court but according to his habit of showering most gratuitous blessings it appeared as if he has opened the treasure house of his blessings for us, the children. Practically every Friday master sahib returning from his school, used to come to our house with a postcard in his hand and announced the happy news of his coming, that was enough for us. Our preperation to go to master sahib's house used to start in full swing.

One thing that often gives us pain even now of our ignorance is, that we are still unable to understand what had

come over us at that time. Most often, when master Sahib left for school, Babu Ji used to come to our house on-foot. For the first time when he came to our house, we did not have any inclination that, the dearest one is standing at our door. Hearing the knock on the door I asked, "who is there?" The reply was "I am Ramchander" Wonder stricken we all ran to the door, "Oh! Babu Ji has come." Now when I recall those moments, I keep sitting in an unconscious state forgetting my own self that such a Grand personality was knocking at the door that, 'I have come to take you. Get ready soon' He warns us "I am so & so" but we bringing him inside the house, none of us ever asked him, "Babu Ji, will you take some water," nor we ever thought to fan him. He used to cover such a distance on foot but no one took a snap of him, neither anyone provided him with something to sit on, nor we ever thought of enclosing his melodious voice in a cassette. We had only one thing in mind, "Let us go quickly." Perhaps he did want us to go fast. Perhaps this Divine voice of his has pervaded every fibre of my heart. If my spiritual progress was so fast then the real source of power was only 'his voice' Even to day when I recollect my condition of that time, it appears that I was not conscious where I was going. I do not remember anything. Not only this we all used to accompany him but none of us could cope up with his pace. That charming personality used to stand, resting his back with the support of his cane & waited for us to come. What a wonderful sight it was ! I truly say that my master brought me to the destination with divine anand but while running behind him, I always tried to avoid to put my foot on his foot- prints, every moment looking at his face. This divine pleasure is not a mere recollection but what it is, I do

not know. And who can know it because there is absolutely nothing in it to know about it. My only prayer is that master may bestow this beautiful experience on every abhyasi. Resting his back with the help of cane keeping his Divine face towards us and waiting for us to reach him, to have a glimpse of such fascinating scene whole of spirituality can be sacrificed. Often at the recollection of that scene I am reminded of the Pad (Song) of Surdas in which Lord Krishna was running towards Bhishma Pitamah, holding in his hand the wheel of his chariot-"Kar Dhar Chakra, Charan Ki Dhawan,

Nahi Bisrat Voh Ban"

(Holding the wheel of chariot in his hand like Sudershan Chakra the fast steps of Sri Krishna's feet (towards Bhishma Pitamah) can not be forgotten.)

Now, how shall I write and what shall I write. That charming spectacle has become so very apparent before my eyes that it appears as if my pen has bowed down on his feet and has lost its power of writing. Now, regaining my senses only, I will write what I have seen with my own eyes.

One day during winter, he was sitting under the tin shed at great ease, enjoying the sun. Suddenly an abhyasi came forward with a question "Babu Ji ! Is it necessary for saints to undergo sufferings and problems ?" First of all he smiled and then said. " Brother ! what a disturbing thing you have raised at such a restful atmosphere." Then again said. "The master walks on thorns what for ? So that he may pick up & throw away the thorns of your path and in order that they may not prick the abhyasi."

One day we were discussing Sri Krishna & Arjun, suddenly Babu Ji said, "I have several abhyasis of Arjun's spiritual condition in my mission but the difficulty is that no one has got that feeling of devotion and surrender for Sri Krishna like Arjun and to achieve it, is the duty of abhyasi himself." What can be said about his relentless, silent labour regarding abhyasis. Even his single smile could depict that it was not in vain, instead it was to instil the smiling moments in people's hearts, suppressing under his own shadow the atmosphere of pain & uncertainty. Why ? Because he had descended the earth for the sake of humanity.

Once returning from a public meeting (regarding Sahaj Marg) he said, "We should try to select some one amongst ourselves to preside over the meeting, who is conversant with our Sahaj Marg & its system. Having no knowledge of Sahaj Marg while speaking, they put an end to our training system and the specialities of Sahaj Marg." That was absolutely correct because this fact had arisen several times before us.

To see the blossoming flowers and while viewing the greenery, his eyes being enraptured with the unique splendour of his kingdom, this fascinating appearance even to day shakes me up somewhere deep inside me and challenging the dormant attitude of abhyasis towards goal and invites them to come closer to it.

Sometimes he depicted himself so much involved in seeing the greenery or the flowers that any ordinary person might get deceived. Even then he was so alert that one day an abhyasi got bored finding him highly involved in his plants that he came to him and put up a question, "Babu Ji, when does

merging occurs?" He at once replied. "When it is needed or when the abhyasi attains laya and the master is compelled to bestow Baqa to his spiritual life." Most often educated persons think merging and 'Laya Avastha' to be one and the same while between the two, one (Laya Awastha) is a condition and depends on the abhyasis devotion while the other one (Merging) is entirely dependant on his grace.

Dear Brothers ! What and how much can be written about him ? I had never even imagined that this pen of mine will ever dare to write anything about him. But when he himself bestowed his Sakchatkar on me and when even the Sakchatkar became very vivid before me, then he himself giving support of his hands provided it to me, full of his blessings, only then this pen automatically started writing his own words. Sometimes my pen puts up a query about whom are you writing all this? Then the reply it gets is that all this is being written about an ignorant Personality whose feet are being kissed by the earth even to-day. Have a look at another example of his joking-mood. One day we were all sitting in the outer courtyard. Suddenly four donkeys entered the compound. Sri Babu Ji looking at master Sahib, at once said, "Master Sahib! Four intellectuals have arrived and you have not offered any hospitality." Master Sahib was always busy in doing something or the other. Raising his head he replied, "Babu Ji! these are donkeys." "They are the wisest of all," saying this he smiled. Then master Sahib smilingly asked, "Then why are they named as 'donkeys'?" At once he replied, "So that they can evade the evil eye," Then getting serious he said, "They are happy to carry other person's load and filth

and the world considers it their folly. The experience of saints too depicts the same but no one says anything about it”.

Once all of us were sitting in the outer verandah. The tea was being served. That day Sri Babu Ji, too, joined the party that was having jaggery tea. One brother asked, “Babu Ji! I can not understand that yesterday this man’s son was having very high fever, this gentleman remembered you and the boy’s fever got very much reduced. To day my son had high temperature and I repeatedly remembered you but the fever did not come down even a little bit.” He softly replied, “Bhai! he had remembered me while you were remembering the doctor.” Now just see what a great contrast is in his saying. That day it was just pleasant to hear this but today when its meaning has become clear then his saying is so very apparent that every word of his, contains some deep meaning.

In the context like this, one of the abhyasis asked him, “you are very happy at someone’s saying while the other one says something even better than him, you do not relish it at all.” All of you must be as eager as we were to hear the holy reply of that Divine voice. Then listen. He said, “There are two types of conversation. In one, the person drowned in me, forgetting himself, speaks, while in the other one, his ego itself speaks.” We were so lost in that charming sweet voice that when we heard sound of his smoking, we raised our eyes towards his face but glancing at that super power, our eyes automatically got bent down.

Everyone must have seen the flood but the flood of affection of that Divine personality and his loving eyes might have been seen by rare ones only. Once such affection had

occurred in his heart, we were fortunate that we had reached Shahjahanpur at that time with our father. By chance we sang, "Aftave Marfet" in the evening. That song had been written in honour of Samarth Sadgurn Sri Lala ji Sahib. Understanding its meaning from my father and setting it in tune when we sang it, what to say then. I simply can not describe the effect on the persons who heard it, it appeared as if everyone losing consciousness was drowned in Divine ocean and I, on my part, felt as if those who had come down from Divine Kingdom attracted by it, had lost the source of going back. No one knows what we had gained from that atmosphere. Not only this but Pandit Rameshwar Prasad ji (Babu Ji's brother-disciple) shedding abundant tears appeared as if wishing to give away everything he had, keeping nothing for himself. But Sri Babu Ji atonce said, "Control yourself Ramesur" only then we all regained our senses as if we had come from somewhere after having a pleasant bath. But the result of being drowned in that condition was that I could never come back from that state. Because the song in praise of their master (Lala ji Sahib) had awakened afresh the memory of their master in their hearts. (Sri Babu Ji Sri Rameshwar Prasad Ji).

In this very connection a similiar example was seen once again. My brother Tulsidas (Bade Bhaiya) was twelve years old at that time. One day getting up after meditation he wrote down a song in praise of Sri Babu Ji Mahraj. The song is "Ghir Rahi Sajal Thi Ghor Rajani". After great difficulty Sri Babu ji had given permission to my mother to celebrate the function of 30th april at her house with very strict conditions. First was that only Rs. five will be spent on 'Prasad'. Second-all should take food together and it should be exemplary simple. These

conditions were strictly followed word by word. All of us assembled and made tiny little flags of colourful papers with our own hands. From these flags we used to decorate our drawing-room which could accommodate at least seventy persons. At that time respected master sahib, brother Murlidhar and brother Putti Babu (Advocate), their families and we, including all these, there were only nine or ten abhyasis and same number was that of the children. In that function Bade Bhaiya sang the above song "Ghir Rahi." By grace of Master Bade Bhaiya's voice is sweet & melodious and the time was steady and enchanting. The result was that the sacred song echoed everywhere. All of us swayed with gaiety and the divine current which is called transmission swept away all of us. The song was sung four times-five times but we were never satisfied. After a week we all planned to go to Shahjahanpur. Our only desire was to reach there earliest and sing that song before Sri Babu Ji Maharaj. The journey appeared to be endless. At last we did reach Shahjahanpur and then his home. Babu Ji's court was situated on the way, so stopping the tonga, Master Sahib used to bring Sri Babu Ji alongwith us from the Court. We used to create some little space for him in the tonga and he used to sit in that very small space, chatting with Master Sahib. We could not understand how he could fit himself in that very little place. The only thought we had at that time was that he was sitting amongst us. When we arrived at the house, twelve persons including children got down from the tonga. He too, picked up some of the luggage alongwith us and took it inside the house to our room. Reaching the Verrandah he said, "Bitia! see I got your room cleaned in the early morning." As usual a torn dari was spread on the ground

of the room. A narrow cot was put in a corner. After changing his aligarh-cut Pajama and cotton coat alongwith, & hanging his cane on a peg, we went out of our room. After having a wash at the tap he sat on a chair in the outer Verrandah. A small torn piece of carpet was spread on his chair. Malin brought his hukka and gave it to him. After smoking he went inside and after having some breakfast he again came out. After having tea we too, came out and occupied the chairs spread around him. The conversation started. Master Sahib told him that Tulsidas had written a song. He atonce said, "Our Lala Ji Sahib was very fond of music. He himself sang beautifully and his voice was so lofty and effective that when he sang, it appeared as if the atmosphere too became still." Then again he said, "Lala Ji is calling and wants to hear the song." The harmonium was brought from inside and all of us went to the Poojaroom alongwith Sri Babu Ji. The song was started. He kept quiet he found it was written in his honour. At the completion of the song he said, "Lala Ji Sahib is extremely happy. Sing it once again." We were so absorbed that we again started singing. When the song was over his face was glowing so much with radiance (Tej) that no one could look at it. He said, "Lala Ji Sahib says that bestow such award on Tulsidas that no one has received so far. Now I am just thinking what reward should be given." Then again he said quickly, "What an idea ! Huzoor will like it. I will give such reward that the world will remember it for ever." Then he said, "Tulsidas! just close your eyes and just sit in meditation" Bade Bhaiya sat in meditation. After ten minutes he opened his eyes and asked Bade Bhaiya to open his eyes. This process continued for nearly forty minutes. Then again he said, "That's

all."Tulsidas you may go now. Either go to play or take rest. Do not sit for meditation for six months." During these forty minutes I was in such a state that I do'nt know whether I was present there or not. When I heard his sweet voice "That's all", it appeared as if I had come back from somewhere. He himself went out and sat there. We too came out from the pooja room after him & sat down on chairs. After smoking a while he said, "Chaubey Ji ! Amma ! I congratulate both of you'. Then facing Master Sahib & Papa who were generally present at such occasions, he said, "you know Ramesur! What Huzoor has bestowed on Tulsidas? You people will reach central Region progressing through all the stages while Tulsidas's journey will commence from Central Region to the downward stage and like this he will complete his spritual journey." Then again he said, "Look at the glory of our Huzoor. Is there anyone in the world who had received such a glorious boon! A mere glance of our Lala Ji Sahib is enough to change a person completely." Tears were flowing from Papa's eyes and rest of us, without winking our eyes we were looking at the face of that Divine Personality who was a symbol of love and a fascinating Divine personality. Actually he was speaking at that time in such a way as if the master of ultimate power was speaking. With the result Bade Bhaiya possesses unlimited balance of mind. One day he said, "Whether Tulsidas practises meditation or not but whole of his mind is illuminated with divine light." It appears as if the flood of ultimate power had occurred in the shape of his form in which each and every particle of the universe got drenched itself. This drenching, one day is going to manifest itself. Whole of the earth will bloom one day with this very colour of divinity and the sky will

be keeping its head bowed down at his holy feet to gain the condition of negation for its vacuum, only then the sky will be witness of the truth "who he was". And then, God only knows which direction the flood of his grace was flowing and what it was that he wanted to depict.

Next morning Master Sahib and myself were sitting before him. Suddenly he stopped smoking his hukka and sat in silence. At that very moment I saw that there was no one on the chair and Babu Ji had pervaded the whole atmosphere. It was his power only that was implementing universe itself. Viewing all this as if nature itself became spellbound. I do not know how much time had passed like this. All of a sudden regaining consciousness, I discovered that the place of my breathing, to keep me alive, had changed. When whole of this scene was bestowed on me in the form of my condition, only then I was able to regain consciousness. That very moment suddenly Babu Ji's sweet voice reached my ears, "Bitia! no one knows about our Lala Ji Sahib what he was". I was under a spell and was unable to make out which power was speaking about whom and what it was that was being spoken about. Once again the sound of smoking of his hukka had reappeared and the atmosphere had regained its normalcy as if nothing had happened. What should I say about myself. Perhaps that day was the last day of speaking on my own. That particular moment, beyond my experience, had dipped me in perception in such a way that I felt as if perception had got itself related to perception which I would not connect to myself but at the same time, as if I had the permission to call the condition as my own and in such a manner that it appeared as if I was not talking about my own condition but

was writing about some view witnessed by me somewhere else. And He ? He was depicting to me as if, to prove that it was he who was capable of producing such a scene for the human beings. It was just a mere part of his Sakchatkar. This I had understood well because he had himself made it explicit enough by saying. "It's nothing that you have seen now. If you are courageous enough, you will see very much more".

There was one thing very sweet about him. When he wanted to teach us something, he used to teach it by doing himself first. It was an ordinary event. Some abhyasis had come from South India. Sri Babu Ji never liked the idea of washing one's hand with the water kept in a mug in toilette. So when South Indian abhyasis used to come, then he himself used to stand waiting for them near the tap with a water tumbler in one hand and a little mud in the other hand. As soon as they came out, he himself gave them mud and water to have their hands washed. Several times in the day he had to repeat this performance. In few days abhyasis coming from South had learnt this from each other. In this way he was an advocate of outer cleanliness alongwith inner cleanliness.

When abhyasi-brothers came from some place, he, himself used to go inside and used to tell his eldest daughter-in-law (Prakash's wife) about the food-habits of abhyasis. From where they had come and what sort of food they were used to, all that he remembered. He used to say, "Bhai! they are our guests. They should not suffer for any thing." He never forgot to serve bread and butter to abhyasis of foreign countries. For the first time, when some foreigner abhyasi-brothers and sisters came, he got a table repaired

from a carpenter and got it kept in the dining-room, because there was not a single large table in the house and the chairs had to be kept outside for sitting purpose. He told Master Sahib, "our chairs have no cushions. The foreigners will feel uncomfortable while sitting on them." After that he brought torn sarees of his daughters and that of his own and said, 'Master Sahib do make cushions out of these and for filling you may use some torn clothes as at this time we have no money to buy cotton. The cushions will be a little softer at least.' To-day when I remember the whole scene, I feel as if the ocean of love and affection is standing before me in the form of a human being. Today the pen is insisting. "keep me away. I am unable to write any more." "Who was he", what can I say?

Most often such events occurred that made the impossibles just possible and the tongue was unable to say anything, the pen could not have enough courage to write in a systematic order. Eyes, though witnessing everything, used to remain still as if they had not seen anything but the inner sight penetrated the inner self and may be the same has girdled itself to-day to reveal all the secrets written on the inner screen. There was a marriage of a brother at Lakhimpur. There was a knock on the door of my house. When I opened the door I was wonderstricken, to see that our beloved Babuji was standing before me He said, "I have come to attend a wedding". Amma said, "Babu Ji ! you should not attend wedding etc. anymore. Your routine of rest and food etc. all gets upset." But his positive reply that, "I will attend the wedding," and the firmness of his voice compelled all of us to keep quiet. Next day he went to Allahabad to attend the wedding. He and Master Sahib stayed with Judge Sahib (my

eldest uncle). Other abhyasi-brothers and sisters too used to go there to attend some wedding or the other. One of the daughters of Judge Sahib was seriously ill. At Allahabad generally the wedding party used to stay for three days. Next day that particular girl's condition became very serious. I don't know why I had the feeling at Lakhimpur that Sri Babu Ji wanted to transfer a part of his life to that girl what could I do. I kept on praying to Lala Ji Sahib again & again and continued, in vain, to commit the childish act of stopping him from doing it, through my own will power only. I knew I had failed in that. I discussed it with my mother & abhyasis too, but my heart remained restless. Third day when the wedding party returned and we met Sri Babu Ji, with tears in my eyes I asked him, "Babu Ji ! why did you do this ? Had you decided to attend the wedding for this very purpose ?" you know what he replied ? Very softly he said, "Judge Sahib was so worried that I could not bear it." Then again he said, "Some homeopathic medicine also worked." For proof, when anyone comes across that sister of mine, then he can atonce judge (that she is much above the ordinary abhyasis) from the Divine shine of her face and from the firmness of her voice & resolution. What we, the human beings have got to offer in return of all this! I tried my level best to learn it from him but every time he replied, "It is not like a subject that I can teach you and now Sri Lala Ji Sahib has extracted a promise from me that such an act is not to be repeated in future."

What to say about his innocence. We can only say that he was the personification of simplicity and innocence itself. Even the quality of simplicity is sometimes found in some people but the innocence, getting laya in him, kissing his feet,

was very apparent in his behaviour. What can we call it, the truth is that we were not saying anything but whatever affection was before us, we could only feel it. Sometimes someone used to ask him to inaugurate his tiny-little shop, or someone invited him to attend such a small function as "mundan" ceremony he would atonce get ready, wearing his cotton, unpressed coat & Aligarh- cut-palijama. Once Master Ishwar Sahai asked him laughingly, "Huzoor! why do you get ready for such small things." He replied, "Bhai ! people call me with the intention that their work will go on smoothly due to my blessings. I too come back after giving them Rs. Eleven or Twenty-one in blessings. Of course it empties my pocket." No one ever presented that innocent personality with a scissor to cut the ribbon like modern times nor anyone ever paid any fare for his conveyance. On top of it they used to keep the money saying, "This is the blessings of Babu Ji." He had to stop milk for three or four days to meet such expences. He had to save money by walking on-foot to Court which was quite at a distance.

To-day when gradually I saw the wonder of his work which came to light now & then, I found that the mentality of abhyasis is getting changed. Now they have started realising that we should have consideration for his expenses and rest as well. But how the opportunity of developing the subtle thinking of abhyasis could be available before the Master. Once an abhyasi took him in a car, Babu Ji said, "There was no need to spend that much money. It's all same whether the money goes from your pocket or from mine." Such a feeling of affection towards his abhyasis touches the hearts of abhyasis. But sometimes it happened in the reverse and for some

people it created misapprehension. That is why his stress was that we should also keep our mentality improving, as it is the mentality which depicts a man's personality. Because when the mentality too gets laya (dissolved) in the gradually increasing 'laya awastha' in divine, only then our separate identity gets dissolved in the master. Then it is only the idea that remains which itself gradually wants to dissolve in the Divine and that is an indication to forget a part of the creator i.e. of ones own (self) and when a person welcomes this Divine indication, only then it is the beginning of the Master's constant presence in one's ownself. And then ? Then that person's life gets blessed and spreads over the Divine-feet of Almighty which is as endless as the breathing of the atmosphere. Only then the human being gets hold of an end or a base to have connection with the Ultimate. Vibration of which keeps reminding him that now you have started living under His lotus feet and now if you have enough courage then take the help of the Divine power of Master to lift your own face to have a look of that enchanting Divine-face.

Since the time we had the golden opportunity of going to Shahjahanpur, the function other than Basant-Utsava was that of Janmashtmi (Birthday of Lord Krishna). First day we all used to observe fast alongwith Babu Ji. In the evening Master Sahib used to prepare simple Halua (a sweet-dish) for Prasad. At seven O'clock in the evening we used to have meditation. After that Prasad was offered. After that we had tea & halua and used to go and sit on the chairs and cots kept in the courtyard. This routine had been followed for five or six years. Next day of Janmashtmi (It is celebrated on two days), Papa (Rameshwar Prasad Ji) observed fast and he used to conduct

the meditation. We used to join him as well. Once when Babu Ji Maharaj suddenly left the fast saying, "If you want to observe then you observe it otherwise leave it." Then just out of curiosity someone amongst us asked him, "Why do'nt you observe the Janmashtmi fast now and make us do it?" Then in a very simple expression of his face he said, a very important matter, i.e. "When Krishna's power has been merged in the Divine then whose birthday shall we celebrate." We simply remained looking at his glorious face. We were all ignorant at that time. What could we understand! The thing that stuck our mind was only to the extent that something of great importance has happened.

A few years later after the above event just due to his grace I had started noticing that the dictates of elderly saints which used to come very frequently had started diminishing. By and by, it was quite vivid in my heart that Bhooma's -power became vociferous in its full enchanting form in Sri Babu Ji Maharaj and got active, only then the great persons from brighter-world were reminded of their identities. They discovered that the charge of works alongwith their power entrusted to those saints of the other world had got automatically surrendered to this Divine Personality, then where was the need of dictates left over ! everything got merged in that Divine Personality by and by. That Divine grand personality had got thrilled remaining under the shadow(Patronage) of the Divine Existence of Sri Lala Ji Sahib who had brought him on earth by his unceasing Sadhna. Not only this, he (Lala Ji Sahib) had enclosed in his own Divine Sight the sacred divine view of his Divine child's unique splendour being reared up getting spread on earth. May be he

could not resist the temptation of showing this holy and divine spectacle to the inhabitants (great persons) of the Brighter-World, so that, they too, could realise that the base of Divine-Active power had been placed in the form of Sri Babu Ji Maharaj. Now you just tell me how shall I explain "Who was He."

It appears as if someone is protruding scene after scene on my mental horizon and even this pen of mine does not want to stop. I will say only this that the fault lies with these two only that of the master who is sprouting forth these scenes and that of the pen as well. But the helplessness of our beloved Babu Ji Maharaj must be his saying that, "I don't want to keep any secret a secret," and that is why the ordinary persons like us are able to have a clear glimpse of those divine secrets simply due to his grace, that is the reason that this book is available to all and this pen is simply a bonded slave with the result that whenever he wants it to write, it starts writing and whenever he wants it to stop, it stops. This Jewel of Lala Ji Sahib pervaded the whole era becoming its life-spell. The constant flow of his transmission as if mingled with the flow of era and becoming the vibration of its life, is touching the heart of humanity. The main source, that is the power of Bhooma, getting the Divine light from the divine lotus face of our Sri Babu Ji Maharaj, has been accessible to all and every human being. Alongwith all this, another thing which stands as an example for our daily life's worldly (Practical) behaviour is the simple and changing routine of his life. Every morning and evening he used to give a pat to the household cow and send water for it to drink, to get the fodder utensils of the bullocks cleaned and to look after their fodder, as if, all this had become a part of his daily routine.

Sometimes even his obstinacy enhanced his divine beauty. Once it so happened that in the month of June, we all reached Shahjahanpur. The abhyasis from other places were also there. We saw that Sri Babu Ji watered Harsingar (a flowering plant) every morning and he used to clean it with utmost care. Seeing this some one, getting bewildered, asked him, "Babu Ji! why are you watering this Harsingar?" He replied in a slow & firm voice, "People from South India like this flower very much. His letter has come that they are about to come here. So I want that its flowers should bloom at that time." That person said, "But Babu Ji, it blooms in the month of September-October." He replied, "How am I concerned with that, I want the flowers." We stayed at Shahjahanpur for a week. After four days, one morning he came in, holding in his hand four or five flowers of Har Singar and said, "Thanks to Lala Ji Sahib that tomorrow those abhyasis are coming and today these flowers have bloomed." I was simply dumb founded. Why think about the things which are beyond our imagination even. But this example of his affection for his abhyasis touched my heart somewhere deep inside.

Without seeing the shortcomings or demerits of the abhyasis he took them on the path of spirituality imparting courage and enthusiasm. This had become his natural habit, one of his abhyasis when apprised him of his bad habits then he replied in a soft and natural voice, "Look, you have told me all your shortcomings and I have got the power to absorb them. When an abhyasi tells me the truth and admits his shortcomings. I open the power of absorption and the thing is completely absorbed, then where remains the unworthiness (misdeeds)," Then he said in a very light mood, "Bhai ! you are

indeed a clever person. Now only worthiness remains in your share." Hearing such things we used to get immense encouragement and a peculiar sort of power arose in us. How generous he was and alongside with it he had immense capacity to bestow.

Even during his light and jovial moments how alert and firm he was. I remember one incident. The question was, "When some very learned person comes before you, how will you work on him because his ego comes to the fore in a vivid form." He at once replied, "First of all by sheer will power of my own, a covering should be put over his scholarly learning because till he has the sense that he is very much learned, the work done on him will not shine." Again he said slowly, "Do you know, the shadow of Divine will help itself in dissolving the ego."

The charming invitation of his love was an open example of his simplicity to win over our hearts. Even today, I remember the letter written to me by him for my very own work. The contents of the letter were like this. On behalf of his grand daughter he had written it himself, "My 'mundan' ceremony is to be held. Everyone's aunts are coming, therefore my aunt should certainly come too." The language was that of the child but the writing was of his own hand seeing which my grateful heart wept with unceasing tears, as if those very tears had completely cleansed my inner being living under his holy feet. My mind even upto this time could not decide this natural way of give & take when & how my offering was ever made or where his givings have been absorbed in me. It was just like an empty stomach. He had come as a guest but he had occupied my heart like a master

as if it was his own property. Still how indifferant that guest was on whom neither my constant tears could have any effect nor the firmness of the mute and motionless condition. He was constantly busy in his work and always kept me i.e. his child free in the loving prison under his own alert eye. Linking his abhyasi with himself & forgetting it completely had become his natural temperament. Now please do tell me, can you understand 'Who He Was !

He revealed his Divine Personality in such a way before me that I, all the time, felt that it was my condition. My pen too wrote this very truth that, "This is my condition." Could we ever witness such a Divine play ? After removing covering after covering from my heart through his spiritual training, he made me feel the higher stages of spirituality. How could I know which condition he had blessed me with unless he himself did not make me experience it. That divine Painter of matchless portraits used to fill us with whatever colour he desired for our spiritual uplift. He used to say happily, "Thanks to Lala Ji Sahib and your efforts that such a condition has been linked which enhanced your spiritual progress." The sweetness of his charming voice, forgetting its own charm, had sacrificed itself on him in such a way that it appeared as if the voice was not voice and sweetness was not sweetness, instead it appeared as if the sound coming from Divine had thoroughly shaken us."

Most often he used to take his dinner late at night. All of us too used to take food as soon as he and Master Sahib had finished their's. Often by the time we finished, it was eleven O'clock at night. Then taking a beetle leaf for him we used to go out. He used to walk in the outer Courtyard if it was

summer, while in winter, he used to take his walk in the outer Verrandah for fifteen or twenty minutes. Putting his hands behind his back, he used to say laughingly, "I am a nocturnal being (Nishachar), Our work i.e. of dictating letters etc. starts from eleven or twelve o'clock" and truly speaking he used to be in cheerful mood while dictating letters. His strict instructions were during dictation of letters that no one will interrupt by uttering 'yes' or 'well'. If something was left out then it was asked only when the letter was finished. As I have written earlier that when he used to dictate something for writing, it was very apparent looking at him that he was speaking from somewhere else. In his meditation room, in the outer portion of his house, a cheap carpet was spread. Just in front of the meditation-room's entrance door, a small wooden-desk was placed on which some letters were kept and near the desk on a small wooden stool the writer used to write the letters sitting just in front of him. A very small and dry piece of a deer's skin was spread at the place where Sri Babu Ji used to sit. Sitting there with both knees bent, he got his letters written while appearing to be seated at some far off place. At that time looking at his divine face, we ourselves had no courage to say 'yes' or 'well'.

In the beginning when we used to go to Shahjahanpur, then while coming back from there tears rolled down from our eyes, bursting our hearts with the pangs of separation. Once I could not control myself and while alone with him I asked him "Babu Ji ! Is this really happiness of meeting which provides pain to the hearts and tears to the eyes ?" he appearing lost in himself said, "Bitia ! this is not the happiness of meeting but it is Just remembrance of separation. If the interval of time asks

us how long we have been separated from our creator, then for the reply we have nothing to show except the pain of the heart & tears of the eyes. Now you yourself must have understood.” Though at that time I could not make out anything but my heart & eyes had certainly understood. Since then I felt my heart & eyes appeared to have compromised with the pangs of separation and it appeared as if by saying all this, master had filled my heart upto the brim with love & snatched away all the pain of separation. It appeared as if his nearness had put balm-fomentation of that condition. Then I felt that, that pain had overflowed at that very moment when my heart realised the truth, “who was He and whose part He was.” The doors of the heart open at his memory and the inner eyes seeking the sound of his foot-steps, cleaning the doors with its tears, become restless for his arrival, only then the real meaning of Sri Babu Ji’s sentence that, “It is not the happiness of meeting but remembrance of separation has occurred only now.” Such were the answers provided by his vacant glances.

Such was the natural effect of his glance that mostly his face remained shining with the beauty of nothingness. At that moment, even the most learned people could not utter a single word before him. Once Dr. Verdachari, who was a philosopher and a friend of Dr. Radha Krishnan, the President of India, took him (Sri Babu Ji) for a meeting with Dr. Radha Krishnan. He atonce got up, cordially talked to Dr. Verdachari but was unable to pay any recognizence to Sri Babu Ji’s presence. Sri Babu Ji too kept standing listening to their talks. When Sri Verdachari Ji introduced him with Dr. Radha Krishnan, the hands were shaken from both sides and he

asked what would he take etc.? When he came back home, he said, "Doctor ! when he asked me what will you take then what could I say. Our Lala Ji has awarded me the capacity of bestowing mastery and power of the Base and at the same time taking anyone to Base, but he has not left any space to accept anything from anyone, so when he asked me what will I have, I kept quiet." Hearing this reply from him, all of us including Dr. Verdachari, remained speechless. We kept looking at his face. Then he again said, "To-day I heard the talks of two great Philosophers. How could I interfere. The persons who prepared them were philosophers but the person who prepared me was a saint."

His desire to confer was immense and unparalleled. Once seeing his brother-disciple Karunashankar Ji, entering the door, he told his another brother disciple Pandit Rameshwar Prasad Misra, "Ramesur ! This time Karunashankar has to be awarded the condition of Kutub." Clever brother disciple said, "Bhai Sahib ! have you thought it over ?" He atonce replied, "When the thing is to be given then why think it over." Then again said, "If by the thinking my mood of giving is changed then will it not be setting aside Sri Lala Ji's reward ? This I can not do." Like a bright mark on a married chaste woman's forehead, he was the symbol of immortal good fortune of Sri Lala Ji Sahib and like crowning glory on Sri Lala Ji's forehead, he will keep this world (universe) effluent with Divine Light shining like a sun of Divinity. In fact Sri Lala Ji's divine and magnificent glory is Sri Babu Ji Maharaj. Not only this, but he had such a respectful and loving attitude towards his brother disciples which no other thought could replace. As soon as he saw his fellow disciple entering the gate, he atonce got up to

bring in his luggage himself. He never asked the servants to do it. When abhyasis came, he usually sat down saying, "Malin (Maid-servant) do bring in the luggage." His fellow disciples always said, "Our brother's nature of giving respect to us is exemplary for our abhyasis. It is not merely showing of our ego." How can anyone describe his grand personality.

What a natural, simple and true personality was his. No one should ever feel the prick of any of his saying, so he never used the words, "you are short of such and such thing". On abhyasi's asking that, "I am not regular in meditation." He used to reply in such a manner as if he was describing his own condition, saying, "I too had been afraid of sitting in meditation. Once I saw that Sri Lala Ji was in a mood to make me sit in meditation, so I avoided looking at his face." Then again he said, "After little while I lifted my eyes a little to find the reaction at his face. Seeing this Lala Ji simply smiled. So atonce I understood that my habit of not sitting in meditation had been found out by him, so I cast down my eyes." Samartha Sadguru atonce said, "You have started avoiding the meditation a lot." Then I replied, "My Lord knows it well." Again looking at the abhyasi he said, "But Brother, I had done this only after completing my sadhna." These very things and sayings defeated the abhyasis.

Can anything be said about his practical life? Who can find out its beginning or the end. All of us were always surprised to see him associated with every pain and pleasure. One day one abhyasi did put up the question, "Babu Ji ! what is your opinion about sorrow or happiness?" A unique grandeur of divine nobility was visible in him that day. How

could he say anything about himself. Saving himself, he replied in a very natural voice, "Our Lala Ji's reply in this topic is incomparable." Then he said again, pointing out the shawl which enwrapped him, "Our Lala Ji Sahib had said, that the sorrow and happiness are like the two ends of this shawl. One end which is joined with the universe or the origin of the creation is the symbol of eternal happiness and peace. The other end is linked with the world which appears to be the shadow of sorrow for the humanity. Sometimes we enwrap ourselves with one end & sometimes with the other one. In the the same way we feel the presence of sorrow and happiness." The truth of this saying of his made it very apparent to us that how can one remain aloof from sorrow and happiness while leading a family life in this very world.

There was always a glimpse of spirituality to be found in his ordinary conversation. One day he was in good mood. He said, "Bhai ! I myself tell everyone to go deep in meditation but I myself do not know the meaning of it." Then said again, "Bhai ! natural state of meditation is the deep condition of meditation. To attain the natural condition of Dhyan one has to overcome the unnatural condition." Again in a sweet voice he himself said, "Do you know what is natural condition of Dhyan ?" And he himself replied, "The natural condition of Dhyan is soul's attainment of Laya in God. Now you will ask what is the unnatural condition ? The talks or the things which keep us away from the natural condition of Dhyan i.e. whatever things which create in us the sense of separation from God, they are all unnatural. That means I will only say this that Karan Sharir (Causal body), 'Soocham Sharir' (Subtle Body) are the result

of unnatural condition only," We use to enjoy his sweet voice sitting there quietly.

Mostly he used to answer the questions rising in our hearts by raising them himself but he used to satisfy the curiosity rising in our hearts through experience was witnessed only on rare occasions. Once a curiosity arose in my heart that how did he know amongst so many abhyasis that such and such abhyasi has to be taken for roving (sair) of such and such place etc. And at the right moment whatever condition we need, the same will appear in us. Three four days passed away regarding this thought. One day he sent for me at 11.30 P.M., I went and sat near him. Just after one second when I looked in front of me, I was simply wonderstruck, it appeared as if that holy scene was the clear revelation of my curiosity of four days ago. There was an ocean of spirituality before me and the bubbles were rising intermittently in that ocean. Those bubbles contained the faces of abhyasis as if they were begging something from the ocean. Within two minutes that holy scene got absorbed in him and that heart of mine got lost in which four days ago that curiosity had taken place. Suddenly his sweet voice had brought back my lost heart. That melodious voice seemed as if some one had infused spiritual Pran in my ears, "Now you must have understood it." But what could its answer be ! I could say only this much, "I could not understand anything but what I have witnessed just now was beyond the reach of humanity." I remembered that once Lord Krishna had shown his Virat Roop (cosmic Form) to Arjun and Arjun looked at that scene spell bound. Today I saw the truth that every heart was demanding from him its own share of spirituality. The soul is a part &

parcel of God, this divine condition is available to all human beings to-day and greater truth than this was that grand power which was capable of awarding such rewards was sitting before me in the form of Sri Babu Ji Maharaj in such a manner that it seemed as if Samarth Sadguru's prayer, itself, has revealed itself taking up a form before me. His divine beauty which has enhanced his divine looks is only this that grand power did not know who he was. That super natural expression of his face seemed to have been bathed in Divine Light (Noor).

Even the Rishis and Munis must be feeling happy at the grand fortune of inner progress of abhyasis. On the holy occasion of Basant Panchmi function, thousands of abhyasis from all over India and abroad assembled at the grand and most beautiful Ashram built in Shajahanpur (U.P.) wearing beautiful clothes of various colours and talking in various languages roamed, drowned in divine ecstasy, around in the Ashram. Mostly these abhyasis were engrossed in spiritual discussions sitting here and there in small groups. During the function a small canteen was also stalled at one end of the Ashram courtyard. Outside the gate there used to be a beetle-shop and some hawkers were also visible selling their toys. There were several rooms in the ashram, Still there were several big tents pitched in compound for the abhyasis to stay. It used to be a wonderful sight worth seeing. Some abhyasis were doing meditation here & there, while some sat drowned in divine grace and some sitting around preceptors who had been endowed with power of transmission by the Master. Mothers and sisters too appeared delightfully absorbed doing all their work. Though it was intense cold still

the abhyasis tried their level best to sit for meditation after having their bath, early in the morning. Another thing was that every abhyasi decided to sit inside the meditation hall so that they could see that divine Form (Sri Babu Ji Maharaj) sitting on an ordinary carpet on the dias of the hall, who seemed to have descended on earth as Dhyan personified. No one had his heart's fill and no one wanted to leave the meditation hall which was so charged with divine power. Often it happened that he left the dias and we were not aware of it. When some one used to say, "Now Babu Ji has left and we too should move out," only then we used to feel that we had gone somewhere else and now returning from there we have regained our senses. He used to take a round of kitchen, Dining Hall and the residing places of abhyasis. Seeing him abhyasis, informing each-other used to say, "see Babu Ji is coming here," and remained standing and he, smiling and talking and making our eyes sacred, used to move forward.

At the end of the function of Basant Panchmi, we used to return to our homes, waiting in our hearts for the arrival of another Basant Utsava. The invitation of Basant Utsava too was unique in itself. The corners of yellow postcard were of red colour. We used to keep this card very carefully, recieved from Sri Babu Ji Maharaj. The few lines of invitation card, written on behalf of Sri Babu Ji Maharaj, were dearer to us than our life. The matter used to be, "Brothers, I am glad to inform you that even this year the Bhandara of our Sri Ramchandra Mission will be celebrated as usual in the honour of the holy birthday of our samarth Sadguru Sri Lala Ji Sahib i.e. on Basant Panchmi. All the abhyasis in greater number should try to participate in this annual Bhandara of the

mission so that they can meet each other & will have the good fortune of receiving grace from Sri Lala Ji Sahib." Bhandara started two days prior to Basant Panchmi i.e. One sitting on first day, two sittings on second day, then two sittings on Basant Panchmi and used to end after one sitting in the morning of next day. In the beginning there used to be only six sittings but later, the numbers of sittings were reduced to five on request of abhyasis who were employed. In the beginning this reduction pinched us a lot as it reduced a little our opportunity of living with Sri Babu Ji. But finding it convenient to all the abhyasis we reconciled ourselves.

I have forgotten to write that till the ashram was not constructed, the function of Basant Panchmi i.e. for seventeen or eighteen years, used to be celebrated at the residence of Sri Babu Ji Sahib. Then it used to be of great pleasure for us. All the abhyasi Brothers and sisters sat together to peel the vegetables and then prepared the food. Prior to gathering of all the abhyasis brothers and sisters for the function, the breakfast, comprising of fried ground-nuts and fried small salty biscuit-type thing of fine flour was prepared on large scale and was stored in large containers. The breakfast tiffin was served in small leaf bowls, while tea was served in small mud bowls. Thinking that all the expenses were borne by our Sri Babu Ji Maharaj, we used to wash our mud-cups after tea and kept them safe and used to throw them away only after dinner. Previously we used to see that after dinner Sri Babu Ji himself collected all the left-over food from the dishes and gave it to cows, so we started trying our level best not to leave anything in the dishes. The vegetables for the function were prepared in the outer portion of the house while women folk cooked roties

and puries inside the house. Even to-day when I remember that scene, the memories of old days revive the pleasure of those days. The sound of songs sung during preparation of food made the atmosphere extremely gay & pleasant and God knows during that period how many times Sri Babu Ji stood in the gallery listening to the songs in a very happy mood. After finishing the food, all of us used to sit before him. Then he often remembered that "During Bhandara our Lala Ji Sahib used to send Dholak (an Indian small drum) inside the house saying, "Sing to your fill. Its an occasion of great happiness." When he told further, often tears appeared in his eyes because that memory belonged to his real life i.e. Lala Ji. He used to tell that, "Our Lala Ji's voice being loud, contained such a melodious pitch that upto the place his voice reached, the atmosphere appeared to remain still and we used to forget where we were sitting" Not only this but he was enamoured by his life, Sri Lala Ji Sahib's voice, to such an extent that once hearing the voice of an abhyasi-sister while singing he got started and said, "Oh master sahib ! did you listen? Her voice on high pitch in the song resembles a little to that of our Lala Ji Sahib." And then being immensely pleased on this he rewarded the abhyasi-sister with spiritual progress. Then he laughed and said, "Master Sahib ! We mendicants (Faquirs) have nothing else to give as rewards."

Now I want to take you to that place from which we never wanted to come back. On the holy occasion of Basant Panchmi we used to hear such supernatural and melodious sound. When we heard the Surdas's song "Prabhu mere avgun Chit Na Dharo," (O Lord ! please do not give place to my shortcomings in your heart) sung in his sweet voice then

that divine voice made us reach the Divine land losing our awareness. At the end of this song after an interval of ten or fifteen minutes, next song's divine sound entering our ears swayingly used to create a bridge between soul & God. The song was, "Deenan Dukh Haran Dev Santan Hitkari (O Lord ! thou art the remover of all sorrows and a helper of saints). At the end of this song when 'That's all, was heard to mark the end of the Pooja. we used to get such a shock in our hearts that why it is "thats all" so soon, making us return from our real abode. In the evening meditation, his brother- disciple gave transmission. During Pooja when his graceful voice, drowned in love and wetted with tears, used to enter our ears, it seemed as if love will spread out breaking the bonds of heart. Sometimes we wanted to shout, "We can not live without you." But it only appeared that the Liberator of bondages had himself provided us with this bondage. The worldly chains were broken but the hands were not at liberty to do anything externally because 'Master' always wanted to keep a check externally on the reaction of heart's love. His words were, "Drink thousands of oceans of spirituality but your mouth should always demand more and more." used to keep us alert.

Sometimes to make us laugh he used to narrate some anecdote but his narrations always contained some teaching. One day he was very happy and started telling a story. The story was of 'Saitan'. We were sitting enamoured around him and were seeing at his divine face. He began to tell, "One day a great man was crossing a culvert while walking. Suddenly his foot collided with someone. He bent down and asked, "Who are you ?" The other one replied, "I am Saitan." That

great man said, "You are Saitan and you are lying at ease?" The Saitan replied, "I have made thousands like me and that's why I am taking rest." Hearing this all of us started laughing. He too joined in laughter. Then after keeping quiet for a while he said, "Now let us see when our Lala Ji Sahib will give me time to take such rest." After a pause he again said, "I want the work from Lala Ji so that his eyes may remain steady on us."

Once some brothers said, "Babu Ji! a man becomes evil in no time but he takes plenty of time to become good because it needs some hard work." He atonce said, "No brother, ages after ages have passed in fall of man only then he has fallen so low. Do you know why?" All of us started looking at him. He said, "When a man starts falling downwards then it is only his power which is involved in the fall i.e. his own wisdom & thoughts are included but when we want to rise again & want to reach the highest status then the help of divine power is available to him. Not only this but he starts receiving the divine power himself so that he is able to achieve his determination. Only a man's determination should be firm."

One day God knows what sort of gay mood he was in. We felt that he was humming & singing with gaiety. The words were.

"Sab Kahen Ram Ram, Ham Kahen Sainya-Sainya,
Sab Ke to Ram Hain, Hamre to Gosaiya Sainya.

Drowned in that humming we too started swaying. Our heart felt desire was to go on listening it. Then he said, "I like these words very much, because for a chaste Indian woman the word 'Sainya' (Love or husband) is so close that she does not utter these words before anyone."

Sometimes such magics occurred that it became impossible for us to find out its meaning. Once he fell asleep during noon. All of us sat quietly in the room. Just after five minutes he got up and said to me, "You sit in meditation." I felt as if my pooja ended along with his saying. With this very purpose, I looked at him, then he said, "More than this was impossible to stay there where you had gone along with my sleep. Only for that (to bring you down) I had to say like that." Who could understand his such guidance of every second which he had in his heart for us and what can be said about him.

Sometimes it so happened that due to our lack of understanding we put that symbol of love (Sri Babu Ji) in a tight corner but he, like a living statue of forgiveness, took it so lightly as if nothing had happened. Once an abhyasi brother, who was a lawyer from Lakhimpur, told all his problems and with a heavy heart told him. "That is why I can't sit for meditation regularly." Now you will like to hear what this pen is going to tell you. That symbol of kind heartedness and splendour, Sri Babu Ji, at once said, "Putti Babu ! you do like this. Transfer all your problems to me and then you sit for meditation regularly." How could Vakil Sahib understand the dignity of this saying of his. In a natural manner he replied, "Yes Babu Ji! this is absolutely right. Babu Ji said, "You will be going to Lakhimpur to-day and tomorrow exactly at 9 O'clock in the morning you sit for meditation and have only one thought that all your problems are going to me." Vakil Sahib said, "Well" and went away to Lakhimpur.

One thing to be appreciated is Sri Babu Ji's alertness. He always said such things when master Ishwar Sahai Ji was not

present. All of us were innocent and ignorant because we had neither heard nor read that any such thing could be performed by any saint. Next day after having finished his bath etc, he went to the pooja Room in the outer portion of the house at 9.A.M. All of us kept sitting in the outer Verrandah. Even otherwise we used to go to the poojaroom only when he called us. Master Sahib was sitting on a wooden-bed writing something on the table. After ten minutes when Sri Babu Ji came out of the room we all stood up panic- stricken, Revered Sri Babu Ji was shivering a little and his ever effluent face was completely devoid of lustre. Seeing this, Master Sahib atonce went to him and enquired what had happened. After a little while, getting a little normal, he told Master Sahib, "I had given time to Vakil Sahib for pooja. Perhaps all this is due to that only." Master Sahib got angry saying. "Why do you say like that." Then he replied quietly, "Whatever things were creating hindrance to his Sadhna I have taken them all. Now he will be able to sit for meditation regularly." Master Sahib atonce said, "Babu Ji you have done it but he is bound to forget his promise," only three months later after this event Sri Babu Ji had been completely healthy. Where can we find such a living symbol of love, Where is such affection more than a mother is to be found who will gladly agree to take over all the troubles of her child.

One day Sri Babu Ji was smoking his hukka in the Verrandah. We were sitting encircling him, waiting for him to speak. Suddenly he said, "I will not permit any wrong notions to develop in my mission." Once an abhyasi asked, "Why do you suffer by taking over our Sanskar's? At once he said, "Don't talk foolish. Each & every suffering is not due to

Sanskars i.e. if a disease happens to be due to Sanskar, its reaction will appear before us in several forms. All the reactions are not due to Sanskars. Secondly the person who is beyond Sanskars, how can anyone give him any Sanskar. Laya Awastha attains its purest form, a particular place comes when the Sanskars leaving' abhyasi turn their faces towards him in whom that abhyasi gets merged. The same sanskars get burnt at mere sight of sadguru. He never suffers from them." The naturality of Sahaj Marg and the greatness of Laya Awastha brings us to such a holy path, where due to Sri Babu Ji's grace we, enjoying the spiritual stages, go beyond the experiences of happiness. Who will know that the approach to this divine state has become possible for the mankind.

Often we have seen that even the divine personalities have to work to establish peace in this world. Perhaps even the incarnations could not keep aloof from it because often we found Sri Babu Ji suddenly getting in divine mood and heard him saying, "Do keep quiet. China is at war and the nature's orders are such and such," or sometimes he, himself used to say about Bangla Desh that, "If such is the order, it will be certainly obeyed." But what happened later or what he did, we had no guts at that time to put up this question.

"Master Sahib ! our mahfils (assemblies) start after 11 o' clock at night." he used to say with a smile and we were the members of his mahfil. Our eyes get swelled with tears in saying this fact that that divine personality and a symbol of divine effulgence, our Sri Babu Ji, just like an ordinary, simple man called us (the ignorant and ordinary persons) as members of his prestigious mahafils. Today this thought is churning my

heart who had poured in him a completed ocean of love and charm ?

Who would have adorned our Babu Ji Maharaj who himself was a glorious honour for the dignity of Ultimate, who was that skilled painter who with a brush of his own heart and soul decorated his innocent child like form? Who could have filled that vacant glance with whole of the universe saying that it is only 'He' who has to decorate and liberate it and fortunate are we, the human beings, that Sri Lala Ji Sahib who made him easily available for all of us and then handed us over to him.

Once he (Nawab Sahib) was smoking his hukka in the assembly. As often Sri Babu Ji told us smiling, "See what Lala Ji is saying "Nawab Sahib ! when will you have time to talk about work" Then getting serious atonce, he used to say after two minutes, "Now tell me! Nehru Ji's life is to be saved that is an order from above, but time is not provided at all. The work is to be done tomorrow, something otherwise will happen." Our curiosity had simply crossed the limits that what would have Babu Ji done on such occasion. Being goaded by us, master sahib at last asked him, "Huzoor ! how did you work it out ?" In his natural tone he replied, "What was there to do. I created (brought) earth- quake in that city so that the time will be postponed and the plot to kill Nehru Ji will be revealed." Next morning all of us read in the news paper that an earth-quake occurred in Calcutta and the group of persons who had plotted to attack Nehru Ji was captured. All of us were wonder struck to witness his greatness and his alertness of power.

Often it happened that way but how could we understand things pertaining to that divine man who was beyond the reach of our understanding. But his voice used to enchant us. On return of our awareness what he had said, we could not remember anything. We just remained simply helpless. I wish we had taperecorder with us. We did not have anything with us neither Camera nor tape- recorder. Instead we had concentration of mind and soul in place of tape and instead of Camera we had his innocent face and simplicity which itself had engraved divine magnificence on our hearts, even if it had failed to engrave his holy physical form.

Sometimes he used to describe secrets in such a way as if it was not a secret at all. One day he said, "Whole nation is grief- stricken due to Gandhi Ji's death but his end had come that very day when he was beaten in South Africa. At that time, by Nature's order, a saint had transferrd his life to Gandhi Ji because he had to do that work which could not be done by anyone else except him What can be said about the greatness of that saint who gladly transferred his life to Gandhi Ji and Gandhi Ji got well. The effulgence of 'Mahatma' he had gained only after that time. His heart too had changed entirely." Who can understand this mystery to-day ?

His sayings start appearing before me one by one. To-day I remember that day when all of us were sitting in front of his chair in the outer Verrandah. Perhaps at that time the scientists had launched their first sattelite. Some how or the other it got separated from its capsule and could not be joined to it. All of a sudden he said, "Keep quiet. The life of our settelite is in danger." Only after a few seconds he said, "Our

scientists were not able to join it, our Lala Ji Sahib ordered, "You have to do this job." As I am always at His service, the capsule has been joined and now the life of passengers is out of danger." After saying this he resumed his smoking of hukka. We got surprised only then when he said, "Bhai ! listen the news in the Radio." Five minutes later this news was in the radio. "The settelite has been joined to the capsule and lots of praises have been showered on the scientists" Sri Babu Ji, awarding due respect to all, himself remained without any respects, irrespective of amount of work done by him. "Sabihi man prad Aap Amani." Listening the news, quietly went on smoking his hukka in the usual manner and we kept on looking at his face trying to read something, unsuccessfully.

We had recently joined. Some case had been filed regarding Sri Babu Ji Maharaj's family matters. The case was at its peak and there were some points on Sri Babu Ji's side. His lawyer was asking Sri Babu Ji to tell some lies but he was dead against it. The lawyer too realised that it was next to impossible to make him agree to tell a lie. So the lawyer played a trick and said, "Babu Ji ! after telling the lie you remember Lala Ji's name and all the sin will be washed of." But in very serious vigorous tone Babu Ji said, "When I have no good deeds to surrender to him, how can I transfer my sins to Him. And just remember that Lala Ji can forgive all the sins of the world but He will never pardon my one single lie." Then again said, "Do you know why ? Because Lalaji Sahib has said that I can pardon the sins of the whole world but not the smallest mistake of yours, as the poison of your one single mistake will spread out in whole of the atmosphere. You are so guiltless that you descended here to liberate the humanity,

with the help of your Divine power, all of its guilts. You are incapable of committing any mistake as you have descended from Ultimate itself, where not even the shadow of the earth can reach." We all the time eagerly awaited for that because these words said in a vigorous and firm voice may keep on ringing in our ears. He again said, "A sin committed either by a saint or a sinner will always remain a sin. It can not be converted in a good deed. A lie will always remain a lie whom so ever may utter it" What can be said about him whose current of words spoken by him appeared to be flowing from a very distant place. That thoughtless personality through whose medium the wave of thoughts and words, crossing the path of negation, appeared to be linked with nature, and then getting arranged in the shape of words or thoughts sprang out from that divine face.

It was the time of winter. Our life's soul, Sri Babu Ji, was sitting in the outer tinshed. All the abhyasis were sitting on a wooden bench, some on cots and some were on chairs and some were on ground. All of us were waiting for his silence to be broken, because a little while ago some abhyasis were arguing amongst themselves that the money, even if it was was of number two (black money) will get converted by itself in Number one if it is used by mission," Sri Babu Ji remained perfectly calm during the discussion. At the end of arguements about twenty five minutes later, keeping his hukka aside, he himself spoke, "Being even the abhyasi, I don't know how people can talk like this that if No 2 money is invested in the mission it will become no. one (white money). Have you taugnt your children the count of two as one and one to be counted as two. Such thought will pollute the mission in future.

Lala Ji Sahib's mission will never suffer from such pollution." Though he was a quiet person and he never asked us to observe any sort of austerity, still we were receiving at every step such lessons which were much higher than any austerity & that was the soul of the mission's spiritual-life. Even to-day his such forbiddings compel us to walk straight on the spiritual path.

Some one asked, "Babu Ji ! you never ask us to observe any austerity ?" His simple, easy and natural reply, touching the very cores of our hearts, was heard, "During austerity, we are conscious of our existence as separate from God, as its base is limited and material, while the practice of Sahaj Marg is the way to keep us away from the thought of our existence i.e. the only thought maintained is that of linking us with God. This is possible only remaining drowned in the thoughts of Divine through firm devotion and not by austerity only." Listening this, I sat there speechless, thinking that who else, except this great personality, could have revealed the threadbare of this secret.

One day all of a sudden Sri Babu Ji said, "where there is a will, there is a way. Do you know its meaning?". It appeared whatever I knew I had forgotten. If anything I had at that time with me, it was the anxious eagerness to hear the sweet words spoken by his charming mouth. He himself spoke, "Where there is a craving there is a way. Make a little change in it then its spiritual meaning will become clear i.e. the craving is the way that is the life-spring (Soul) of Sahaj Marg." Then we were extremely happy to hear his words though simple but full of love and affection for the human being. His choice of words

(Terminology) was the life of simplicity. He said, "The craving whether it is to go alone or to take along everyone with you, the same benefit will occur in both the cases." He turned his face towards Amma and said, "Amma ! haven't I said something good?" We felt as if an ocean of love, spilling all around us, had wetted us deep somewhere in our inner being.

How surprising it was when he used to remain silent. It seemed as if whole atmosphere has become thoughtless by being silent. When he spoke in his natural way & in simple words then it seemed as if the dormant divine current, spread in the atmosphere, had started flowing incessantly. One evening all of us were sitting around him, we were talking amongst us and he was sitting quiet like a symbol of peace. The whole atmosphere was waiting to collect the words springing like divine silver sparkles from his lotus mouth. That very moment two new persons came there. Two abhyasi-brothers got up and offered the chairs to them. Both the persons had been listening to the talk of abhyasis. After some time they asked a question, "Your organisation is not a spiritual organisation because there was no mention of God in the talks we had been listening to just now. Where there is no mention of soul and God that organisation can not be called a spiritual one. Here all of them are talking about you only." We were simply dumb-founded. What could be the reply of all this. That very moment we saw that Sri Babu Ji was speaking in his extremely patient and serious voice, "Bhai ! our organisation is the only spiritual mission because our goal is God-Realisation only. My Master by his will-power has introduced the divine currents in our hearts, making it perfectly pure and has made it fit for God Realisation by providing a strong support. Again

he gives the flow of Godly power by his holy transmission power, so that the heart can attain God by His grace only. The last line of our prayer tells, "You are the only God i.e. power to take us to that stage". In our mission the aim is not merely doing pooja only but Realisation of God is our goal. If the aim of these persons, who were involved in the talks, is 'myself' only and I do not know 'who I am', then who will take them to their goal, But the goal of God-Realisation is the life of my Sahaj Marg and I have descended the earth to fulfil it, therefore it is my responsibility. I do not want the people to get struck with idol worship only, even though it might be the form of Sadguru even. Merely by talking about me they (the abhyasis) start getting the flow of transmission automatically and this is by the grace of my Master." Only then I could understand that the goal of spirituality should never be confined to the human level only. Remaining at Master's feet and living under his affectionate glance, one should move forward, only then God can be realised by completing the spiritual journey.

To instill courage and enthusiasm in his abhyasis had become his natural habit. Perhaps that Revered Master always desired to see enthusiasm & gaiety on our faces. Once an abhyasi-sister presented him a sum of Rs. Fifty one only. Returning it he said, "Distribute it amongst my children when you reach home. Try to fulfil their needs." That sister felt agrieved hearing this. She thought that perhaps the sum of money was too meagre because prior to her a wealthy person had offered Rs. Five Hundred to him and he had accepted it. Looking at her anguished face Sri Babu Ji said, "Look here this man possesses plenty of money. He has given five Hundred

rupees only out of that and in such manner as if he is not effected in the least by losing that figure or by throwing it out, but in your case Rs. Fifty One is so important a figure that it will create a void in your's & your children's needs. So this very rupee one, (which he had taken again from that sister) belonging to those children of mine, will fill the void of their needs alongwith my happiness. May God bless you." On hearing this, tears started flowing from her eyes which perhaps had filled the void of needs with tears of happiness & her face was glowing with pleasure.

It was summer season. Sri Babu Ji was sitting in the outer Verrandah, nearly at twelve o' clock, challenging the extreme heat without fan and constantly trying to remove flies with his towel. He sat there in a dispassionate way. We were surprised to note that the heat of the summer did not effect us as well who were sitting surrounding him. Perhaps it happened to be so because he had removed the heat of weather even from our hearts as well. It was nearly twelve o'clock in the afternoon when a renowned doctor of the town came & sat in front of him. Afer the usual exchange of salutations the conversation started regarding family affairs. God knows during which topic doctor Sahib asked, "Babu Ji! It is a general belief that man can be spell-bound by 'mantras'. Is it possible in your system too that a man can be fascinated by meditation?" He immediately replied, "Mantras Captivate only but my system makes the person alert towards his goal." The doctor again asked, "What is meant by obtaining mastery through mantras?" Hearing this his firm, serious voice full of mastery made us alert. He said. "Stationary state of limited power acquired by mantras is called Mantra Siddhi." Listening it we

all seemed to be drowned in our past and do you know what was the result of getting drowned before him. It was to do away with the sanskars of our past. The doctor Sahib became silent after that. In the mean time an abhyasi again asked, "Babu Ji when does Dhyān reaches at its climax?" The reply seemed to be scattered before him as soon as the question was asked. He replied, "When God starts remembering us." Even to-day when the memory starts probing in the past, the heart gets so lost that it does not want to return from the blissful moments spent with him. The present spiritual condition & its bliss recalls it but how can the heart ignore the ecstasy of that blissful state.

One day some family-talk was going on. God knows what was Amma thinking at that time. She said, "Babu Ji! you are a unique person. Such a great saint you are and see this old towel, old sandals and such a lean & thin figure, whereas the mahatmas are quite healthy." He laughed and said, "Amma! what a wonderful wealth of spirituality Lala Ji Sahib has awarded to the wearer of old sandals and to-day I am distributing that great wealth to all & sundry through Sahaj Marg." Again he said with a smile, "Amma! Isn't it the eminence of the wearer of old sandals & old towel?" God knows how many times even today those mahatmas, drenched with ecstasy of that bliss, appear before me as if saying something about themselves and this pen is always alert to gather them, may be by his meditation only.

At several places in this book, I have used the word 'void' for the vacant glances of my Sri Babu Ji Maharaj. The thought to clarify the speciality of this topic is compelling me to write

something about it. But what can this mere pen write about it? Only his grace will enable me to write anything about it.

Since he has handed over this pen to write this book, from that time his 'void glances' have kept revolving before me in such a manner that if I stared at them for sometime it seemed to me that crossing the whole desert his 'void glance' have gone somewhere to fetch some water of love for this book and my glance used to get drowned in the waiting that any moment it will reappear. Perhaps on its return only this book had been written under the sacred showers of his holy love. How can I say that those glances were void but at the same time I can not say this as well that those 'glances' were not void. I remember very well even to-day that when I was writing that particular line of the song written in his honour (praise) that 'Divyata Bhi har Jati Thi Jabhi Dekhe Tera Mukh' (Divinity itself felt defeated when it looked at your face). I felt as if his those very 'void glances' had been showering abundant love on us. On my writing about a particular spiritual condition of mine, he had replied that, "The path of home land is achieved only after crossing several such deserted lands of spiritual conditions and only then the source of bliss of that eternal Being is found in which, remaining constantly Laya, we are not able to get drowned and in the attempt of drowning, our glances remain "Void".

SILVER STREAKS OF DIVINE LIGHT

There shall never be an epilogue of this book. The silver streaks of divine light shall continue giving pleasant craving or Realisation to the people till the universe exists. With the result that they will keep on emerging before human memories in a manner as if they were just to express themselves. Has any book been fortunate enough of having such an epilogue? Who was he who brought down on earth the divine, sweet and constant smile of the divine personality? When this mystery is revealed before humanity, he alone will have the honour of showering collectively, the ecstasy of all the pious pleasures of the moment. Who else but Samarth Sri Lala Ji Sahib can render all such holy love to us? One who is competent he alone can render it. It was Sri Lala Ji Sahib's greatness that he (Sri Lala Ji) filled his glance with the reality of humankind and spread it before the void eyes of Sri Babu Ji Maharaj. It was this love of the Samarth that we could reach the feet of such a holy personality (Sri Babu Ji). I bow down before him with absolute reverence.

Constantly showering his divine-power upon us, Sri Babu Ji Maharaj is carrying us all collectively in his heart, bathing all with the Divine light of transmission. By clearing the innerself of humankind, He takes us with His will-power to the eternal spiritual path of Sahaj Marg which leads to the centre of 'Bhooma', a glimpse of which we can get only after God-Realisation. It is the will-power of Sri Babu Ji Maharaj, doing the main work invisibly (as the flow of river Saraswati) that

gives us the competent power to enter this holy place, the union place of divinity. This is his gift to mankind which will keep on inviting the era to enter the gate of the Ultimate.

There have always been incarnations to crush the evils of the earth but it is only Sri Babu Ji Maharaj, who is here not only to crush the evils but to dissolve the subtle ego in man for the gain of spirituality. It is to unfold this mystery that Maalik (Sri Babu Ji) has showered his grace and thus the fortune to write down and bring before you this collection "Who was He."

In the end I will say only this that the Divine Light of these supernatural sparks of Reality keep glittering from earth to the unlimited horizon forever.

KAUN THEH VO KAUN THEH

1. Kaun Theh Vo Kaun Theh,
Kaise Kahen Vo Kaun Theh.
Ek Din Jab Samne Aye,
Toh Ye Samjhe Kaun Theh.
2. Dard Manav ka Chipaye,
Lal 'Lala' Ka Khara Yon,
Mano Chir Vijaye Vo Yodha,
Srishti Ka Gahna Saja Jyon,
3. Hridaya Mein Mamta Ka Sagar aur Najren Shunya Theih,
Sadgi Bhi Milan Ka Mano Liye Sanket Theih,
Muskuraya Bholapan Jab, Tab Ye Samjhe Kaun Theh.
4. Pran Ban Kar Jab Samaye
Tab Laga Hum Jee Uthe Theh,
Sar Jhuka charno Mein Tha Par
Mana Kahan Aur Hum Kahan Theh,
Phir Kabhi Lauti Na Sudhi Jab,
Tab Ye Samijhe Kaun Theh,
5. Es Kadar Hum Bik Chuke Theh,
Bhav Bhi Bhule Theh Apna,
Le Gaya Kis Desh Mein,
Kaisa Suhavan Tha Vo Sapna,
"Kutub" Pe Chadh Ke Pukara,
Tab Ye Samjhe Kaun Theh.

Stanza 1-

Hearing so much about 'Him', every one asked her 'Who Was He.' But how to Describe Him. Then one day when she saw 'Him' on the Horizon, her heart leaped with joy and she atonce realised, 'Babu Ji' was not an ordinary person but a very special one.

Stanza 2-

When 'He' Came to her house and stood at her door, she saw that concealing the pain of humanity in his heart, the progeny of Sri Lala Ji Sahib was standing in such a confident manner as if an ever victorious warrior stood firmly like a studded Divine Jewel, enhancing the beauty of creation. When 'He' departed from her house, she started feeling the pangs of separation and since then a craving for Realisation appeared in her heart. Only then she felt that 'He' was the special personality descended on earth.

Stanza 3-

Gradually progressing in Sadhna, She felt that His heart was like an ocean of love and affection. Even His simplicity indicated His everlasting union with Ultimate. The looks of his eyes gave the impression that was obvious of His own being. When he innocently smiled, only then she understood that he was the power and God himself.

Stanza 4-

When the condition of 'Living-Dead' occurred in her, she realised that she was living only in Him. Though her head was bowed on his lotus feet, she was not conscious. When consciousness of her being never returned, only then she

realised that He was the only one who could take her to God Realisation.

Stanza 5-

When She attained Laya in Him then she had forgotten everything. When she remembered that scene of 'expansion', She got lost in its Divine beauty as if she was seeing a beautiful dream. When He indicated that it was the condition of 'Kutub' only then she understood that He was the only one who could take her to the kingdom of God.

Stanza 6-

The poetess further narrates that when she had completed the journey of Godly Kingdom, she found that she had arrived at the doorsteps of God himself. For a moment she felt that she had completed the journey and had crossed even the limit of limits of Sadhna. When she entered the door and caught a glimpse of God, Babu Ji smiled innocently and made her feel that she had realised God himself.

Stanza 7-

It is possible that sometimes or the other, the depth of an ocean can be measured but the constant spilling of Sri Babu Ji's affection can never be measured. When the condition of zero arrived, she felt that He was standing before her in the form of Negation, itself personified. Only then she could know that it was only He, who could shower divinity on humanity.

Stanza 8-

He was a unique personification of 'Salika's. Divine love has merged itself in Him. His every step radiated with divinity

spreading it everywhere and that is why any abhyasi who saw Him once could not remain away from 'Him'. The Poetess says that only then she realised that He was the beloved of each & everyone.

Stanza 9-

His spiritual father was Lala Ji Sahib and 'Original-Power' itself was his mother. But who was His creator? This secret was known to Him only. Due to the continuous showers of Sri Babu Ji's Grace, when the end of her 'Ego' took place, only then she could say that He was the Divine-Power itself which could take us to Ultimate.

Stanza 10-

Here the poetess says that it is a possibility that even the creator might forget about creation but how could the beloved of the world (Sri Babu Ji Maharaj) forget it who had come specially to glorify the present era with divinity. This truth dawned on her only when the whole universe appeared to be manifested in the reflexion of Reality.