

**Baba Ji
K.L. Jand**

Om Namah Shivaya

**Immortal Babaji
&
His Lilas**

By K.L. Jand

**HAIKAKHANWALE BABA'S ASHRAM
P.O. HAIKAKHAN VISHWA MAHADHAM
VIA OKHALDOONGA, DIST. NAINITAL
U.P. (INDIA)**

PREFACE

I bow down to my great Sadguru Babaji, by the mere remembrance of whose name one attains spiritual blessings in return and fruition of his devotion.

I feel myself too fortunate despite my paucity (both spiritual and intellectual) I may be bestowed with the honour of handling this task of remodeling the pre-publication “Babaji” by his Holiness Ananta Anant Kailash Guha Behari Kashi Vishwanath Bhagwan. Any errors of omission or commission that may have crept in the said publication are entirely mine and for which I crave the indulgence of readers.

I owe my sincere gratitude to reverend Sri Swami Fakira Nandji who has supplied the entire material data and under whose guidance and grace the publication has attained its completion. Also I cannot hesitate to express my gratitude and regards to my senior co-devotee Dr. V.V.S. Rao who is also the back-ground of most indispensable material data and whose very foot-steps I have trodden.

K.L. Jand
President,
Sri Samb Sada Shiv Satang,
405, United Street,
Near Kailash Cinema, Civil Lines,
Ludhiana. Phone No. 24206

PART 1
CHAPTER 1
INTRODUCTION

According to the traditional Hindu Sanatan Dharma system, all human beings are classified into different categories, as Jnanis, Yogis, Siddhas and Avatars. This classification is mainly based upon the spiritual attainments of the individuals. A Jnani is a highly learned person who is proficient in Vedas, Shastras etc. He is an ocean of knowledge and can give sound advice for any day-to-day problem based upon his knowledge. A Yogi is one who has attained certain spiritual powers like the ability to go into Samadhi for long lengths of time and to telepathically communicate to far off distances. To attain this stage, one has to be not only a Jnani, but also should have practiced various forms of Yoga's including Meditation and Penance. Yogis have perfect control over their body to such an extent that they can stop breathing for hours together. They can even levitate above the ground. When a Yogi attains a high level on the spiritual plane, he becomes a Siddha. A Siddha can perform very sophisticated miracles like disappearing and appearing at various places, curing persons of their ailments and materializing things from know where. Above all these stages are the Avatars who are basically incarnations of various Gods. Even though they possess a form and behave externally like all other normal human beings, they are much above other classes of humans. Just as for one qualified technician it is necessary for him to recognize another technician, only spiritually advanced people like Yogis and Siddhas will be able to recognize Avatars. Avatarpurushas can not-only have control over their own mind and body but also on those of others. For normal people, it is only the full and sincere devotion that can give them ability to recognize and understand the Avatarpurushas. These Avatar-purushas would have many holy and auspicious marks on their bodies. At times they cast no shadows or do not leave behind footprints while walking. Their actions are not limited to a small set of people, but are meant to be experienced for the entire mankind. Among the Avatars, some are some mortals and a few immortals. The former ones leave their bodies at the end of their mission, while the latter maintain their bodies throughout time. While Rama, Krishna, etc, belong to the former group, Hanuman and Baba Gorakhnath belong to the latter. Even though the immortal ones maintain their bodies, they stay in invisible form by their Yogic powers. Normally the mortal Avatars are incarnations of Lord Vishnu while the immortals are of Lord Shiva.

The drama of Creation is enacted mainly by the above classes of actors. The basic theme of this drama is the gradual expansion of sin and evil in the world which at a certain stage gets reduced by the destruction caused by an Avatar for the sake of establishing truth and righteousness. As life gradually evolved from Aqueous stage to Amphibians and humans, at every stage of evolution an Avatar descended in the world to destroy evil forces which had multiplied to a great extent in that stage. These Avatars are mainly incarnations of Lord Vishnu. Thus Lord Vishnu incarnated Himself in the form of fish (Matsya Avatar) during the aqueous stage of creation, in the form of Man-Lion (Narasimh-Avatar) during the transition period of animal to human stage of evolution, in the form of Dwarf (Vaman-Avatar) during the early stage of human evolution. During every stage of

evolution the sins and evils increased in intensity and were destructed by an Avatar to a great extent. However, after a repetition of these cycles a stage arises when the sin and evil grows to such enormous dimensions that it becomes beyond the capacity of normal Avatars to control. At this stage a Mahavatar (Super Avatar) appears on the scene for the establishment of truth, and guides humans into the righteous path. This Mahavatar is basically an incarnation of the Director and Author of the Drama of Creation, who is called in Hindu Mythology, Samba Sada Shiva. Like a true Director, He is always present but stays behind the scenes and would be prompting occasionally, the various actors. Only a few of the actors get the opportunity of coming into contact with Him during their lifetime.

We in India, are very lucky that Sada Shiva with us and is now gradually coming into public. He has been confining His appearances mainly in the Himalayan Region, which is the abode of the Gods. He is mostly called by the simple name “Babaji”. However, there are many other names by which the devotees have been addressing Him like Tryambak Baba, Mahamunindra, Avadhoot Baba and Mahavatar Baba. As He is mainly residing in Haidakhan, He is widely known as Haidakhanwale Baba.

In this book, an effort has been made to compile the known and recorded historical facts about Him, as well as His various lilas (marvels). It is humanly impossible to understand Him completely and write about Him, as no human being can reach to a level anywhere near to Him. Only by His grace can one realize Him and understand Him to some extent. This grace can only be acquired by devotion, which in turn has to evolve from faith. Faith, for normal human beings like this, is developed mainly from super natural experiences one gets from Him. Experiences of various people given in this book would help one to get faith and thus lead him in the path of devotion. It is hoped that by His grace, this book will serve its purpose.

OM NAMA SHIVAYA

CHAPTER II

HISTORICAL SKETCH

The location is in the interior of the Himalayas, about 80 km towards the East of Naintal, in a small nameless village. Around the year 1800 one day, the residents of this village saw a bright Jyoti appearing on the top of a nearby hill. This Jyoti stayed for some time and vanished. The same phenomenon occurred daily for the next few days. The villagers became very curious and gradually realized that this radiance must be a holy deity. So, the next day at that time they gathered on the top of the hill and began Bhajans. The Jyoti re-appeared and a youth of divine luster emerged out of it. According to their estimate, the youth appeared about 20 years of age. The innocent villagers begged him to come to their village. He stayed in the house of the forest guard Shri Dhan Singh. The villages started addressing this youth as an Avadhoot (Illumined) Babaji. Shri Dhan Singh used to go for the work daily after locking Babaji in his room. One day during his absence the villagers broke open the lock of the room and were astonished that Babaji had disappeared.

After sometime Babaji appeared in the nearby village called Haidakhan (a slang word for Hiriya Khand meaning sanctified area) is a small village in Kumaon region of Eastern U.P., on the banks of the river Guatama-Ganga (known as Gola River in the lower stretches when it merges with the Ganges) at the foot of Kailash mountain. While the village is on the left side of the river, Kailash is on the right side. In this mountain, at the level of the river a beautiful cave exists. Babaji appeared from this cave and used to stay in it. He constructed a temple and an Ashram in this village exactly on the opposite bank of the cave. This temple is unique in that it is octagonal in plan, and the slabs that have been used for this small temple are not available anywhere locally. The elders of the village even today recollect their parents narrating how Babaji tool the workers to a hill and after and after putting a mark on the rocks asked them to take out the slabs. These slabs became entirely of a different nature of rock. Babaji, himself, participated in the construction of the temple. In this temple a Three Faced Shivalinga was installed by Babaji and this Linga has life in it, in that it breathes. For a cautious devotee, the breathing can be heard. As He stayed in this village for a few years continuously, He became known as Haidakhan Baba. He became known for His great powers and attracted quite a large number of disciples. Most of his disciples were learned intellectuals and officers.

During the autumn of 1861, at Ranikhet he gave darsha to Sham Charan Lahiri, an accountant in the Military Engineering Department of the British Government. Babaji initiated him into Kriya Yoga and have him the realization of his previous births when he was a disciple of Babaji. Later Sham Charan Lahiri attained a high Siddha stage and became famous as Lahiri Mahashaya in Banaras. His encounter with Babaji as well as the miracles performed by Lahiri Mahashaya, were brought to the public by Paramahansa Yogananda in his book entitled "Autobiography of a Yogi" first published in 1946. Paramahansa Yogananda was a disciple of Yuktेश्वरगिरि, who in turn was a disciple of Lahiri Mahashaya. By that time Babaji had slowly exposed his divine powers to his

disciples. It was quite difficult to have his darshan. Only those whom he wished, could come to him. He became known by different names as Tryambak Baba (as he revealed his third eye to a few people), Shiva Baba, Muni Baba, Maha Munindra, etc. He never stayed at any place continuously. He established various Ashrams like Dhana Doriya Ashram in Ranikhet, Katgharia in Haldwani, Kurpatal Ashram in Nainital, Siddhashram in Sheetalkhet and Chedo Ashram in Almora. He exhibited several Yogic powers such as giving darshan to devotees at different places simultaneously, become a mass radiation like the sun, bringing back the dead to life and performing Havan with water. Even today, there are a few old people in Haldwani and in Vrindavan who had seen Babaji doing these miracles. He was famous for his Panchagni Tapasya which he used to perform by sitting inside a burning fire for hours together. His food habits were very unusual. He never took cereal food. Rarely, on the insistence of his devotees he used to take fruits and milk. Shri Shiromani Pathak of Sheetalkhet stayed with him for six months continuously but could not see him taking food or water, not having slept for a minute throughout this period. Babaji used to perform Havan daily. If ghee was not available, he used to do Havan with water only. Once in Ranikhet, the son of Shri Ram Dutt narrated this incident to his Christian Principal of the college. The Principal was curious and went to see Babaji doing Havan on the roof of the second floor of the house. Whenever Babaji poured water into the Havan Kund, the fire lit up to 8 to 10 meters height. The Principal then became an ardent devotee of Babaji.

Another great devotee of Babaji during this time was Thakur Guman Singh Naula of Dyuda village near Haldwani. He was a great devotee like Kabir. Babaji stayed with him for many months and performed many miracles in his place. Guman was such a blessed devotee that Babaji took him for a bath in Sharada river. The grandchildren of Shri Guman who are still living in the village have still preserved Babaji's belongings, even today.

Thus Babaji performed many super-human miracles and established his identity as Lord Sadashiva Himself. The various leelas of His have been compiled by Dr. Hemchand Joshi D, Lit, Shri Girdharial Mishra and Shri Prasad Pathak. Dr. Joshi was a renowned scholar of those times and Shri Mishra was a Magistrate during 1950 in U.P.

In the autumn of 1922 Babaji went on Kailash Yatra and on His return stayed at Ashkot near U.P. - Nepal border as a guest of the king, Shri Karman Singh. After a few days he told the king that the time had come for him to leave. The king carried the palanquine in which Babaji was sitting. After a few miles, Babaji sent the king back and continued his journey with a few attendants of the king and other devotees. When they approached the junction of the Kali and Gori rivers near the border, in the presence of these people, Babaji disappeared in the river squatting in Padmasan slowly changing into light form. Before leaving, he told all that he would reappear again for the benefit of human beings.

After he disappeared from the public eye, however, Babaji used to give Darshan frequently to devotees. Recorded instances are available of his giving darshan in 1950, 53, 54, 55, 59 & 62. Specially blessed has been a Rana family in the village called Dhanian near Almora. One of the descendents of this family, Shri C.S. Rana, who has

now taken the apprenticeship in the Haidakhan and is known as Swami Fakiranand, had published, recently, the family's experiences.

Shri Ram Singh, a school teacher in the village Okhaldoonga, near Haidakhan, had Babaji's Darshan in 1963 and used to meet him regularly almost every week until 1970, when Babaji finally made his public appearance in Haidakhan. During 1968-1969, Babaji stayed at another Holy Place viz., Surya Devi Baba was, at that time very sick and Babaji nursed him.

After the disappearance of Haidakhan Baba, a great Siddha Yogi became quite famous and preached mankind about Haidakhan Baba. This Siddha Yogi's name was Mahendra Maharaj. He was born in village Manika Dharbanga Distt. Bihar. On his fifth birthday, a Mahatma gave him darshan and blessed him with Prasad of Laddu. The boy became very much attracted to this Mahatma and was always praying to him only.

When this boy grew up, he left his house in search of the Mahatma. Within a short time he was traced by his parents and brought back home. Later, he graduated from Bhagalpur University by doing his Master's degree. After graduation, Mahendra Maharaj left the home forever and traveled all over the country by foot, seven times, in search of the Mahatma. As he never begged, he had to undergo a lot of difficulties during his travels, particularly in South India. Finally, he arrived at Ambaji in Gujrat State, where he got a divine message that he should go to Almora area. He immediately started to search every nook and corner in the hills of the Almora District for the Mahatma.

At Almora he met people whom he saw Babaji's photographs and recognize Him to be the same Mahatma whom he has been searching his life long. Only then did he realize that his Guru has been Haidakhan Baba. Finally he went to Siddhashram of Babaji in 1949, where he locked himself in a room with a vow that until he meets Hairakhan Baba he would not come out of his Yogic posture. Babaji did appear to him and gave him guidance and blessings for his future work. Mahendra Maharaj then came to Vrindaban and established an Ashram called "Samba Sada Shiva Kunj." Soon many disciples gathered around him, including all the former disciples of Haidakhan Baba. Mahendra Maharaj was known for his strict discipline with disciples and for his spiritual powers. He called himself as "Charanashrit Baba", a servant of Haidakhan Baba. He told everyone that Haidakhan Baba will reappear, that Haidakhan Baba is none else but God Sada Shiva Himself and that everyone should worship Him.

Mahendra Maharaj, developed both Haidakhan Ashrams of Babaji. He built a small temple in Kathgaria Ashram and installed Babaji's idol. On the previous night of installation day, which happened to be the fourth day after the Shivaratri in the year 1957 (24th February) over a thousand devotees had gathered in the Katgharia Ashram and were doing continuous prayers in the night also. Around midnight a bright (Jyoti) appeared in centre of the devotees and stood still a few feet above ground. From this light Babaji gave darshan in his physical form wearing a Kurta and Topa which had been his favorite dress previously. After giving darshan for a couple of minutes this light entered into the idol which was to be installed the next day. After the installation ceremony, selected devotees

who were permitted by Mahendra Maharaj to touch the idol could feel the heart beats in the idol. Presently, this idol is installed in Varindaban ashram. Every year this day is celebrated in Varindaban as Prkатыutsava. Mahendra Maharaj performed many miracles, which he always insisted was due to the blessings of Haidakan Baba; illiterate people became highly learned scholars and composers; devotees who were on the death bed were brought back to life; poor became rich; childless couples got children.

Many Atheists became devout followers of Haidakhan Baba after coming in contact with Him. Maharaj's preaching included the forecast regarding the re-appearance of Haidakhan Baba in human form. Under the blessing and guidance of Goddess Jagdamba, Mahendra Maharaj wrote a few books regarding the philosophy and leelas of Babaji. Among these books, the most important one is "Divya Kathamrit," which has been written in the same style and of the traditional Puranas.

In this book, it has been written as to how all the Gods surrendered to Lord Sadashiva and requested Him to go to the world and protect the good and truth. Finally, Sadashiva agrees and appears in the world as Babaji. His actions in the world were forecast in this book. Today all the present actions of Babaji very strongly correspond with that which has been written by Mahendra Maharaj. Other books were in Mahendra Maharaj has explained the philosophical thoughts, are of a very high standard and unless one has understood the implicit meaning of the Vedas and Upanishads, it is difficult to understand the entire meanings of Mahendra's writings. Mahendra Maharaj finally entered the Mahasamadhi in 1969. When his body was being carried in the procession to the cremation ground, thousands of devotees were shedding tears. At that time the hand of the body lifted itself and blessed all the devotees. This sight is even now recollected by many in Vrindaban.

Another blessed person is Pt. Vishnu Datt Shastraji, a renowned scholar from Alwar. He was a disciple of Mahendra Maharaj and due to his blessings has acquired an ocean of knowledge. He has also written a book about Babaji entitled "Sadashiva Charitamrit's." This book was also inspired by Goddess Jagadamba and he as written it on similar lines as Mahendra Maharaj's "Divya Kathamrit." In this book Shastriji has explained the Haidakhan Ashram without ever personally seeing it. When he visited Haidakhan Ashram ten years after he wrote the book, he realized to his wonder that everything he wrote about the Ashram was perfect in reality. Shastriji has written many other books and a few people have obtained their doctorate degrees also, by writing theses on the writings of Shastriji. Presently Shastriji is the main priest in all the Yajnas and functions performed by Babaji.

As per Mahendra Maharaj's predictions Babaji has made His Public appearance in Haidakhan during 1970. At this stage it is said, that prior to this time also Babaji had been wandering in the Himalayan Region and giving darshan to very few devotees, without making public appearances. He came to Haidakhan in the beginning of June 1970 and stayed in the temple for about a fortnight, the local forest guard, Shri Rewadhar Pandey, the temple Pujari Paramanand and a few villagers recognized him from the various miracles and divine powers which he exhibited to them, which were typical of

Haidakhanwale Baba in his previous form. He gave them food-stuffs which were not available in that region during that period of the year. He showed them his presence in more than one place at the same time. Later he went and stayed in the cave across the river.

One of the first to have His Darshan in the cave at Haidakhan was a villager from Haidakhan, Shri Chandramani. His narration of that event is included in this book. After His reappearance in the public, Babaji called all His devotees and started His leelas. Many of his previous devotees who had become very old by then, were filled with profound joy to have the Darshan of their beloved God. Great saints like Nantin Baba, Gangotri Baba and Dudhadhari Maharaj not only came to Him for blessings, but, also told their disciples that Haidakhan Baba is Brahma, Vishnu, and Parameshwara all in one and that they should worship Him. The highly advanced saints, who had attained Mahasamadhi like Neemkaroli Baba and Ranchordasji, advised their favorite disciples in their visions to go and worship the God Sadashiva who has come to earth in the form of Haidakhan Baba. Even today, one can see highly elevated saints and devotees coming and falling at the feet of Babaji.

In His present appearance Babaji has been performing many Yajnas at far off places also and has established His Ashrams at many places. The list of the addresses of these Ashrams is also included in this book. His leelas have been of many varied types, very often difficult for an ordinary person to realize these miracles. It is His mission in the present appearance is mainly to re-vitalize the path of Dharma. His basic preachings to the devotees is to have faith in the Lord and follow the path of Satya, Saralata and Prema (Truth, Simplicity, and Love).

In Shiva Purana also, mention has been made about Babaji's appearance as the 28th appearance of Sadashiva. The relevant portion has been reported in the appendix. Typical experiences of the few disciples have also been presented in the following pages which explain the various leelas of Babaji. Concluding, it can only be said that God has to be realized and cannot be seen or heard. One has to have faith and learn the spiritual techniques before one can realize God. It is not possible to identify God by normal technical tools of modern science. The spiritual science takes up from the point where the modern technical science comes to a dead end. To acquire those various tools of the spiritual science, one has to undergo a proper training on the spiritual path. For this one needs a Guru. Just as one attends college and universities to learn the tools of modern science, the best Guru is God Himself and hence one has to surrender to Babaji himself to guide them.

OM NAMAH SHIVAYA

CHAPTER III

BABAJI'S Mission

One would naturally ask “What is Babaji’s Mission in this Avatar? What is the main purpose for which Sadashiva has himself taken the human form and is moving among us?” These questions are very well answered by Lord Krishna in the Bhagavat Gita when he tells Arjuna that whenever the evil and sin (Adharma) increases beyond a limit, the Gods come to the world to protect the good and destroy the evil. Mahendra Maharaj, in his book “Divya Kathamrit”, narrates how the human beings lose completely their morals and become very unhappy. The people start enjoying various material comforts hoping to get bliss and happiness while, in actuality, they are becoming the more and more sorrowful, fearful and unhappy. Though humans acquire deep knowledge of science, they are really ignorant of true knowledge. Though they are busy all of the time working to acquire happiness, they do not do any practice (Sadhana) which would lead to real happiness. They have come to a stage where they are completely confused; they can not differentiate between truth and untruth. At this stage Sadashiva says,”

(Sanskrit text)

“Seeking the pitiable stage of human beings, I am feeling very distressed and my mind is also very much disturbed. So now I have decided to get into the human world: go to each person, and remove their ties of sorrow. I have to teach them how to stay detached even getting completely attached to the day-to-day life. In my human form my rule will be flawless; the law will be the great Vedas. The path by which the humans can attain bliss would be the Sanatan Dharma. With these words Sadashiva has come into the human world. While in all the other Avatars of Vishnu the main purpose has been to destroy the bad people like demons and wicked people like Kauravas. In this Avatar Shiva does not intend to conduct any wars. By wars only the superficial strata of evil is erased off from the face of the earth. But the basic ill-the mind does not get cured; Hence Babaji’s Mission is condensed in a few words by Mahendra Maharaj as:

(Sanskrit)

“The basic work would be to change the hearts; only then would all the living beings get happiness. Hence my most important work would be to change the hearts and mind of creatures.”

This is exactly what Babaji is doing in practice. He has selected people from every strata and every profession of life and is giving them various types of training. Each one gets a different type of training based upon the caliber and the nature of the person. As the sole purpose is to improve and to change the minds, the treatment is very much different than one is accustomed to. At times one becomes very much confused and also scared. But, as Babaji has been insistently telling, “Have Faith!” He shows this by his own actions. He also behaves like any other ordinary being and sets the example, as to how to live happily. Failure and success would not have any influence on the day-to-day life. He

constructed Ashrams which collapsed during floods. But he will again build them patiently with a smiling happy outlook. He is showing how one should face crisis, boldly and with confidence. God is the Supreme force within us and would take care of everything if only we overcome our ego, become the real actors and surrender to him. Babaji is teaching all this silently with very few words but with full action. It is for us now to learn from him. He has come to the world to give. We have to learn how to take and what to take.

OM NAMA SHIVAYA

CHAPTER IV

BABJI'S TEACHING

Mahendra Maharaj very aptly describes Babaji's mode of teaching when he cites the Dhakshinamurthy Stotra wherein is described that the Sadguru always clears all the doubts of the student in silence itself. Babaji never gives discourses; neither does He encourage nor participate in discussions. Rarely, however, He does orally explain and clear the doubts of his devotees through mental transmissions. For those who have not been able to rise to such a spiritual level, He would create circumstances in their day-to-day life in such a way that the devotee obtains himself the answers and solutions for the various doubts. Instantly, he receives the answer either telepathically or through circumstances created for him by Babaji. Thus Babaji has been showing to all the vast power of the mind.

The fundamental principle which Babaji has been preaching is that for obtaining the bliss and happiness, it is very essential to control the mind. Mental power is the supreme power in creation. Even the creation was started by the mental power of Sadashiva only.

The Sankhya Yogis attribute this mind power to prakriti which is equivalent to the Shakti of Shivites. As such, one who has complete control over the mind will be able to control the entire creation itself. Such a person is the Supreme God who is known by various names as Sadashiva, Purush, Adi Brahma, etc. The Yogis and Siddhas have only partial control over their minds. The training required to develop control over the mind has been named by Babaji as Manasa Yoga.

While Babaji spread through Lahiri Mahasaya the technique of Kriya Yoga, the science of controlling the human body to an extent of even rejuvenating the dying cells of the body. He spread through Mahendra Maharaj the techniques of Manasa Yoga, the science of mental power and its control. Thus theoretically, if one perfects for himself both the Kriya Yoga and Manasa Yoga, one can raise to the level of a Super God.

The easiest way to understand Manasa Yoga and its practice is to follow the instructions given by Mahendra Maharaj, The fundamental prerequisite for following Manasa Yoga is "Shradha", i.e. faith. One should have faith in his Guru. Just as one has faith in one's physician to get cured, one has to have faith in the path shown by one's Guru to obtain spiritual achievement. After the faith comes the "Sadhana", i.e. practice. This practice has again two fundamental processes viz., "Sahana" i.e. tolerance and "Sumirana" i.e. remembrance. Sahana consists of not only tolerance but also patience and perseverance. Just as one has to go through various examinations before finally obtaining the degree in a University the Guru would give different grades of tests at every stage. These tests will be not only physical, but also mental; not only materialistic, but also spiritual. One has to have the tolerance and perseverance to pass through all these tests. Just as it would take over 15 years to obtain a University Degree, one has to have patience to steadfastly practice the system prescribed by the Guru.

Along with Sahana, one has to also practice Sumirana in the process of Manasa Yoga. Sumirana, “remembrance” means to remember Him, the Guru, at all times. By constantly remembering Him and thinking of Him one can develop the telepathic contact with Him whereby one can receive answers from Him directly. By this constant practice of remembrance, one’s ego will be eliminated. As soon as the ego is killed, one would be able to develop rapport with the system, leading to the Realization of the soul. This process is also called “Self-Realization.” Once the complete self realization has taken place, the effects on the body of contracts like happiness, grief, laughter and anger will vanish leading to the bliss (ananda).

To illustrate this method of Sumirana, Babaji cites the example of Shukadeva. Shukadeva was a born Yogi and master of all sciences. He was the son of Vyasa who was the author of Mahabharata and all Puranas. Shukadeva had mastered all the scriptures before he was nine years old. One when he was quite proud of himself, his father told him that the greater person than him was King Janaka.

To find out the truth, Shukadeva went to Janaka’s Kingdom and observed King Janaka’s mode of living etc. As he could not make out any difference between him and other kings, Shukadeva directly questioned King Janaka the reason for his greatness. As an answer, King Janaka asked Shukadeva to carry a pitcher full of water on his head and take a round of the capital. The only condition that he put was that during his walking, no water drop should fall out of the pitcher. Otherwise, he would be beheaded.

Shukadeva followed King Janaka’s instructions meticulously and returned to him. King Janaka politely asked the saint as to where his mind was during the rounds for which Shukadeva replied, that he was so scared of the King that he was always concentrating his mind on the pitcher so that no drop of water falls out. Then Janaka pointed out that just like Sukaeva had concentrated his mind while going through the streets of the capital, he always keeps his mind concentrated on God even though he is externally doing all the duties of a normal king. This practice of Sumirana made him great.

To aid these two methods of practice, some training of the mind is also necessary. This training of mind is basically dependent upon the path of the daily life. This path is to follow the principle Satya Saralata and Prema, i.e. truth, simplicity and love. Mahendra Maharaj describes truth as “Whatever the mind thinks the voice should tell and the organs should do.” The exact co-ordination of the three powers viz, thought, speech and action are called truth.

As simple, natural life leads to “Simplicity” it is only to hide the real truth that one takes for complicated life. Because of this complicated life, one ends in misery and sorrow. Hence, after following the path of truth one can easily become simple. To be simple, one has to have a clean conscience and detachment towards the materialistic world. Greed and anger can not go hand and hand with simplicity. To lead a simple life one should practice voluntary poverty. By leading a simple life with simple habits and simple outlook, one can avoid all sorrow and greed.

Love has the basis of devotion. According to the Upanishads, Love combined with Rati, wife of the Love God, leads only to physical love. However, when the same love is attracted towards only the Supreme, i.e. God, it becomes devotion. Whereas the will power controls the truth and physical power, simplicity, the power of the heart controls love and devotion.

By practicing Satya, Saralata and Prema, one should be able to control one's mind, body, and feelings of the heart. With these controls, if one practices Sadhana and Sumirana, one would be able to control the mind power and thereby reach the Supreme. This leads to a happy and contented life in the material world.

To aid the devotees to practice Sumirana, Babaji gives them various mantras. The common mantra is, however, Om Namah Shivaya, which in its simplest form, means salutations to Lord Shiva. This mantra is called a Moola Mantra in Hindu texts. The word Shiva in Sanskrit has different meanings. Shiva means one who gives happiness. As such, this word can refer to any God and also to any thing which gives happiness. That is why this mantra can be used to refer to all Gods and hence becomes the Moola Mantra (the basic mantra). The God Shiva is one of the basic trio of Hindu Mythology i.e. Brahma, Vishnu and Shiva. Whereas Brahman is the Lord of creation, Vishnu is the Lord of maintenance, Shiva is the God of destruction. This trio went again in turn created by Lord Sada Shiva who is the Supreme God. The term Sada Shiva means one who gives happiness at all times.

In the Puranas also it has been explained that recitation of this mantra would quickly yield all benefits. During Babaji's kirtan sessions, recitation of this mantra forms the main program. Sometimes he makes the devotees recite this mantra continuously through the night also. The above are thus the essence of Babaji's Teachings. With these basic tools one can achieve whatever one wants just as an artist can evolve any image he wants with the help of his tools.

OM NAMAH SHIVAYA

CHAPTER V

Haidakhan Vishwa Mahadham

Haidakhan is a small village at foot hills of the Himalayas near Nainital in the Kumaon region of Western U.P. The location is shown in the map. The word Haidakhan has many meanings. It is actually a slang word derived by the local tribes from the original word Hariyakhand which means the highly sanctified area. Haidakhand also means area where the plant "Haria" grows which has many medicinal purposes. Presently, Babaji has named the area as, Atal Kshetra Haidakhand Vishwamahadam, meaning: eternal holiest place of the universe.

Millions of years ago when all the continents had joined together in the form of an exposed land mass surrounded by water all around, glaciers extended up to the present day Rajasthan State. At the time Lord Shiva used to stay on the mountain peak at the present Haidakhand. This peak was named at that time as Kailash and this range was known as Meru Parvat. Even today the same name exists for this peak.

Before Lord Shiva selected this peak, he asked his commandant Virabhadra to determine the centre of the land mass at that time. Virabhadra found that the location of the present day Haidakhand formed at that time the centre of the exposed land mass. Later as the continents broke out, and glaciers receded, this area became populated. As such Lord Shiva also started staying in the Kailash peak near Mansarover. At the foot of this Kailash mountain in Haidakhand was a lake in the ancient times. When Lord Shiva married Sati and brought her to Kailash, Sati used to have her bath at a particular spot in this Lake. Even today this spot is identified as Satikund. When Sati arrived at Kailash on the first day she planted a sapling of a tree at that location. Even today this tree exists.

Later when Gautama Rishi used to do his penance in Haidakhand area for his convenience Ganga was brought in by Shiva. This river flows through that former lake and joined the main stream of Ganges. As such this river at the foot hills is called as Gautam Ganga. This river has its origin from Mansarover Lake. It has been flowing underground from that lake and emerges from the ground at a location about 2km north-east of Haidakhand. The water of this river can be stored for years together without deterioration just as the water from the main stream of Ganges. The Satikund exists now at the center of this riverbed. During monsoons the river has a very high velocity; so much so, even boulders of 5 to 6m size are rolled over long distances. But the tree planted by Sati was remained intact over ages at the same location. Throughout the length of the river no tree exists in the river except this one.

The Kailash Mountain is on the right bank while Haidakhand village is on the left bank. At the foot of the Kailash mountain almost at the level of the riverbed is a beautiful cave. This cave has been mentioned in Shiva Purana also. Babaji appeared in this cave only. Previously there were three tunnels leading from the cave to Hardwar, Mansarover, and Babaras. About 100 years back, when people started misusing the cave for preparing meat food and waylaying the villagers, the sanctity of the cave was spoiled and its roof collapsed completely blocking and filling up the tunnel.

Babaji has been frequently telling that this Kailash Mountain is fully made of gold. This has also been mentioned in the various puranas. All the color photographs taken by the author have shown the color of the hill to be completely golden, while in reality for the ordinary eyes it looks like any other ordinary mountain of blackish grey color. Quite a few devotees have seen in their vision this mountain to be made out of pure gold.

A narration is also prevalent among the local people about a great Siddha saint of Banaras, who had told his disciples that this mountain was made of pure gold. One of those disciples made a pilgrimage to this mountain and to his eyes the mountain appeared to be like just any other normal one. So he collected a piece of the rock and took it to his

Guru to prove that he was wrong in stating that this mountain was of gold. But when he reached Banaras and took out the rock piece to show his Guru, he was surprised to find that the rock piece to be of pure gold. So he again made the return pilgrimage to put back the rock into the mountain. This mountain has many Parijath trees of rare variety. Unlike the normal Parijatha trees, these ones give only one seed per thousand trees.

A few villages are existing on this mountain but on the top 600m vegetation is very sparse and not even a drop of water is available. Hence nobody lives there. At the peak is a Shiva Lingam and many devotees have installed bells. Otherwise the peak is completely barren without even a shade of a tree. Babaji founded the temple and the Ashram at Haidakhand on the left bank of the river directly opposite the cave during the year 1840. In this Ashram, a Shiva temple has been constructed by Babaji and the linga in it has three faces and has life in it. Recently, Babaji has got prayer halls and rooms as well as dormitories constructed for the benefit of the devotees.

The riverbed is about half kilometer wide and is full of pebbles and boulders. Babaji is known to have told that each pebble and stone is a soul which has attained mukti at Haidakhand. Babaji has also predicted that the day is not far off when so many devotees will be crowding to Haidakhand, that there will be more people than stones in the riverbed.

As per Babaji's own narration, the riverbed at the bottom of the ashram has in it a great lingam and that is the holiest spot in the world. This was also experienced by a foreign devotee, Dr. Maria Gabrielle Woisan in the form of a vision. Her experience has been described in her own words below:

On 28th January, 1976 in the evening, a marriage, was being performed on the riverbed below the Ashram at Haidakhand. During the festivities, Babaji called me, asking me to look for a little boy who was missing. I was asked to go and look for him in the rooms upstairs. Slowly, I climbed the main stairs to the *Ashram*, pausing, merry crowd below--- there were hundreds of people assembled around the *havan kund* in the riverbed where the festivities took place and the sounds of the brass band and voices merged into one great humming and droning which drifted up to me. And suddenly I saw the "other" Haidakhand, as it were the inner spiritual side of the place which had become so familiar to me during the two months I had been staying there: the phrase "Hairakhan is the center of the world" kept coming into my mind and I have a vision of the *havan kund* to be the first and last place to exist on earth, in the simplicity of its stones and structures which were yet abounding with life.

I meanwhile beam up to the room and found the boy sleeping safe and sound. This is when I had an inner vision relating to Baba Hairakhan (Babaji) which was of great intensity in its impact and quite clear.

The vision came to me prompted by my mental request that He might reveal Himself to me. First I saw many luminous circles radiating out from a central point from the symbol of OM. This image was with me for a while and was then superseded by an image of an

exquisitely beautiful lotus flower, resplendent with light, which was slowly opening its many golden colored petals, and from its centre emerged the image of Babaji in the form of pure light. His face radiant with a smile: I remember saying to myself: “He is the source of light and jewel in the lotus”. (OM Manipadme Hum).

While these inner visions continued I heard intermittently a continuous sound (OM NAMAH SHIVAYA) being chanted by a chorus of many voices. Outside the room I am staying there is a very ancient huge *peepal* tree, and at first I thought that the mantra was coming from it. “The tree is singing” I was saying to myself “how beautiful,” I also tried to make out the pitch of the sound which never changed and worked out that it must be “SOL” and then compared it to the sound that is made by blowing over the open top of a bottle. But then the sound seemed not only to come from the tree but from the space around me as well as from within me.

I was reminded then of an experience I had, while resting on the terrace of a house of a devotee in Ahmedabad (Gujarat) two and a half months earlier, when I was in a state of semi-sleep one afternoon. At that time, I remember thinking, “Oh, they are still doing *kirtan* downstairs, I should be there with them.” But then I recollected, that everyone had dispersed some time ago and I realized that it was the “Music of the Spheres” I was hearing. The effect of this sound on both occasions was that I felt as though I was floating in space peacefully and happily: it was a state beyond any desire.

This area is so holy that even utterance of the holy mantra, ‘Om Namah Shivaya’ once in this holy area would give the benefit equivalent to one lakh repetitions of this mantra anywhere etc.

There are two routes to approach Hairakhan. The starting point for both these routes is Kathgodam which is also a railway station. The route which is popularly known as the river route starts from Kathgodam and follows the highway to Nainital up to Ranibag which is about 3 km. from Kathgodam. At Ranibag there is another route which leads to Jamrani dam. The dam site is about 13 km. from Ranigag. From the dam site one has to walk along the riverbed for about 6 km to reach Haidakhan. The other route, popularly known as the mountain route, starts from Kathgodam and crosses the Gola River on the barrage. One can drive up to the village Vijaypur at foothills. From Vijapur, one has to go by foot climbing about 9 km up to Okhaldoonga. From Okhaldoonga one has to go down for a distance about 5km. to reach Haidakhan. During December and June when the water in the river is low, one can take the river route. During the remaining period, one has to take the mountain route. The location of Haidakhan with respect to the other important Himalayan pilgrimage centers and New Delhi is shown in the location map.

OM NAMAH SHIVAYA

PART II

Babaji’s Leelas

‘Leela’ is a Sanskrit word which is very difficult to translate into a single English word. It includes the miracles and other happenings which cannot be normally explained by present day science. It is beyond the understanding of common man. *Leelas* include not only positive aspects like ‘good’ happenings, but also negative aspects. After all, for Shiva ‘good’ and ‘bad’ are equal.

One who is wholeheartedly against Shiva also gets equal favor as one who is always full of praise for Shiva because both of them are remembering Him always. Among the highest trinity of Gods, Shiva represents not only the benefactor but also the destroyer. Hence, Shiva’s *leelas* would be both sided. Babaji’s *leelas*, in particular, are very often difficult not only to recognize, but also to apprehend. The experiences are so very individual that to put them in a book form may not be of interest to everyone. Each devotee receives different types of experiences depending upon his own caliber of interest. Moreover, as everyone would not be willing to share with others their experiences, due to various reasons, like having been forbidden to narrate them, etc., the task of compilation becomes difficult. The miracles which are unbelievable and unusual in the normal sense would be casual and a day-to-day affair with Babaji. To cite an example:

Dr. V.V. S. Rao
New Delhi

Dr. V.V. S. Rao of New Delhi, a very close devotee of Babaji---once was driving his car with Babaji on a pilgrimage in the Himalayas. The oil chamber below the engine was hit by a stone and broke. All of the oil flowed out and hence the car could not be driven. However, on Babaji’s insistence, the car was driven and it completed a full 120 km trip before they could come to a place where the mechanic could be found to repair. Such things are common affairs in the lives of Babaji’s devotees.

In this section of the book, an attempt has been made to compile some of the experiences of devotees which might be of interest for many others. All these people whose experiences are given here, are well-educated and are in good social positions. Some of them had been atheists before they had ‘darshan’ of Babaji. The authenticity of every incident had been very well investigated before included in this book. As had been described in chapter, ‘Historical Sketch,” Babaji in his previous form had been exhibiting his powers in various ways. These have been compiled by late Magistrate Shri Girdharilal Misra under the title, ‘Hedakhanwale Baba’. Under the same title, Shri Baba Haridas has brought an English edition to America. The experiences of various devotees with Babaji in the present form are given only.

Narration of Govardhan Pandit, Haldwani

Pandit Govardhan, as a small boy of about 8-10 years of age had been playing with Babaji in his previous form when he used to stay at Kathgaria Ashram near Haldwani. He had seen Babaji doing ‘Panchagni Tapasya’ wherein Babaji would make the boys pile around him wood, to a height of 6 feet and after lighting the fire, he would sit in

meditation in the centre. After hours of burning when the fire subsides, he would come out of it glowing with luster.

One day at Kathgaria Ashram another very aged saint started living with Babaji. This saint was being called Lama Babaji. He had a flowing beard and very attractive complexion. Both Babaji and Lama Babaji would sleep together and would take food in the same plate. They were always together and went on yatra also together.

After the disappearance of Babaji when Govardhan Pandit was going to the bazaar in Haldwani, some time in the year 1970, an old man wearing a shirt and pajama confronted him and asked how he is not recognizing him. When Govardhan asked him his age, he told it as 150 years. From his voice and facial expression Govardhan immediately recognized him as Haidakhan Babaji. He offered to take him to a teashop and while in the teashop, he found that Babaji suddenly disappeared. Later, when Govardhan heard of Babaji's public appearance in Hairakhan, he went there to have His 'darshan.' There he recognized Babaji in his beautiful form, characteristics, and marks, which he had seen on the body of Babaji in his old form also. There Babaji asked him why he had not yet learned to read and advised him to read the book DIVYAKTHAMRIT. All of a sudden, Govardhan found that he could read and write. Govardhan is quite aged now and is still living in his house at Haldwani near Kathgaria Ashram.

The Teacher Shri Ram Singh at Okhaldoonga

Okhaldoonga is a village on the top of a hill behind Hairakhan. During the monsoon when the approach to Haldwani through the river is closed, trek through the mountains passes through this village. Here in the junior high school is a teacher, Shri Ram Singh. His father and grand father have all been staunch devotees of Babaji. Ram Singh is now around 35 years old. In November 1962, for three consecutive nights, he saw in his dream Hairakhan Baba who instructed him to make a murti of him.

As Ram Singh was no artist, initially, he hesitated and then finally he made one with plaster of paris. During this time, whenever he had a problem regarding the making of the statue, Babaji would appear in his dream and instruct him on how to proceed. Finally, the statue was completed in December. In 1963, Nantin Baba came to this village by himself, went to Ram Singh's house and did the installation ceremony. During 1963, while Ram Singh was walking in the neighborhood of the village in the forests, he got the darshan of a young ascetic. Ram Singh, who rarely used to get attracted by holy men, found himself being attracted very much to this young ascetic and started calling him as Babaji. Later on, he used to meet him almost every week and spent long hours including days and nights with him. Only when Babaji went to Hairakhan in 1920 and showed his powers did he realize this young ascetic was the same as Hairakhan Baba.

Gopaldas Shashtri
Village Sahanauli P.O, Davinagar
Distt. Pithodgarh U.P

Shri Gopaldas Shashtri is a very learned scholar and had been a Minister in the court of Gwalior Maharaja for many years. In October 1972, during Navaratri celebrations at Vrindaban, Shri Gopaldas Shashtri was reading Devi Bhagavat daily. On 9th of October, in the morning around 11 o'clock, he was reading the 15th shloka of the 7th chapter, 7th skand of Devi Bhagavat. When he just lifted his head, he immediately saw in his front, three bright mountain peaks; by the side was a sturdy man. He told Gopas Shashtri not to get scared and that he is Kashi Viswanath's Kala Bhairav; the three mountain peaks he is seeing are NISHAD, GANDHMADAV and LILAVAT. Kala Bhairav told him that Babaji is none other than Sadashiv who resides on Gandhmadhav peak. He instructed Shastriji to have full faith and then disappeared.

Chandramani
Hairakhan P.O. Okhaldoonga,
Distt. Naini Tal, (U.P.)

One night in June 1970, at 3:a.m., my father, who had been dead for 25 years, appeared to me in a dream and gave me the message that Sri Sri 1008 Baba Hairakhan had reappeared in the physical body of a young man and was staying at Hairakhan cave. My father further advised me to go to the cave to have Babaji's darshan, who was Baba Hairakhan beyond any doubt; he also said that I should ignore the critical opinion of other people, whoever they might be, and never leave Him.

On waking I discovered that it was only 4 a.m. I immediately went to the cave which I had been told about in my dream, and when I arrived, found a venerable old man sitting there by the light of a small oil lamp. He had a long white beard and was covered in a white sheet. When he saw me, he said; "My child, you should return home at once and come back only in three days." I did go home, but returned immediately with a jar of milk.

As I entered the cave again, I was amazed to find that, instead of the venerable old man, there was a young man sitting there with long hair, a long beard and big moustache. He seemed to be only about 20 or 22 years old. He drank a little of the milk I had brought and asked me not to tell anyone what I had witnessed in the cave.

I went to the cave the following two days as well but did not see Him there. On the third day, however, I had His darshan in the temple which is situated across the river on the other side on a small hillock. At this temple He stayed for fifteen days and then left for Mount Kailash, where He sat cross-legged in the same yoga asana for 45 days continuously. All this time I was with Him, but not once did I see Him get up for anything, not even to have his bath. All this time He remained sitting at one spot absolutely motionless.

When He finally came out from His deep meditation, I asked him how He would have His bath, since I could not see water anywhere. He answered me: "I order the wind to fetch me water and that is what I bathe with." Then I noticed that his lovely long tresses were dripping with water and that His divine body was wet all over.

One morning early, at 3 a.m. I was feeling extremely thirsty. I told PRABHU about it but He said that there was no water around for at least two miles and that it was not possible to get water at this hour. But I was feeling so thirsty that I even started to cry. I started to almost challenge Him that, since He was the divine incarnation of God he must surely be able to produce water.

At my insistence, He lovingly took me by the hand and let me towards the Shivalingam nearby. We had barely moved two steps, when two streams, one of water and one of milk, began to flow from either side of the *lingam* and the flow of water was so strong, that both the Lord and I could comfortably bathe in it. However, since that day I never again have seen water or milk flow from that *lingam*.

When I asked Babaji about this, He said to me: “On that day you were so thirsty that God simply had to produce water but never again will this happen here.” And again while with Him on Mount Kailash, the Lord said to me one day, “Chandramani, today a lion will come here. Don’t be afraid,” and as soon as he finished speaking, a lion suddenly appeared. But he approached Baba like a dog approaching his master with tail wagging and then going down on all fours before Him to lie at His feet. Then the Lord snapped his fingers and the lion disappeared as suddenly as he had come. I had occasion to see this lion twice more down at the cave and each time he behaved the same way, just like a pet dog.

Another day, my Lord said in the same tone as before: “A big cobra will come, don’t be afraid.” I moved as close to Him as I could and as soon as He had finished speaking, a huge six foot long Cobra of a bright golden color came gliding along and wrapped itself around His body, spreading its golden hood over Baba’s head where it held itself erect for about 20 or 25 minutes. Then it slid down and moved away passing over my lap as it went.

Once I got into a serious argument with the Lord while I was staying with Him on Mount Kailash. It happened when Baba, sitting cross-legged for 45 days, got up and said: “I no longer want to go to Hairakhan. I am going towards the Himalayas now.” Then I began to beseech Him, saying “If you are going to desert me like this then why did you call me and get me involved? I shall certainly not let you go now,” Baba tried to make me see His viewpoint using both harsh and gentle words, but I would lend Him no ear. My beloved Lord simply had to stay with me.

On the 45th day, when Baba got up from His asana, a big *Bhandara* was held in Hairakhan. For this occasion Baba came down from the mountain. When he came out of the temple, he asked me: “Chandramani, can you prepare four pounds worth of *prasad* every day and have it distributed among the people?” I answered Him that I could. And every day the amount of *prasad* specified by Him was prepared and distributed. The amazing part of this incident was that whether ten or 1000 people came, the *Prasad* was always just sufficient for the number of people present; it was neither ever too little or too much.

I stayed with Baba in the cave for three months without going home once, so that my family started complaining that I had turned into a *yogi*. Altogether, I stayed with Baba for 45 days on Mount Kailash followed by three months in the cave. During all this time, I never ate or drank anything, nor did Baba eat or drink at any time. Whenever I was staying on the side of the river Gautami, I felt strong pangs of hunger, but as soon as I had crossed the water to return to the cave, I felt as though I had eaten a full meal.

During these early days with Baba, I even slept in the cave near Him. We both used to share one blanket and He would put me to sleep just as a mother does with her child. Whenever Baba would sit in meditation in the cave, a very bright light would shine forth from the temple above and fall on the Lord. Some times such rays of light would shoot out from His eyes and fall on the *Shivalingam*, in the cave. These phenomena were not noticed by me alone; there are a couple of others who witnessed them too, and they are still alive in the village to confirm the experience.

When I had first met Baba in the cave He had addressed me by my name. This surprised me at the time and I asked Him: "Lord, how is it you know my name?" And he replied: "Chandramani, your father was a great devotee of mine. At the time you were not even born." And he went on to describe my house to me and the type of crop and trees in the field at the time when my father was alive. When I asked my mother about this, she confirmed everything that He had said, down to the smallest detail. She is still alive today, and can verify the truth of this incident anytime.

Once I accompanied Baba to Mount Siddheshwar, which is about three miles from Hairakhan. We stayed the night up on the mountain. Baba sat down for meditation and I stayed close to him. During His state of Samadhi, a beautiful divine light emanated from His body which left me with a profound sense of wonder.

In December 1970 during the cold winter nights, Baba used to bathe in the river at 4:00 a.m. and remain there for an hour. While he was in the water, I used to sit near at the edge of the river. During those times I would always see a ray of divine light on the water.

In January 1971, Shri Sher Singh, who is a forest ranger by profession, held an all-night *Ramayana Kirtan* (chanting and recitation of the Ramayana epic). On this occasion about seven hundred people gathered. It started raining heavily that night, but to everyone's amazement, not a single person felt cold or uncomfortable in any way, nor was the sacred fire extinguished by the rain---all this was possible because of the presence of a divine power.

Two years ago, the hall next to the temple was being constructed and I was put in charge of the work as contractor. One morning, I left home at about noon during which time my wife developed severe abdominal pain which became so acute that she thought that she would not live through it. She, therefore, sent our son to call me back from work. But no sooner had the boy stepped out of the house than Baba came. He walked into the room,

felt my wife's pulse, and rubbed some vibhuti (sacred ash) on her; she was cured almost instantly.

When I returned home that night, she narrated the whole incident to me. But I was unable to believe her, since at that particular time Baba had been with me. Besides, my house was at a considerable distance from the *ashram* and I thought it was not possible for Baba to come and return without my knowledge. In fact, this incident was the cause of a slight domestic quarrel.

Early next day, when I went to the temple and offered my salutations to *Prabu*, he asked me: "Is your wife feeling all right now? Why did you quarrel with her? I did visit your house." I was reduced to total silence.

I recall another incident of His *lila*, which did not only involve me, but several other people as well. There is a village called Bannana at some distance from Hairakhan, where an aged devotee of Baba used to live. His name was Balkrishnanji. Once this man came to *Maharaj* and implored Him to let it rain, for due to a severe drought there was much distress in the area. Almost the whole crop had failed and it had become a problem even to save what remained of it.

Maharaj asked him whether anyone ever offered water to Lord Shiva and said that the people should pour so much water as oblation on the *Shiva Lingam* in the Hairakhan temple, that it flowed down to the river. So the next day Balkrishnan brought some 20 to 25 men from his village and another dozen men from Hairakhan for the job. They tried to arrange for a number of containers for the water but did not succeed, which saddened everyone.

Meanwhile, I had asked Balkrishnanji to send someone over to my house to collect provisions for the workmen so that a meal could be prepared for them. At this point, Baba had arrived on the scene and was told the whole story. He asked Balkrishnanji if it was not possible for the men to go without food for just one day. And although he said all this jokingly, Balkrishnanji came to my house straightaway to stop the provisions being brought. But the boys had already left with the stores and gone to the cave, where preparations for cooking the food were underway. Balkrishnanji refused to touch any of it saying that he would fast until it rained, and continued to refuse to take food even when Baba assured him that it would rain in any case.

And, indeed, the sky, which had been a clear blue all morning suddenly darkened with clouds. By the afternoon, it had begun to drizzle and soon the drizzle changed into a heavy downpour which continued for a whole day. Praise the Lord who gives all for the happiness of His devotees.

My friends, I cannot say who is dearest to the Lord. All I know is, that due to the infinite grace of my Lord, I have been so very fortunate to be with Him in this mortal frame from the very time of His appearance and have been granted His boundless love. All I pray for

is that I may never be separated from Him and that I may be granted His boundless love and infinite mercy for all time.

September 20, 1971

From the newspaper article in Sundesh Sagar-Haldwani, Distt, Nainital U.P., India

“The Rise of Babaji and his Message: Have Faith”

This message was given by Babaji to the editor of the newspaper; when Baba Hairakhan appeared before the world in 1970. He claimed the various ashram and other properties belonged to old Hairakhan Baba. Katgharia Ashram which is situated 4 miles from Haldwani, was one of the properties under dispute.

When Babaji went there some people disputed his claim and complained to the district magistrate. On this complaint the collector of Nainital directed A.D.M. Bhawur to go and interrogated Babaji. Babaji refused to give him any reply and said, “I will come to the court personally and reply under oath.”

The next day Babaji accompanied by hundreds of people appeared before the magistrate of the court. He took the oath and the interrogation began. He was asked His age. He did not reply, something happened. The magistrate said that the interrogation would be continued the next day. The next day Babaji replied that his age was 130 years.

That day the court was filled with people and they were expecting Babaji to show some miracle and remove all of the doubts and disputes from their minds. Nothing of that sort happened. Instead, Babaji simply answered all questions truthfully. There was nothing dishonest nor untruthful about Babaji’s testimony.

The people thought that Baba was a hill boy and surrounded by wrong thinking people and His followers were taking advantage of cheating the larger population. Similar thoughts were in the mind of the editor. The next day Mr. Sharma of Jaipur came to Haldwani and asked the editor to come to Kathgaria Ashram and we with Babaji. Mr. Sharma warned the editor to publish in his paper the correct picture of Babaji’s court appearance and remove the false rumors that Babaji was arrested by the police, etc. Mr. Sharma invited the other journalists to accompany him to see Babaji.

The next day the editor reached Kathgaria Ashram and was told that Babaji was resting. The journalist was also waiting for Babaji for over half an hour before Babaji received them in his room. They told Babaji that after the court incident the religious minded people had suffered a shock in their minds and hearts. The people had become indifferent towards religion and whatever happened in the court was an insult to Baba Hairakhan and thus, had been an illusion created in the people’s minds. If he was the famous old Hairakhan Baba known for His miracles, why did he not put a stop to this whole thing?

Many other similar questions were put to Him by the journalists. Babaji replied in a simple manner, “Things have always happened like this, everything depends on faith.” The editor told Babaji that if you are really old Hairakhan Baba, he had no wish to see miracles, but Babaji must do something to remove the doubts and illusions from the people’s minds so that their faith would be reinstated. So, Babaji said, “It is what is happening.”

Again, the editor pressed Babaji to tell the truth. On hearing this, Babaji kept his eyes down cast. Whatever happened after that was beyond words. He felt something rather than being able to describe it. He saw a great divine light and whole countenance of Babaji was showing him the truth of Babaji’s being. The editor was sweating and crying and he said, “Please, Babaji, stop it.” The editor pressed his head on Babaji’s feet and whatever he saw at that moment allowed him to understand Baba’s message, HAVE FAITH.

Court document relating to the authenticity of Sri Sri Bhagwan Hairakhan, now in a young body as the same Baba Hairakhan who disappeared in 1922. (Maha avatar Baba Ji)

In 1971, when Babaji, came to Hairakhan in a young body, a certain Jaman Singh, son of Chatur Sing, from the village of Udhwan, Post Office Banna, Patti Pinro, Dist, Naini Tal, U.P, India came to Baba telling Him his personal trouble which mainly was his great poverty. He had only a very small piece of land, and water for irrigation was very far away, which meant further that there was no water even for his cattle.

Prabhu told him: “My land is lying untilled”,--- and He indicated the direction to him— “You may go and take over.”

This news came as a surprise to everyone, for Baba in His young body never bought or was given any land. The same Jaman Singh was then sent by Baba to the law court in Nainital to obtain the old documents which related to the land which had belonged to Hairakhan Baba in his old body.

After a three day stay in Nainital the documents in question were retrieved. The passage that pertains to the right of ownership reads as follows,---

“In 1922 this land in Naya Bad of three acres field No. 1421/1422 was allotted to Baba Hairakhan on usual revenue. According to the present settlement, a small portion of field No. 1421 has been taken away. This occurred through an error and is acknowledged in the present settlement (Officer in charge of the Rural district Council Tehsildar--- Nainital.) “The untilled land in Pistolmay is tilled by Jaman Sigh, son of Chatur Singh. The yield from this land is due to Baba Hairakhan.”

Sd/-
Ganga Sahai Mendhi
Retd. Rly, Guard
Sd/-

Sri 1008 Hairakhan Baba
Hairakhan

Excerpts from the Diary of Shri P.N. Babaji, as dictated by him to one of the devotees of Babaji (Mahaavatar Babaji known popularly in India as Baba Hairakhan).

N.B.—Shri P.N. Bajaj, ex-Director and Liaison Officer, Department of Food and Agriculture, Gov't. of India, New Delhi, came to Kudsia Ghat, on the bank of the River Januna, Delhi, on the 9th January, 1975 to have darshan of Sri Sri Babaji on the occasion of recitation of the Devi Bhagwat and a yajna being performed under the auspices of Bhrigu Darbar, Punjabi Bagh, New Delhi, and with the blessings of Babaji.

At the first glimpse of Babaji, Shri Bajaj, with tears streaming down his face, prostrated himself at His lotus feet. When he felt calmer, Shri Bajaj repeatedly implored Babaji to listen to the many experiences he had recorded in his private diary. Babaji directed him to sit for *satsang* with one of His chosen devotees and said that whatever he would relate would be passed on to HIM. Shri Bajaj and the devotee had a private interview for six hours. A full record of the various details as narrated by Shri Bajaj could not be kept for want of time, but everything of significance was noted down by the devotee as read explained by Shri Bajaj.

15-2-1961- When I sat for meditation (7.25 to 8.55 p.m.) I performed Havana and was granted a vision of *Maha Shakti* and of *Pitaji*, my Guru Shri Swami (hereafter referred to as Pitaji). I was taken to an old place which looked like a tomb or an old temple. Below it, there was a cave. Entered this cave, and reached a vast jungle, where a number of mahatmas (saints) were walking about.

16-2-1961- (5.30 to 7.00 a.m.) After having performed *Havan*, *Maha Shakti* and *Pitaji* took me to the cave we had visited the evening before. She introduced me to a great saint, who had a brilliant light on his face. *Maha Shakti* gave his name as Babaji who had been living for centuries in the Himalayas and is known as the “Immortal Babaji.” Babaji paid respects to *Maha Shakti* and treated me very kindly. *Bhagwan Ram's* image appeared in His heart region. *Maha Shakti* requested Babaji to take care of me hence forth, and to guide me. Babaji agreed. Later, I saw Babaji's picture in the book “Autobiography of a Yogi”, by Paramhansa Yogananda, which was identical to the one I had seen in my vision.

Babaji inquired of me whether I had any wish? But before I could say anything, a relation of mine appeared before me, and urged me to request Babaji to grant her happiness. Babaji saw her and heard her request. He assured her of God's help. There were many *rishis* moving about near Babaji while he was meditating. Some time after that Babaji appeared to me in the form of Guru Nanak. This vision was very beautiful.

17-2-1961- (5.30 to 7.30 a.m.) After performing *Havana*, I spent most of the time in the company of Babaji. I prayed to Babaji to bless me with his darshan in physical form. He smiled and told me to wait, and that he would appear at the appropriate time.

18-2-1961 (7.00 to 8.00 a.m.) After performing *Havana*, I again visited Babaji and remained with Him for a long time. Again I repeated my request to grant me His *darshan* in physical form.

19-2-1961 (2 to 5 a.m) My concentration was very good. Performance of *Havan* and the vision as before; the focus of light was frequent and intensive. Occasionally various lights appeared. A strange sensation was felt in the forehead and the head and the hair on my head stood on end. After the usual prayers *Maha Shakti* took me to the cave of Babaji. She desired to give me initiation. I remained with Babaji for a long time and repeatedly requested to Him to grant me His physical *darshan*. He asked me to wait and have patience.

I remained in a meditative mood throughout the day. I sat again for meditation from 10.30 to 11.30 a.m. and again from 7.00 to 8.30 p.m. Most of the time I spent in the company of Babaji which I enjoyed very much. *Pitaji* was also with me. I practically was in a state of trance the whole day long and it was as though the earth was slipping from under my feet, so that I could not walk straight.

20-2-1961 (5.00 to 7.30 a.m.) Performance of *Havan* and appearance and vision as before. I again was with Babaji and repeated my request for His physical *darshan*. Babaji again advised me to have patience.

22-2-1961 (7 to 9 a.m.) My concentration was very good. After performing *Havan*, *Maha Shakti* took me to the cave of Babaji. She again requested Him to look after me and give me training, to go ahead towards my goal. Babaji asked me to sit by His side. He put His hand on my back and head whereby a strange sensation was created. Mine and Babaji's souls came out of our physical bodies and joined. The united soul moved in space as one. After this moving about for some time, it returned and entered our separate bodies. We sat in absolute calm. After a while He introduced me to those disciples of His who were present. I was in a complete trance, everything seemed so wonderful to me. Babaji showed me a scene of a huge palace where He Himself sat on a throne. Thereafter, He took me to his own place which was without a scenic environment. There peace and quiet reigned supreme. The beauty of this place is beyond description. Everyone present was in a state of trance. Babaji advised me to keep away from everyone for at least three months so as to obtain union with infinity.

23-2-61 (5 to 6 a.m.) My mind was not at rest. When I reached Babaji's place a doubt arose in my mind, as to whether I should sit at the feet of Babaji or at those of Lord Rama who was also there. At this point Babaji vanished and I found myself in a wilderness. Despite my best efforts I could not locate Babaji again. This upset me greatly and I got up reluctantly (9 to 10 p.m.). My mind was calm and the energy current was very strong so that I went into trance immediately. Together with *Pitaji* and *Mahashakti*, I went to Babaji's place and asked His forgiveness through *Mahashakti's* intercession, Babaji was kind enough to forgive me. He touched my head and patted me on the back. Then He concentrated on me in order to control my mind. I felt a strange sensation and fell unconscious. Light emerged from His forehead covering my whole body. While my body

remained still, my soul emerged and together with Babaji's soul soared in space. It visited various spirits of destitutes. My soul returned to Babaji's place. Thereupon Babaji dissected my whole body and threw a very strong light and energy current on to all dissected parts, in particular on the heart region. These parts were then washed with a strong water current. My whole body was thus cleaned and disinfected. In the meantime, all those present were chanting the mantra, Hari Om and the sound of Om Namah Shivaya issued from the whole of my body, Babaji was very happy. At the end *Mahashakti* and *Pitaji* appeared to take me away.

25-2-1961 – (3 a.m.). At 3 a.m. in the morning I woke up but remained lying in bed. I started chanting *Hari Om*. This chant seemed to emerge from every part of my body forming a chorus. Babaji, *Mahashakti* and *Pitaji* were again with me. The chant continued until 5 a.m. while Babaji was continuing to control my mind. (7 to 8 a.m.) Babaji continued to control my mind.

26-2-1961 – (7 to 8 a.m.). My concentration was very good. Immediately as I sat *Mahashakti* and *Pitaji* reached Babaji's place. My soul entered Babaji's body. There I found very beautiful gardens, lakes, etc. and saw Babaji sitting on a big lotus flower. He had His eyes closed and a brilliant light was on His face. To my great surprise I found *Bhagwan Shri Ram* and *Sita* present everywhere in the garden on the trees, lakes, etc. Hari Om was being chanted everywhere. Several times Babaji changed form. *Apsaras* (dancers of the heaven of Lord Indra) from *Indraloka* (one of the 14 heavens of Hindu mythology) appeared and sang devotional songs.

27-2-61 – (7 to 8:15 a.m.). No sooner did I sit for my prayers when I reached Babaji's place along with *Mahashakti* and *Pitaji*, There was a radiant light in his face. On seeing me, Babaji entered my body and closely examined my heart region and other parts of the body. He found the damaged, injured parts and washed these with lotion, removing the badly damaged parts and replacing them with new ones. An ointment was then applied which had an immensely soothing effect; meanwhile, Kirtan (devotional hymns) were being sung and instrumental music was played which had a great inspirational effect on me.

Later on, *Bhagwan Rama* and *Mahashakti* also arrived to watch the operation being performed on my mind during which time a light emerged from *Bhagwan Rama's* forehead covering all parts of my body.

18.2.61 – (6 to 8:10 a.m.). I immediately sat for meditation and went into trance and reached Babaji's place with *Mahashakti* and *Pitaji*. For an hour i.e., until 7:00 a.m. there was a recitation of the "Gayatri Mantra" (OM BHUR BHUVAH SVAHA TAT SAVITUR VARENIYAM, BHARGO DEVASYA DHIMAHI DIYO YO NAH PRACHODAYAT). (May the Divine Light emerge from deep within me and illuminate every part of my being so as to make it translucent with its radiance). After that Babaji made me lie on the bed and started dressing my mental wounds affectionately. *Mahashakti*, *Lord Shiva*, and *Pitaji* also remained with me, and watched the dressing of the wounds. This lasted for over an hour.

1.3.61 – (4:50 to 7:00 a.m.). I immediately reached Babaji's place with *Mahashakti* and *Pitaji*, and repeated the Gayatri Mantra for one hour. Later on, Babaji took me and *Pitaji* to *Shiva Loka* (Lord Shiva's heaven). *Mahashakti* also accompanied us. Lord *Shiva* took me to all the places of natural beauty which gave complete rest to my mind. This journey was very pleasant; and meanwhile kirtan continued from 8:00 to 8:30 a.m. Then I visited Babaji's place together with *Mahashakti* and *Pitaji*. Babaji was in meditation, I entered His body which was flooded with light.

2.2.61 – (5:30 to 7:00 a.m.). I visited Babaji together with *Mahashakti* and *Pitaji* and recited the Gayatri Mantra for about half an hour. At about 6:30 a.m. I entered Babaji's body which again was flooded with light. I moved to far off places, but could not see anything except light. *Mahashakti* and *Pitaji* followed to watch. Then I reached a wasteland which I tried but was not able to cross.

3.3.61 - (6:20 to 8:00 a.m.). I repeated the Gayatri Mantra in the presence of Babaji. At 7:00 a.m. He sent me into space. *Mahashakti* and *Pitaji* followed me to watch. Babaji wanted me to find out the source of the light myself. But after an hour of unsuccessful search I got tired. Babaji advised me to have patience and continue with the search.

4.3.61 – (5:30 to 7:30 a.m.) I reached Babaji's place with *Mahashakti* and *Pitaji* and with the instruction of Babaji, I again entered space and moved about in it for a long time chanting OM NAMAH SHIVAYA. Again I did not succeed in finding the source of the light, but intermittent light kept coming from above. *Mahashakti* and *Pitaji* remained with me as before.

5.3.61 (4:30 to 6:30 a.m.) I reached Babaji's place with *Mahashakti* and *Pitaji* and this time I left for space alone. After sometime I entered a dense forest and moved about in it. Some time later I saw a large *Banyan* tree under which there was a big stone on which I sat down for meditation.

6.3.61 – (6:20 to 8:00 a.m.) My concentration was not very good. I reached Babaji's place with *Mahashakti* and *Pitaji* and sat under the same tree repeating the Gayatri Mantra. I had several visions of *Bhagwan Rama*, *Vishnu*, and other deities.

8.3.61 – (3:00 to 8:00 a.m.) I reached Babaji's place as usual. Babaji's face was exceptionally brilliant and was flashing with a radiant light. With His instructions I entered His body. There again was nothing but brilliant light everywhere. I moved inside His whole body which seemed of enormous proportions. To my surprise, I could hear the sound of OM NAMAH SHIVAYA from every part of His body. This experience was extremely pleasant and is beyond capacity to express in words.

9.3.61 – (3:30 to 6:00 a.m.) Remained with Babaji all the time.

11.3.61 – (5:00 to 7:00 a.m.) Spent most of the time with Babaji. At first He seemed unhappy on account of my having visited a relation of mine on 9.3.61. He told me that He

was taking me to higher planes of realization and warned me that I should not get involved in worldly matters unnecessarily. I humbly begged His forgiveness which he granted me.

12.3.61 – (5:00 to 6:30 a.m.) I reached Babaji's place along with *Mahaskakti* and *Pitaji*. Babaji was visible in the form of intense light. My soul emerged and united with Him moving upwards after a long flight reaching some location in space. Here Babaji created a beautiful garden where I sat. The beauty of the scene was beyond description.

(7:20 to 9.20 p.m.) I again reached Babaji's place with *Mahashakti* and *Pitaji*. For the second time Babaji took me into space and to the garden we visited in the morning.

13.3.61 – (5:00 to 6:45 a.m.) Again Babaji took me into space and to the garden. Many well-known saints and disciples of Babaji also came. Babaji assigned me a lonely place to recite my mantra.

18.3.61 – (4:45-6:00 a.m.) I reached Babaji's place and He took me to a lonely place by the sea shore where I recited the mantra and where Lord Vishnu appeared to me a few times. (Evening): I reached Babaji's place together with *Mahashakti* and *Pitaji*. Babaji greeted me affectionately and said: "Today is the final day of your retirement from your worldly position. You should be very happy." I begged for my next assignment whereupon He asked me to look towards the sky where I saw a number of rishis gathered, who were coming towards us. Babaji told me that my place was among them. *Devdasis* (temple dancers) were chanting Om. The rishis took me to a beautiful garden full of heavenly flowers. From every tree leaf and flower, and in fact from every body present, there issued the sound of OM NAMAH SHIVAYA and HARI OM: After some time Babaji took me to an extremely beautiful spot in that garden and asked me to perform my mantra meditation, whereupon my feeling of dejection finally disappeared.

19.3.61 – (4:30 to 6:00 a.m.) On meeting Babaji I remarked that I was still worrying about my retirement. He mentioned that I was now reborn to a new world and should forget the past since the future that I had now been assigned a suitable place amongst the rishis and would be nearer my goal of God realization. He then drew my attention towards the rishis who were waiting to receive me. He congratulated me on my new assignment and immediately after that a number of rishis came and greeted me most affectionately. Babaji then took me to a lonely place at the bank of the Deva Ganga and made me sit there and recite my mantra. Behind me there was a small hill and everywhere flowers abounded. Babaji instructed me to recite the mantra at this place for about two months so as to prepare myself to ascend even higher.

22.3.61 – (3:40- 5:30 a.m.) Today there was a great Yajna at Babaji's place. This was to be attended by a number of Mahatmas, by Lord Shiva, Vishnu, Brahma and other deities. Meanwhile, kirtan was being performed.

30.3.61 – At about 5:00 p.m. While I was lying on my lawn a very strong energy current overpowered me. I reached Babaji's place, He shifted me to room No. 1, next to his own room. He was very kind to me and desired me to work as His chief attendant.

6.4.61 – I did my work at Babaji's place and afterwards Babaji took me around the ashram. We visited two caves, in one of them an aged mahatma was sitting. He was in the state of maun, (observing silence). His name was Yogananda. In the other cave was another mahatma whose name was Kali Kamali Wala (a well-known North Indian saint at the turn of the century).

25.4. 61 – (4:00-6 a.m.) After completing my duty at Babaji's ashram, He took me to the bank of the river near His ashram and introduced me to an old mahatma whose name was Lahiri Mahasaya (Babaji's disciple in Kriya Yoga as per "Autobiography of a Yogi")

27.4.61 – (4:50 to 6:30 p.m.) After doing recitation of mantra at Babaji's ashram, Babaji, Mahashakti and Pitaji took me into space where I saw a great saint with fiery red and white face with long beard and large eyes. He wore a long topa. Babaji introduced me to Him and gave His name as Jesus Christ. He prostrated Himself before Babaji and then embraced Him. Christ then took me to a distant place over rugged, arid, mountains along a very difficult narrow and uneven path which was broken in places.

There were about a thousand-foot deep ravines on either side of the path, terrifying to look at. Lord Christ held me firmly by the hand while leading me along this path. He told me that the path I was attempting to walk was extremely difficult and slippery. Any error in judgment or carelessness would throw me into the abyss without any chance of returning. He advised me to fix my mind and eyes on the light which was visible at a distant horizon before me and not to look to either side. He further advised me to keep to this straight though difficult path through determination and faith in Him. God Himself will guide me.

Some time later, we reached a frozen valley covered with ice, and surrounded by ice-clad mountains. The light from above fell on the scene and illuminated it. The beauty which was this revealed cannot be described as it is beyond the power of words. Several souls were seen floating in space like fish in water. Lord Christ said: "This is the astral plane to which only a few chosen few are permitted to come." After this, he left me and disappeared. The whole day I spent thinking as to how it had happened that Lord Christ had picked me out from the many millions of people in the world to grant me this favor of this vision. I was still perplexed with wonderment.

Meanwhile it was 6:00 p.m. and Babaji's devotees suggested to Shri Bajaj that this was enough for the day. Bajaj agreed saying that he would sit with him the next morning after having Babaji's darshan and permission to complete the account of his spiritual experience recorded in the diary and to narrate the divine lila of Sri Babaji since his reappearance in June 1970. Shri Bajaj was overwhelmed with joy and said that his long cherished and intense desire to have Babaji's darshan in physical form had been fulfilled today.

10.1.75 – (9:00 to 11:00 a.m.) The devotee had been waiting for Shri Bajaj to come and complete his unfinished narration. At about 11:00a.m neighbor of Shri Bajaj came and informed the devotee that last night on returning home after Babaji's darshan Shri Bajaj had expired and had been cremated. The devotee was surprised as were all those who had made his acquaintance the day before. The devotee informed Babaji of Shri Bajaj's death. Babaji simply nodded silently. Later that evening the widow of late Sri Bajaj accompanied by her relatives came for Babaji's darshan. With tears in her eyes, she requested Babaji to give her His blessings for her salvation. She also told Babaji that she had no idea about the spiritually advanced state of her late husband. Babaji told her to remain calm and have faith in God. The devotee who was recording Shri Bajaj's account as well as others requested the widow that the diary of her late husband be made available so as to complete the record of his experience, but to every body's amazement the diary could not be located and has not been traced to date.

Ramesh Chandra Sharma
 Assistant School Teacher
 Village Lohban, P.O. Lohban, Dist. Mathura, U.P.

For many years I had been enjoying the blessings and love of my Sadguru Mahendra Baba and have always been fully convinced that he and Bhagwan Hairakhan are one Lord in two physical forms. When Shri Mahendra Baba took his mahasamadhi, there remained a void which could not be filled. At first, I felt sad beyond expression, but then remembered his words, which also contained the essence of the teaching "If your devotion is genuine, and you are truly aware of Bhagwan's blessings, if you surrender to Him fully, then you can always make Him come to you." The truth of this statement I came to realize more and more.

Sometimes I would dream of Bhagwan Hairakhan in the body of Mahendra Maharaj who always instructed me to keep on praying for Bhagwan's reappearance. One night I had a dream that Mahendra Maharaj was lying on the ground dead and that his devotees including myself, were weeping and moving for him. I took hold of the lotus feet of our dead Sadguru and prayed: "When you were still in our midst, we were always sure that you are Bhagwan Hairakhan Himself: If indeed this is true, then why don't you grant us a sign that you raise yourself up and give us your divine darshan. There is nobody else in the world on whom we can rely." And there and then he left his dead body, went up the steps that led to the cave and sat on the third one in lotus posture. When they saw this, his devotees started to dance with happiness. My heart was so overjoyed that I woke up. For me this was a sure sign Sri Bhagwan had reappeared.

I told this dream to a pujari (priest) of my acquaintance, but he took it very lightly and said, "Dreams are dreams, you can't model your life on them. We have cremated Mahendra Maharaj's body with our own hands; our Guru Maharaj is no more. A few days later this same Pujari came to the village of Lohban where I live, telling me that he had received a letter from a brother disciple, in which he was informed of Bhagwan

Hairakhan's reappearance and that His identity is authentic beyond any doubt. Bhagwan Hairakhan has been sitting in Siddhasana in Hairakhan Cave.

Now more than ever I felt that Mahendra Maharaj was Baba Hairakhan Himself and that He has reappeared in the divine body of Babaji. Being the almighty Himself, He may assume any form He pleases. My wish to go and have the darshan of Babaji became very strong and one day along with some fellow disciples, I went to Hairakhan. We arrived there on Sunday, at 7 p.m. I saw Him sitting in the asana on the third step, just as I had seen Him in my dream, when he rose from the dead, also He was wearing the same clothes as in the dream.

In the beginning Bhagwan used to speak very little. Some times when he spoke it would be in Hindi, but mostly He only spoke these words "Ghura Ghura Nani Nani" (Come; come, boy...) We did not understand their meaning, but they sounded very sweet and divine from His mouth. I loved these words so much that I started imitating Bhagwana and repeated these words to myself, whenever I was sitting alone.

The journey had made me feel very tired and, after taking some tea, I slept peacefully on the stones. Bhagwan had asked us to take our morning bath between 2:30 and 3:00 a.m. It was very cold, but I did have a dip in the river Gautami and actually enjoyed it. Then I sang some devotional songs, and gradually people from the village started coming in crowds for Babaji's darshan.

At about 9 a.m. I again had Baba's darshan but when I saw His new young body, I began to have doubts and was wondering very seriously, whether this young saint really was Baba Hairakhan. I was afraid lest we had come to the wrong saint, and would thereby offend our Sadguru. I spoke of this to one of the devotees present saying that since this saint has come to Baba's cave all those who are eager to see Baba Hairakhan again in their midst, will start imagining that He reappeared: this young man however cannot be our Bhagwan. At the same time I began to pray very earnestly that if He had really reappeared He should give me proof of His identity where by I may believe Him.

As I was speaking in this manner with my fellow disciple, I saw Baba beckoning towards me. I went up to Him, bowed and then stood near Him with folded hands. He asked me: "Son, which books have you brought?" I told him that I had a copy of "Divya Kathamrit" by Mahendra Maharaj and a copy of a collection of devotional songs. When he asked me again I suddenly remembered that I also had with me a copy of Prabhu. I told Baba about this copy and he asked me to take it out of my bag. Without looking at it, Bhagwan leafed through it, the He suddenly stopped at one page, put His finger on one line and asked me to read it. All the time Prabhu had been smiling at me and had not once looked at the book. I mean which had been observing Prabhu's lila. The line read as follows: 'My heart, you have forgotten, Your Sadguru is Shankar (a name of Shiva) Himself'.

This line was written in my father's own hand writing. I prostrated that Bhagwan had taken me into His fold. All my doubts were dispelled in an instant by this indication of His omniscience.

Mahesh Chandra Saxena
Lalake Bazaar, Opp. Prem Prakash Hotel
Laskar, M.P.

Once Pujya Sri 1008 Sri Sri Hairakanwale Maharaj thought of celebrating Navratri in Katghariya Dham. All the devotees were informed accordingly and devotees from Delhi, Gwalior, Bandiku, Gujarat and many other places gathered to celebrate the occasion with great joy and happiness.

Before Navratri, Shri Maharaj ji had told His devotees that He would take them to Hairakhan Dham, but due to heavy rainfalls the roads were closed and so the program was cancelled. The devotees wanted to return home for Diwali, but Babaji told them to stay on to celebrate festival with Him. They were very glad at this news and informed their respective families about it.

It was Diwali of 18th October 1972. The night before, I happened to be very sad and worried on account of my daughter-in-law's illness, which had dragged on for quite some time now. This same night I went to Babaji and told Him of my worries. He gave me a flower to eat and instantly I regained my confidence and started to enjoy the festivities.

On Diwali day something very strange happened at my house. As it was Somvati Amavas my two daughters and daughter-in-law were offering worship at the Tulsi tree and my son Mahesh was doing his puja in his room. Suddenly a boy of about 13 or so entered the house. He was a very fair good looking boy. He went to Mahesh and said to him "Sir I am one of your students, my mother's name is Sushila: my sister is ill and I need 2 paise to buy her some medicine. But it seems you don't recognize me." Mahesh, who always prays silently felt like touching the boy's feet, so deeply moved was he with reverence for him.

Meanwhile, my elder daughter-in-law had come into the room and was asking the boy whether he would like some tea. He replied that he did not want any, and just wanted 2 paise for the medicine. However, there was no change in the house and there was no one who could go out to get some. My daughter-in-law was at a loss what to do, for Mahesh would take at least two more hours to finish his puja. Finally she broke open her daughter's piggy bank and found 60 paise in it which she gave to the boy telling him not to spend on a cinema ticket or on a cigarette. But the boy replied that he did not need either and went out, saying that he would repay the money the next day. My daughter-in-law told him he needn't worry about repaying.

The moment the boy had left the house, my daughter followed him since she wanted to see where he would go, but there was no trace of him anywhere; he had vanished like thin air. Then they realized who it had been that had graced them with a visit, but it was too late to act on this realization. And from that day onwards my daughter-in-law began to recover her health and is now completely well again.

January 26th 1972, NEWS PAPER REPORT
Sundesh Sagar-Haldwani

The meeting of two great saints on the sacred place of SURYA DEVI, 14 from Haldwani, Distt, Nainital U.P. India

Sri NANTIN MAHARAJ goes for Darshan of Sri BABA HAIRAKHAN

On the auspicious day of January 14th (Maker Sankranti) at the sacred place called SURYA DEVI, which is situated about 14 km from Haldwani in a thick forest, Sri Nantin Maharaj went to meet the manifestation of Shiva Sri Baba Hairakhan. Hence the devotees of both the great saints had an opportunity of the Darshan of the two great saints and doubts about Baba Hairakhan were removed. The meeting of the great saints was like a boon to the world because it opened a door towards enlightenment and the truth was given to the people. The whole description of the meeting was as follows:

When Baba Hairakhan came to Haldwani in the month of August there was a strong rumor that he was an imposter and illegally had taken hold of the temple and the land of Kathgaria. At this time Sri Nantin Maharaj had told his favorite devotee Sri Maheshandra Bhatt that Baba Hairakhan is a manifestation of Lord Shiva. He also told that he is the same old Hairakhan Baba who was in the public 54 years before, and has rejuvenated his old body in a young man's body. The people did not believe it and thousands of people have seen him but the doubt still remains in their minds.

On the 12th of January, Sri Nantin Maharaj came to Haldwani and expressed his desire to go to Surya Devi on the 14th of January to meet Babaji. All the people were surprised and happy. The news traveled in the whole city like lightning. With great eagerness and curiosity people started to go to Surya Devi. On the 13th of January at 10 a.m. Sri Nantin Maharaj asked Sri Maheshchandra to arrange a meeting of journalists. Sri Nantin Maharaj told the editors of the newspapers that Baba Hairakhan has collected the complete cosmic energy within Himself thus he has appeared before the world to give light. He told the editors that millions of people had visited him, hence he is also going to see Him. He also asked for a photograph of Babaji from the editor Sundeshsagar.

Sri Nantin Maharaj reached Surya Devi at 1 p.m. with M. Bhatt and the other devotees and about 10 feet from Baba Hairakhan's asana sat in a meditation position; Babaji had not arrived. The devotees of Sri Nantin Maharaj and others were chanting and doing Arti to Him. In the meantime, Babaji arrived at 5 p.m. from his ashram Vishwa Mahadham Hairakhan which is about six miles from Surya Devi. The moment he arrived all the people started hailing him and the chants became intensified. The moment Babaji passed by Nantin Maharaj he did not even glance at him and Sri Maharaj kept on playing with flowers and turned his back towards Babaji. This incident aroused curiosity in the people's minds. The moment Babaji reached His asan the devotees started His arati and the chants started. For a few hours this continued and people were murmuring their doubts about what is going to happen.

After this Sri Nantin Maharaj left for his evening bath towards the river bank. In Baba Hairakhan's room, Babaji was sitting with a smile on His face and the prayers continued. After an hour Sri Nantin Maharaj returned to his meditation after his evening prayers. No one had the courage to ask anything. About 8 p.m. Baba Hairakhan was informed that Sri Nantin Maharaj had also come to Surya Devi. Without any reaction Babaji said that dinner should be served to Sri Nantin Maharaj. When Babaji was told that he eats only fruits, they were asked to serve him fruits. Nantin Maharaj was served the fruits and he partook of it, and again started his meditation without commenting anything.

More than 1000 people had dinner. After dinner the chanting was again begun by the devotees. The editor of the newspaper Sundeshsagar approached Babaji and asked Him, when he was going to see Nantin Maharaj? Babaji said "Nantin Maharaj is coming here". After half an hour the same question was raised. Babaji showed the garland of flowers and said that this should be offered to Nantin Maharaj. After this offering was done Nantin Maharaj still did not come. Still more time passed and nothing happened. Hence the editor asked Babaji, "When is Nantin Maharaj coming?"

When some more time had passed and no sign of Nantin Mahara's coming had occurred Babaji told the devotees to retire to their respective rooms and come when Nantin Maharaj appears. Afterwards the editor Sri Pant went to Nantin Maharaj and offered his respects. Sri Pant asked Nantin Maharaj when he was going to meet Baba Hairakhan. He replied, "I wish to go, but I do not know where Babaji is". When Nantin Maharaj was shown the room of Babaji, Sri Nantin Maharaj replied that the time had not come. Every 15 minutes he was asked the same question and he gave the same reply.

Suddenly he was ready to go. He collected five different fruits, five kinds of sweets, five rupees, five dried fruits and a garland of flowers and got hold of Sri Pant's hand and started walking towards Babaji's room. The whole atmosphere was full of hails for both saints.

Sri Nantin Maharaj offered his gifts at Babaji's Lotus feet and garlanded Him with flowers. Babaji offered a seat opposite Him and both saints were lost in deep meditation and silence. It was obvious that no verbal exchange was necessary and still they were in communication with each other. All the people around were silently watching the whole scene and a kind of spiritual aura was prevalent in the atmosphere. This continued for an hour and afterwards the whole place was full of OM NAMAH SHIVAYA sounds. Somebody wanted to take a photograph of the scene but as there were no flash light available, they tried to collect enough gas lamps to take the picture. Nantin Maharaj suddenly got up and expressed his desire not to be photographed and went back to his room.

Sri Nantin Maharaj was asked by an old lady "What did you see?" There were thousands of people around so they all listened to the conversation and burst into loud laughter. Sri Nantin Maharaj said that he saw Babaji as a very old man. At this people started laughing and they commented: "Why you are an old man and Babaji is a very young man." Sri Nantin replied: "I am but a child and Babaji is an old man, and he has

conquered nature completely with his divine powers and he is a manifestation of Shiva. He has rejuvenated his old body into a young one and he is immortal and the controller of the universe.” After some years Babaji would take the form of a five year old child’s body.

On the 14th January after early morning bath, Babaji and Nantin Maharaj met for an hour and again their silence was continued. Neither spoke to the other, and those there took in the whole scene while lost in contemplation. Afterwards Sri Nantin Maharaj came back to Haldwani. The people’s doubts and curiosity about Baba Hairakhan were removed and a new chapter started for world peace and tranquility.

Divine Lila of Sri 1008 Baba Hairakhan, narrated by Shri Chandra Singh Rana, B-1, Indrapuri, New Delhi-12.

In 1972 Babaji gave me a drawing of His previous physical manifestation of a long time ago. This drawing showed Him with four arms (Chaturbhuj rupa), which is holding a typical feature of divinity. In one hand He is holding a conch-shell (shankh) in the second a *trishul* (trident). In the third a *Kamandala* (waterpot) and in the fourth a *Chandra* (crescent moon). Somehow I always forgot to ask Babaji when and where this drawing was made.

Meanwhile, I have met many close devotees of Babaji, who are both highly educated and well placed in life. I shall mention here the names of two of them, one is Shri Suman Bhai Patel from Bombay, a big business magnate and the other is the late Prof. Jal J. Dorab from Jaipur, who was a very learned man and a great devotee of Babaji. When I showed both of them the drawing they were naturally very eager to know the time and place of its origin. But, as I have mentioned, I always thought I would ask Babaji about it, but some how I always managed to forget to do so.

In October 1972, during the time of Navatri, the Sri Jagadamba Yagna was performed at my native village of Dhanyan, Dist. Of Almora, U.P. The ceremony was being held in the presence of Sri 1008 Bhagwan Hairakhan. It was during the fourth day of Navatri, 11th October, at about 3 a.m., that I dreamt I was in Tibet and in company of a group of *lamas*. The picture of Babaji with four arms I had with me, and in the dream I showed to everyone present, asking them whether they knew when it was made and where it comes from. I then met a *Bhikshu* as *Lama* by the name Jaukshu Lama and it was he who told me that he himself had drawn the picture 50 years ago and that its place of origin is Tibet. At that time Baba Hairakhan had assumed the divine body of a lama and was well-known as Lama Baba, and Jaukshu Lama was one of His ardent devotees. Jaukshu Lama proceeded to tell me; “I was a very devoted worshipper of Lord Shiva and it was the one great longing of my life to be blessed with the darshan of my adored deity. This was my constant request to my master (Babaji). Little did I know then that my master Himself was Lord Shiva.”

“It was in the middle of a severe winter and I kept on pestering my great master (Babaji) to wear a chola (long shirt worn by sadhus), since it was bitterly cold, but my master would never wear anything except His body with a sheet. However, one day He did give me permission to make a chola for Him. I was overjoyed and brought a piece of cloth for the purpose. But when I started to make it at night, I suddenly remembered that I had forgotten to take His measurements. So, I went straight away to His *Kutia* (hut). The door was covered with a straw mat and so I peeped through the chinks. What I now saw struck me dumb with amazement. Lord Shiva was sitting there in deep meditation *chaturbhuj rupa*, in one hand He was holding a conch-shell, in the second a trishul, in the third a Kamandala and in the fourth a chandra (crescent), the few pedas were placed before Him. I pinched myself to see whether I was awake or asleep for I could not make out whether what I saw was real or whether I was just imagining it. Then it occurred to me, that my Lord might think I am spying on Him, and so I ran back to where I was staying. Now I realized for certain that my master (Babaji) was Lord *Shiva*, Himself.

“You may well imagine my immense joy at the fulfillment of my life-long prayer. The fact was that I had been living with my Lord Shiva all these years without realizing it.”

“The next day I had a *chola* made for Him with four sleeves and took it to my master.” When He saw it He was furious with me saying: “What is this? Do you take me for a juggler? Or are you playing with me?” Then I told Him what I had seen the previous night, which of course He knew all along, it was just His lila and He continued to speak softly to me: “Since it was your life-long desire I had to fulfill it, and so I showed you what you saw last night.” Jaukshu Lama finished his narration by saying, “This was when I made the drawing of what I had seen.”

Badam Singh Chowdhri
Junction Road
Mathura, U.P.

One day, Prabhu left for Sultanpur (a village near Kota, Rajasthan). On the way he passed through Mathura. I very much wanted Him to step into my humble abode and sanctify it by His divine presence but I did not have the courage to ask Him. I went to the station to meet Him and saw Him leading the party which accompanied Him on the journey. Prabhu was wearing a turban and looked so divine to me that I could not take my eyes off Him. He beckoned towards me and I joined Him in the waiting room. When I did my pranams, I was so overwhelmed by the vibrations from His divine feet that I found it impossible to move away from Him and, as I remained sitting, I felt quite envious of those fortunate disciples who massaged His feet.

Normally the train only stops for ten minutes, but on that day it stopped for half an hour. Bhagwan promised to visit my house on His return, and when the train had departed we all came home feeling a great sense of loss.

That night I did my mantra meditation as usual and then went to sleep. At 10 O'clock my daughter wanted to go out, turned on the light and was about to put on her shoes when

she saw a snake sitting on one of them. It was yellow in color with black spots, about twenty two inches long and looked the poisonous type. My daughter was very much afraid and came to me shivering. The whole household was awakened and there was a discussion of either killing it or getting hold of someone who could catch it, which was not possible at this late hour. Although I felt it a sin to kill it, urged by my wife, who feared it might bite someone, I eventually killed it with a long bamboo stick. It had tried to glide away immediately, and it seemed it could move forward and backward simultaneously. And although its blood and flesh were all over the courtyard, in the morning the body had completely disappeared. There was no question of its having been removed, for no cat could enter the yard and there were no birds about since night time. Nowhere was a single trace of it to be found only the blood stains remained for two months afterwards, although the yard was washed and mopped thoroughly. I asked many people about their opinion of the incident and one wise man advised me to hold a small sacrificial fire ceremony (havan) with only a few ingredients and a teaspoonful of melted butter, which I did. The fire burnt very brightly with those few ingredients and the whole house was permeated by a sweet fragrance. Never before had I smelt such a nice scent. We had been living in the house for ten years but had never before seen a snake there, to me this incident was one of Prabhu's Lilas.

Navin Chandra Sanwal,
C/o State Bank of Bikaner & Jaipur,
Sawaimadhopur, Rajathan.
(25.4.1975)

All my spiritual experiences I submit to the feet of Baba Hairakhanji. Our family guru was Shri 108 Brahmachariji Maharaj, a great saint of his time, who used to stay in the ashram of the late Sonvari Giri Baba after the latter gave up his body somewhere in the Kumaon Hills. Brahmachariji Maharaj has now given up his body and has attained liberation (Mukti) and has gained a place in 'Suryaloka' (one of the fourteen heavens of Hindu mythology). This he himself conveyed to me once in a dream, He is always with me, guiding me in any life situation. It has been my father's belief that Brahmachariji was lord Shiva Himself. Once while I was praying with my maternal uncle, Shri Brahmachariji Maharaj appeared to me in a dream. His face was illumined with divine light of a reddish hue, his eyes were large, and on his forehead was a moon crescent and many snakes were coiled around his neck. He took two big snakes and put them on either side of my bed to guard me. Then he pointed to his abdomen which went turning around like Vishnu's Sudarshan Chakra. On this occasion, Maharaj also showed Himself as Shiva's divine form, which was breathtakingly beautiful.

One day my Guru disclosed to me in a dream the mystery of his identity that Brahmachariji Somvari Babaji and Old Hairakhan Wale Babaji are the same soul, who has appeared to us again in 1970.

My first encounter with Him was in Haldwani, U.P., in 1971, when he was traveling to Mathura. He then appeared to me as Shri Lord Ramachandra. I had His darshan for the second time in 1974, when he was performing yajna (ritual fire ceremony) in the home of

Lt. Col. J.C. Joshi, near Naini Tal, U.P. When I entertained some doubt about his divinity while sitting with some of his devotees, I heard a voice the next day, Hairakhan Baba's voice, asking me whether I thought Lord Shiva to be a hypocrite-- This was a lesson to me to have faith in Him, who has appeared for the benefit of all mankind.

Due to His grace I had many divine visions of Him as Lord Shiva sitting on the galloping Nandi bull; I also saw him in the form of Lord Krishna in the pratyaksha state (direct vision of Him in human form). Sometimes during a vision, the image of my late Guru and that of Lord Shiva merge --I see His neck encircled by snakes, and I also saw his abdomen rotating like a chakra.

One incident took place in November 1975 when I was traveling from Madhopur to Lucknow via Delhi. In New Delhi, a mahatma (saint) came into my compartment, who when I looked closely at Him was none other than Shri Munindra Maharaj (the name of Babaji as Hairakhan Baba before 1922). His complexion was dark. I talked to Him briefly and in this way obtained his darshan. He told me that He was on His way to Hardwar. Soon after that I took a bus for Lucknow. At Kannauj, I saw Shri Krishnaprem Ji (a saint from North India) flying along towards the bus. I was happy to see him but my happiness suddenly turned into amazement because now I saw Shri Sadguruji in his place and finally he changed into the divine physical form of Babaji (Bhagwan Hairakhan). This transformation left me somewhat shaken and afraid. I was trying to muster up courage to speak to Him, as I went out of the bus, had a bath, came back and started looking for Babaji; but He had disappeared as suddenly as He had appeared.

Again, I was once in a place called Bhavan Mandi and was involved in some household worries. To recall myself, I was repeating the name of Lord Shiva (Om Namah Shivaya) (I surrender to Shiva) in my heart. After about five minutes I saw two saints standing before me in ochre colored clothes. One of the saints was Shri Krishnapremji and the other was Babaji Himself in the form of a Naga Baba (King of Snakes). He said to me: "Child, I have just come from Balaji's temple (i.e. Hanuman); I have forgotten the temple's name, but you know it. You will earn many thousand rupees". Then he threw me at the feet of a woman who was as divinely beautiful as Devi Mata (Mother Goddess) Herself, and then He told me that He was going to Rameswaram.

On another occasion, I went to Hairakhan with a friend and there Babaji gave me His darshan during the daytime, when I was fully awake. His frame was so big, that all around me---above and below, left and right---I could only see His divine form.

To me all these visions and appearances mean that there are immortal super human souls who have the capacity of showing themselves anywhere, but for such an experience, firm faith on the part of the devotees is needed.

I have seen my Guru in all forms as father, mother, sister and brother which confirms the lines contained in the arati:

You are both mother and father,

You are both brother and friend,
 You are knowledge and wisdom and wealth,
 You are my all, O my Lord.

His message is: Love to all beings, truth, simplicity and that we should surrender all our shortcomings to His feet.

The following letter was sent to Herakhan Vishwa Mahadham

10.8.81

S.M, Uma Chattopadhyay

53 A, Peary Mohan Roy Road

P.O. Alipore, Calcutta-27

To My Divine Master Sri Sri 1008 Sri Haidakhan Behari

Thousands of Shastang Pranams to the Lotus feet of my most beloved Master Guru Maharaj Sri Shiv. Devji. I have written 2 letters to your Lordship seeking advice on some of my problems. Perhaps I am not fit to get the answers in letter form. But I got your kripa my lord on 19/7/81. When my father had hernia strangulation and when doctors gave up all hope of relief then only vibhuti was the medicine I know. I applied the vibhuti on the portion and instantly the inflammation subsided and my father was relieved of his death pain and became normal. My parents send their grateful pranams to you. It was really a miracle, or not at all a miracle, it is your nature. Outwardly you ignore appeal of an insignificant creature like me, but actually you take care of each of my problems.

Prabhuji, often I feel very lonely when I never get any reply from you and when the whirlwind of my family duties pike up on me, I don't find any way out. Often I feel acute money problems. So, please my master, my Pathfinder, bless me, guide me, bestow me with your ever-showering mercy, so that I can overcome my earthly difficulties. Being a woman, being an unmarried single lonely lady, I think : can I have your partiality on me? When there is the ocean before me, where shall I go to quench my thirst? Whenever I get your permission I shall go to worship your Divine Lotus Feet.

With unfathomed faith I bow down to your Holiness.

Dated: 14-4-1978

Jroti Deepak Chand Vaid (Vyas)

Amool Society,

Naya Sharda Mandir Road,

Ahmedabad 6.

One day in the early hours of morning (Brahm Mahurat), I was in a deep state of meditation viz: Dhyana. In that state of trance Sri Babaji had been in conversation with me, the same is being reproduced below.

When Sri Babaji visited Ahmedabad, I was in deep meditation there at that time. In my meditation realized the physical presence of Sri Babaji clad in white robes (KURTA and DHOTI). After a lapse of one hour Sri Babaji physically appeared before the devotees

and audience. I recollected that Sri Babaji was clad in the same robes I had seen in deep meditation.

Conversation with Sri Babaji

Sri Babaji: “Child, Stand ye aside. Be in peace. I am merciful personified.”

I questioned: “Who are you?”

S.B.: “I am Babaji”

I exclaimed: “Are you the same Babaji?”

S.B.: “As usual I am to leave for the Himalayas. Child get aside and come with good fortune.”

I questioned: “Did you recognize me in the congregation at Ahmedabad?”

S.B.: “What to talk of recognizing you, I had known your Karmas and doings in your previous lives.”

I questioned

again: “Are your holiness the same Babaji?”

S.B.: “I am the same.”

I questioned: “Did your holiness bless me?”

S.B.: “Yes, I had blessed your family a hundred years ago, that your family shall be engaged in the service of humanity. Keep on blessing others ultimately and be victorious over the mundane world.”

I questioned: “Should I come to your holy-self?”

S.B.: “Light; Light; Divine Light, you will have to come. Both you come.”

I questioned: “Why does not your holy self relieve humanity of the sufferings with your Parvachans?”

S.B.: “I am not interested in words. ‘Parmath’ leads to holiness and moral souls crave for ‘Swarth’.”

I questioned: “What is your duty towards the Universe?”

S.B.: “The Universe is roofless, my duty is endless, my kindness is extensive by which the entire living mankind may attain complete perfection.”

I questioned: “Do I have any place in your heart?”

S.B.: “My mind is filled with ‘Braham Nishtha,’ ‘Atam Nishtha,’ and ‘Karthavia Nishtha’. You shall be blessed with my kindness yet you shall yearn for me.”

I questioned: “Shall you bless me with power (Shakti)?”

S.B.: “You have everything and nothing is missing with you.”

I questioned: “What is ‘Kriya Yog’?”

S.B.: “Kriya Yog is the revered quest worthy of all honor and should be respected from the core of the heart.”

I solicited

Jagadamba: “Holy Mother, shall I enter into the Ashram of Sri Babaji.”

Sri Jagadamba: “Sri Babaji is Param Sidh of all the Sidhas. Go to Him and get to self deliverance and glorification.”

I submitted to

Babaji: “Thou shall come and my eyes shall glitter with joy.”

I had been repeating the above question to Sri Babaji in the course of meditation. Sri Babaji who in tender golden words uttered with politeness from His Holy lips kept answering my questions in apt and precise manner. On 13.5. 1978, we reached Holy Sri Herakhan Vishwamaha Dham and in the sacred surroundings of Babaji, eternal happiness was blessed on us as we had the sacred darshan of Sri Babaji in person.

BHOLE BABA KI JAI
OM NAMA SHIVAYA

From Ravindra Nath Srivastava
Panth Nagar, Agricultural University
Naini Taj, U.P.

Account of a Journey to Hairakhan Dham

For some time I had very much hoped to go to Hairkhan dham to have the darshan of Babaji there, but my right knee had been giving me trouble, and I was unable to climb this staircase. What to climb hills.

One day in July, some of the devotees of Baba told me that he was going to Hairakhan. At that time the way through the river is closed due to the monsoon rains. Instead, the route follows uphill for six or seven miles and then descends for another six or seven miles. I took one of my sons and my daughter with me and we started for Hairakhan from Haldwani at 4 p.m.

Due to the fact that the river Gautami was flooded and all paths having been washed away, we followed a wrong route. Even the devotee who guided us was not familiar with the path we took. We went up and down the hills only to discover that we had completely lost our way in the forest, we just kept climbing, catching hold of the undergrowth as we went. But by the grace of Baba, I did not slip even once.

We had been walking like this for three hours and were nowhere near our destination. By now it was 7 p.m., the clouds had gathered and it had begun to rain. I felt so disheartened that I began to blame both Baba and the devotee in turn. By 8 p.m. we still had not found the way. I had more bitter thoughts picturing to myself how Baba was comfortable resting at the temple while we were rotting here.

In this aimless manner, we continued until 1 or 2 a.m. by which time we had come close to a small hamlet and decided to spend the night nearby in the woods. My children had not eaten anything since morning. I put them to sleep by my side, but I was unable to get any sleep, the stones on which I was lying kept hurting me. Besides I felt worried lest by children slip down the slope which was to one side. I was both very hungry and overtired.

We started walking again by the early hours of the morning and eventually came upon the right track. On the way we met up with some other people and started on the less than seven mile tread to Hairakhan reaching the temple at about 10 a.m. Surprisingly it did not

rain again although the sky was laden with clouds. We had Prabu's darshan, took Prasad and then rested. All my fatigue had disappeared without any trace. I was amazed at myself, that I had been able to walk for so long in my condition, and felt that this had been possible only with Baba's grace.

The next day we took our leave from Baba and returned to Haldwani. For the return journey Baba provided me with a stick, giving me also precise instructions about the route to follow. The weather had turned quite hot, which made it very difficult for me to walk. At 10:30 a.m. we reached the hamlet of Okhaldunga, where we rested for half an hour and then started our descent. It had again become cloudy and had started to rain without stopping. I was getting quite soaked, but due to Prabu's Lila, my children were spared, their clothes being hardly damp.

At 3 p.m. when we reached Vija Nagar I did not feel tired at all---even a person with good health would have felt more tired than I did. We rested at Kathgodam and took the train to Panthnagar at 8 p.m. This journey to Hairakhan and back was a great lesson to me. Baba made me walk for miles and miles, just to teach me with His grace, nothing is impossible.