

DIVINE REALITY

Stories of Neem Karoli Baba



Ravi Prakash Pande
"Rajida"

DIVINE REALITY

(ALOKIK YATHARATHA)

**Shri Baba Neem Karoli
Ji Maharaj**

Ravi Prakash Pande

'Rajida'

**Shri Hanuman Mandir and Ashram
Kainchi (Nainital)**

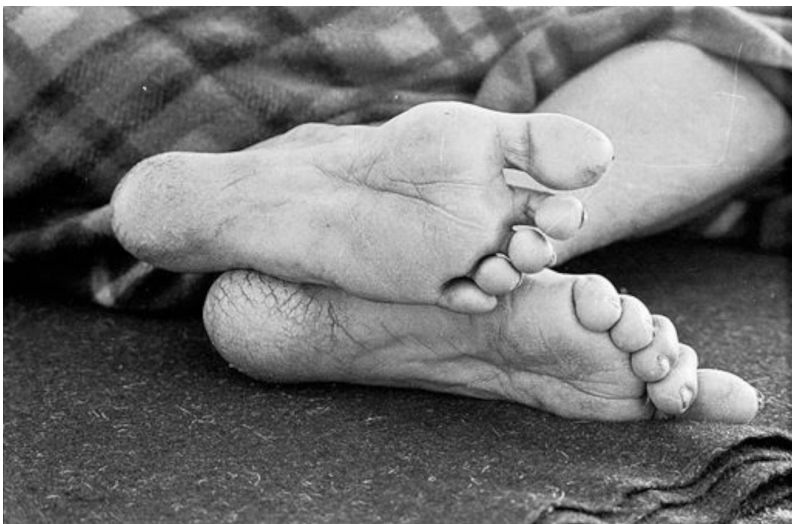
Published by:

Shri Kainchi Hanuman Mandir and Ashram
P.O. Kainchi
Distt. Nainital
U.P. 263132

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First edition in English - 2003

**Dedicated humbly
At the lotus feet of
Shri Baba Neeb Karori Ji Maharaj**





Baba Smiling in Kainchi

Translated from Hindi by Vidhu Bhushan Pant.

Translation edited by Jaya, Tara and Bali.

Editor's Note

Pranaams to Shri Siddhi Mataji and Shri Jivanti Mataji for their blessings, which have enabled the editors to complete this task.

The main editorial activity was to bring the language and terminology used by the classically trained translator into the modern idiom. This was done to help today's reader absorb the essence of Maharaji's stories in a more relaxed atmosphere. Indeed, it is the opinion of the editors that, although every word in the book is important, the reader may wish to dip into the collection randomly, just to discover what gem will be given at that moment, by His Grace. There are nearly 400 stories of Maharaji's lila contained in the chapter "THE NECTAR OF DIVINE LILA (PLAYS)".

In the chapters "PRAYER", "ENTREATY FOR GRACE" and "PREFACE" personal pronouns start with upper case when referring to Maharaji. This has not been done in the rest of the book to aid easy reading.

Baba is known as both Neem Karoli Baba and Neeb Karori Baba, in the book these names are both used.

Thanks

Balaram, and the other anonymous contributors for Maharaji's photographs.

All contributors of stories about Maharaji.

Tara's Note

It was in Kainchi, one sunny day many years ago, that Rajida and I were chatting over morning tea. He was telling me about the book he was writing about “these lovely experiences of Maharaj.” We talked about various aspects of it for some time and then he said, “Tara, you would understand my book.” I felt surprised but honoured that he would feel so. I said, “But Rajidaji, how will I be able to, I can’t read Hindi? But I would love to understand your book.” I did not know then, that a few years later I would be asked to place the meticulous translation, in places word for word, into current English. For this translation, which enabled the essence of Rajidaji’s meaning to be translated, we are indebted to Shri Vidhu Bhushan Pant, whom we have affectionately named “The Professor.” I have the utmost gratitude in my heart for giving me the opportunity to read and have darshan from this book in English. Although Rajida felt his “time worn oars,” his boat made it to the other side and he completed a tremendous task. My respect and affection for him has grown as I have worked on his book, and I remember him as one of our Indian Grandfathers. I hope he would be happy with my understanding and our endeavours to distil the nectar of Maharaji’s words and being. As Sri Chinmayanandaji Maharaj writes in another foreword, “The sincerity of the writer lends a secret charm to his pen and it conveys truly the same feelings to the readers.” As Maharaji has allowed all our pens to write, to Him, Shri Siddhi Ma and Shri Jivanti Ma, I offer my pranaam and am thankful for the Grace that has been given. I hope many other English speaking readers will be touched by the grace and joy of the darshan that is this book.

PRAYER

O, Lord,
You are the home and embodiment of supernatural powers.
Your enlightened face glows with a golden hue.
You are the One who shows the Way.
Bless me with your Grace and Compassion,
Give me devotion to You, the Guru.¹
Give me continuous awareness and remembrance of You.

Vibrations from Your holy feet
are like cooling, soothing rays of moonlight.
They dispel the inner darkness of my heart.
The heavenly fragrance coming from your pure form,
Removes all confusing thoughts and doubts.
You are the essence of forgiveness.
The Divine Being, You are the Incarnate Supreme Self.
Dwell in the temple of my Heart, with your pure Love.

Suffering, disillusioned and lost in this dark age of Kali,²
We bow to you, our Saviour.
You are the generous Giver,
Take the illusion away.

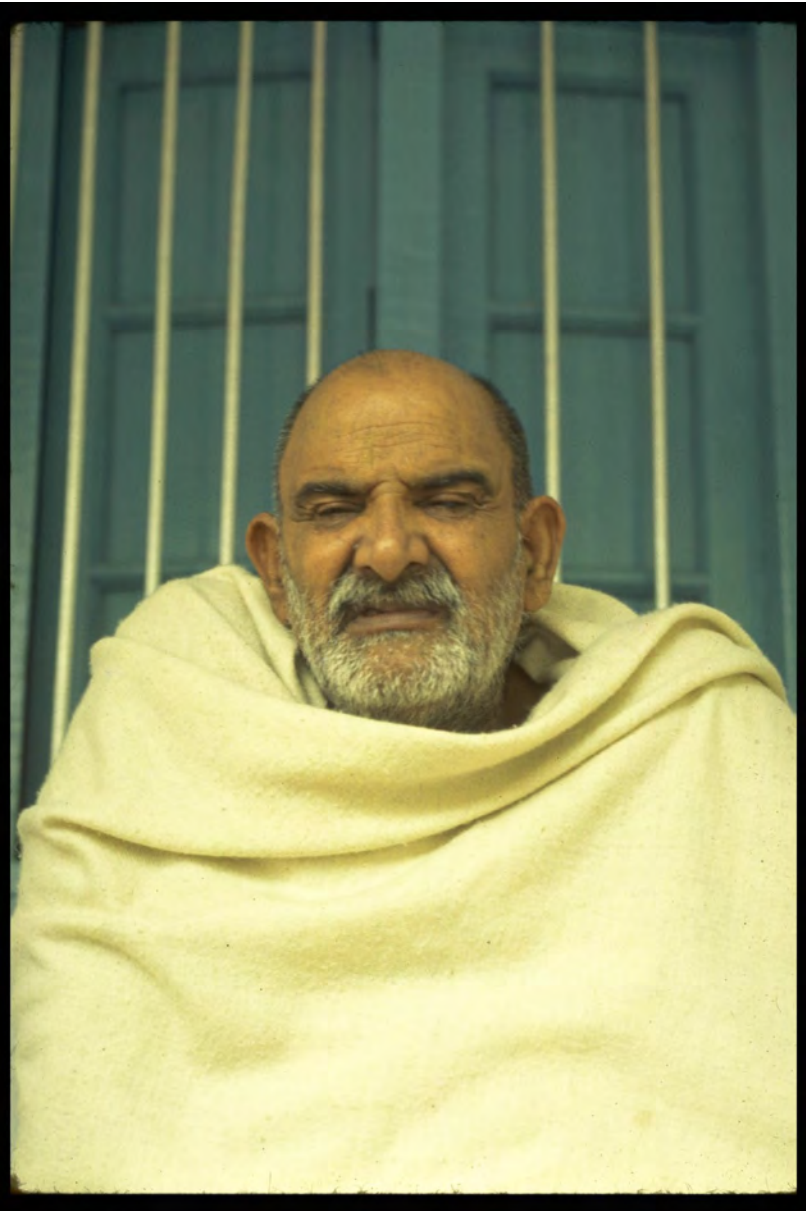
Ever, ever seeking refuge,
You are the hope of those surrendered to You,
Liberate us, O Guru, Shri Lachman Das.

With the dust of the lotus-feet³ of the Guru,
Cleansing the mirror of my Heart,
I narrate Your pure, holy and endless glory.

¹ Guru – literally: The dispeller of darkness. Spiritual Guide.

² Age of Kali [Kaliyuga]- according to Hindu belief, the fourth and last period of the endless cycle of time, the age in which man collapses towards his base instinctual self.

³ Lotus-feet – feet as tender and pink as a lotus flower.



Baba White Blanket

AN ENTREATY FOR GRACE

Haven of the shelterless. Compassionate One. The Embodiment of Grace. The Forgiver.

You are known by many names. Some know You by the name of Lachman Das, some as Neeb Karori (Neem Karoli) Baba and a few others as Taliyya Baba. Some address You as Maharaj, (Great King), some as Sarkar (Our Lord) and some others as, Baba. They are all appropriate, but to me, Baba is the dearest to my heart. You have been like a Grandfather to every devotee's family and You took their worries upon Yourself. Your simple and straightforward attitude, pure, selfless love, moved each and everyone to express their inner distress to You without the least hesitation. You always consoled them.

O God, You are all powerful, You can see and hear everyone and You are present everywhere.

Maharaj, for me, You are Rama, You are Krishna, You are Shiva, You are the Goddess Durga and You are Hanuman. It was a characteristic of your Lila [divine play] that cast a veil over the inner eye and we could not know You. How could we know You? We were close to You, but without Your Grace You could not be known. We did not know that we were in the presence of God. In childlike innocence, we did not realise that God had come to us as our Guru.

You said: **“I make devotees, not disciples.”** This was enough to alert us, but we did not wake up. O God incarnate, protect the bond between us. This humble servant of Yours respectfully bows at Your revered feet.

Baba! It has been Your nature that You always elevated the disregarded and made them worthy. You were always ready to fulfil even the simplest wish of Your devotees. This servant of Yours has nurtured a

yearning. You are All Knowing and All Pervading. The truth of these thoughts rising in my mind is not hidden from You. You often used to say: **“One has not to ask anything from saints or God; for they themselves give what they feel is appropriate.”**

O Lord! If my desire finds favour with You, I have faith that, by your Grace, the task of writing this book will be completed. Ocean of Kindness, I have a keen desire to spread the story of Your divine play, but I feel helpless. I feel myself quite incompetent for the great task. Words have not the power to express Your divinity. There is no end to You and neither is there any end to the story of Your divine Lila. Any effort to express in words what You are is just like trying to drain out an ocean with cupped hands. No matter how much is said or how much is written, one cannot be satisfied with it. You are unique and there is no one like You.

Efforts have been made to describe God, but all ended by saying “Neti, Neti” (not this, not this), yet one could not help praising His glory. The position of this servant is even worse. There is an awareness of my own lack of capability on the one hand and a lack of adequate knowledge of language, literature and style on the other. Under these circumstances, it does not seem to be possible to safely carry the nectar of Your divine life to others. In the evening of my life, as unskilled a sailor as I am, it is my audacity to get into the tumultuous ocean, in a worn out boat with time worn oars. Leaning upon Your super-natural powers, I have prepared myself for this stupendous task.

Baba! The lila emanating from Your Divine Self was so human in appearance, that although true, it was incredible. Each one had their own individual experience and understanding, and devotees derived joy from sharing these with each other, but no record was made of them. In this way, the joy that should have been shared was confined to a small group of

devotees, and being verbal, would have vanished in the due course of time.

Baba! You used Your Grace and Humility as a curtain to hide Your Divinity. Devoid of all ostentation, You worked for the welfare of humanity like an ordinary man. Public acclaim of any kind did not appeal to You. Remembering your instructions, the devotees did not tell strangers about their wonderful experiences. Writers and journalists of India and abroad, though interested and influenced by You, could not gather the material to write an extensive collation of devotees experiences about You in Your lifetime.

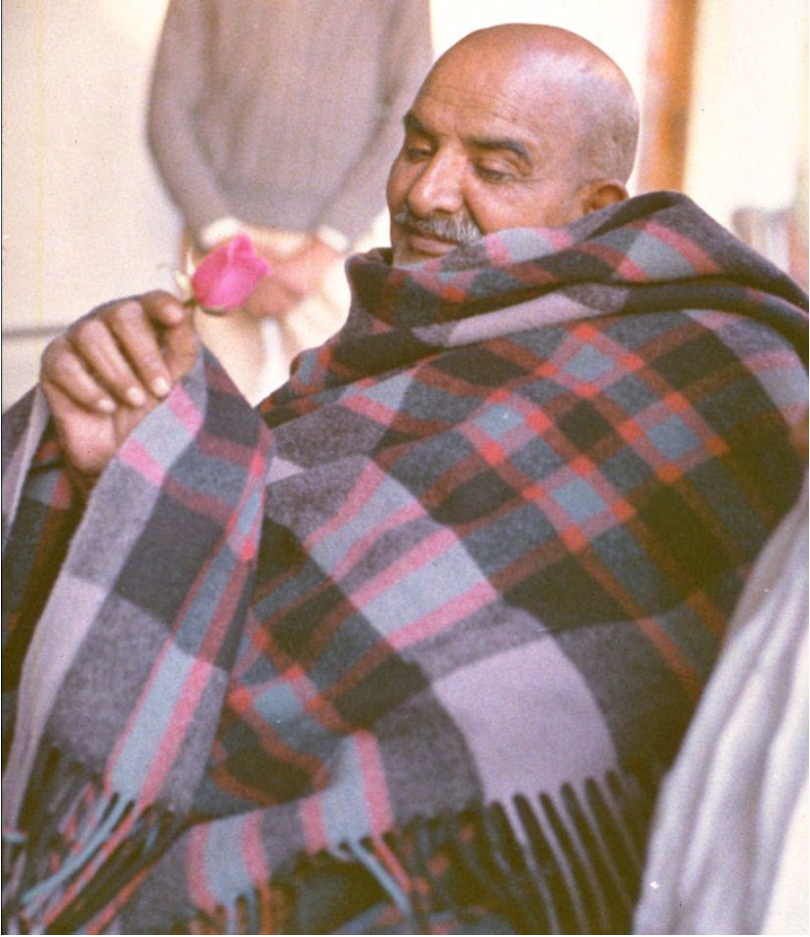
O Krishna! You made it seem as if Your play [lila] in this human body was over. Your “disappearance” is a divine act in itself. Your compassion is still alive and giving support to those seeking Your Grace.

O Lord! May I know if Your divinity, which has given a new vision and shown a new path to people, need still be concealed? If not, kindly be seated in the heart of this servant of Yours, enlighten his wisdom and gratify him by making his pen write. You alone can make an impossible task possible. By Your Grace, all hurdles will be removed, and this work will be completed.

O, Ocean of Kindness! I await the shower of Your loving Grace. These flowers, offered with love, are placed at Your feet with care, please accept them, O Beloved Guru Dev. Humbly I bow at Your feet.

Ravi Prakesh Pandi
Shri Kainchi Dham, Dist.Nainital.
Bhadra-Shukla, Anant Chaturdashi.
21 September, 1983

RAM



Baba Holding Flower

Contents

DIVINE REALITY.....	i
Editor's Note.....	vi
Thanks	vi
Tara's Note.....	vii
PRAYER.....	viii
AN ENTREATY FOR GRACE.....	x
Photos	i
PREFACE.....	1
Part 1 THE ESSENCE OF LIFE	11
INTRODUCTION.....	12
HIS NATURE AND THE SELF.....	26
PART 2 THE NECTAR OF DIVINE LILA (PLAYS) ...	53
HIS OMNISCIENCE.....	54
Lila 1. SHRI SIDDHI MA	55
2. HE KNEW EVERYONE.....	56
3. WHAT NAME ?	57
4. IT'S A LIE	57
5. I AM BABA NEEB KARORI	58
6. GIVING A TEST	59
7. A PHOTOGRAPH IN A POCKET	59
8. PEACE IN THE FAMILY	60
9. WORK WILL BE DONE	61
10. IT'S ALL A SHOW	62
11. MADE ME GET UP FROM SAMADHI	64
12. REPLIES TO UNASKED QUESTIONS	65
13. WORDS CAME TRUE	66
14. NOT D.M. BUT M.D.....	67
15. YOU WILL GO TO THE HILLS	67
16. HE WILL MEND HIS WAYS	69
17. ALL WILL BE SET RIGHT IN NO TIME.....	70
18. YOU WILL BE REPAID	71
19. TWO MORE CHILDREN.....	72
20. DECISION OF THE COURT.....	73
21. BODY IS WORN OUT	74
22. DURATION OF SIX MONTHS	74
23. WHEREABOUTS OF A MISSING PERSON.....	75
24. YOU WILL BE SUPERINTENDENT OF POLICE	76
25. YOU WILL BE I.G.....	77
26. AWARE OF ORDINARY AILMENT	77

27.	AFTER TWENTY YEARS	78
28.	TRANSFER CANCELLED.....	79
29.	BHUSHAN'S PROMOTION	80
30.	AGREEMENT THE DAY AFTER TOMORROW	81
31.	THREE SONS	81
32.	FAIL – PASS	82
33.	SHE WON'T MARRY	82
34.	B.D.O. DAUGHTER HAS COME.....	82
35.	IT HAS TO TAKE PLACE SOMEWHERE ELSE.....	83
36.	IT WILL NOT BE DONE.....	84
37.	SPECULATION IN GOLD	84
38.	END OF SCHOOL EDUCATION	85
39.	THE MAGIC OF SPEECH.....	85
40.	UNEXPRESSED DESIRE FULFILLED	86
41.	ONE AILMENT: MANY TREATMENTS	86
42.	PRESENT ON CALL	87
43.	DESIRE FOR HALWA	88
44.	NO DISCRIMINATION.....	88
45.	FULFILLMENT OF DESIRE	89
46.	AN UNUSUAL WAY OF SHOWING GRACE	90
47.	LONGING MATERIALISED	91
48.	SEASONAL FRUIT	92
49.	AN OPPORTUNITY TO SERVE	93
50.	BABA VALUED HIS DEVOTEES' SENTIMENTS	94
51.	A GRUDGE AGAINST BABA.....	94
52.	FREED FROM WORRY.....	95
53.	PEACE TO A RESTLESS MIND	96
54.	A RUPEE FROM A POOR MAN	96
55.	SIGNIFICANCE OF HIS COMMAND	97
56.	NOT BY THIS BUS	98
57.	CLOSENESS TO UNCLE.....	98
58.	GO AWAY FROM HERE.....	99
59.	DISOBEDIENCE.....	99
60.	A WARNING	100
61.	FORBADE SPECIAL SADHANA	100
62.	NOT TO MARRY	101
63.	COOK AGAIN	101
64.	FEEDING THE CHILDREN.....	102
65.	PEACE & COMFORT BEYOND IMAGINATION	102
66.	FOOD FOR A HUNGRY MAN.....	103
67.	DR. BHONSLE'S HUNGER SATISFIED.....	104
68.	DESIRE FOR GOOD WORK	105
69.	MAHARAJ GIVEN A TEST.....	106
70.	REMOVAL OF DOUBT	107

71.	DARSHAN TO RANJEET SINGH.....	108
72.	BOY'S LACK OF WISDOM.....	109
73.	RECITATION OF GURU MANTRA.....	110
74.	GO, THE TEST IS OVER.....	111
	OMNIPRESENCE.....	112
75.	VISIT TO VARANASI.....	113
76.	SUITABLE HEIGHT.....	113
77.	NOT RECOGNISED.....	114
78.	TIGER'S DARSHAN.....	115
79.	BABA KNEW HE WAS COMING.....	116
80.	THREW OUT.....	117
81.	WHY WERE THE SWEETS DISTRIBUTED?.....	117
82.	SAVING OF FOOD EXPENSES.....	118
83.	COME, EAT AND GO.....	118
84.	EXPERIENCE OF INDRAYANJI.....	119
85.	VYAS'S REMORSE.....	121
86.	FREEING FROM THE BONDAGE OF DESIRE.....	122
87.	A SAINT PASSES AWAY.....	123
88.	A SHARP REPRIMAND FOR RUMOURS.....	123
89.	A MISLEADING THOUGHT.....	124
90.	BUFFALO IS NOT GIVING MILK.....	124
91.	SHE HAS COME AFTER WRITING "AUM".....	125
92.	SUFFERING FROM DROPSY.....	125
93.	SAVED FROM DROWNING.....	126
94.	YOU DIDN'T GO?.....	127
95.	PURCHASE OF CAR FORBIDDEN.....	127
96.	SAVED FROM SUICIDE BY DROWNING.....	128
97.	SAVED TWO LIVES.....	129
98.	LATE BY HALF AN HOUR.....	129
99.	OPERATION IS DONE.....	130
100.	MAHARAJI'S JUSTICE.....	131
101.	IMMUNITY FROM CONSCRIPTION.....	132
102.	FEED PRASAD.....	133
103.	BOY, WHO WAS DUMB, SPEAKS.....	133
104.	GAVE THE NAME PAVAN.....	134
105.	DISAPPEARED IN AN INSTANT.....	134
106.	"THE MONKEY TOOK THE FORM OF A MOSQUITO" 135	
107.	DISAPPEARED FROM A CLOSED ROOM.....	136
108.	THE GHOST.....	136
109.	DOESN'T WANT TO MEET.....	137
110.	ESCAPE FROM WELCOME.....	138
111.	THE GANGA GIVES SHELTER.....	139
112.	ASK YOUR GURU.....	140

113.	VERY TIRED.....	140
114.	BABA'S SAVING GRACE	141
115.	GIVE THAT MEDICINE.....	141
116.	SEE YOU IN BAREILLY	143
117.	MULTIPLE DARSHAN.....	144
118.	SEEING BABA IN DIFFERENT PLACES	144
119.	FROM NARMADA TO BAREILLY.....	145
120.	FROM AGRA TO JHANSI	146
121.	BABA GAVE DARSHAN IN LONDON	147
122.	AN UNUSUAL EXPERIENCE	149
123.	THE HAND OF BLESSING	150
124.	KHEER OFFERED.....	151
125.	MAHARAJI'S HANDWRITING IN A MAGAZINE.....	151
126.	BE HERE NOW	152
127.	BABA APPEARS	153
128.	TAKING RAMA'S NAME	154
	OMNIPOTENCE.....	155
	CONTROL OVER NATURE, ANIMATE AND INANIMATE	156
129.	DEAD TREE BECAME GREEN.....	156
130.	SPROUTED WITHOUT DELAY	157
131.	ACHAL SAMADHI	157
132.	COWS OBEYED.....	158
133.	GANDUA THE DOG.....	159
134.	BABA BECOMES WEIGHTLESS.....	159
135.	INCARNATION OF HANUMAN	159
136.	BODY LIKE A GOLDEN MOUNTAIN	160
137.	MARE WAS NO USE.....	161
138.	TALKING TO THE MURTI.....	161
139.	THE MURTI DECENDED.....	162
140.	THE MURTI SHED TEARS	163
141.	THE RAMNAGAR BRIDGE.....	164
142.	BABA'S FEET	164
143.	PRODUCING PURI FROM UNDER THE BLANKET	166
144.	PRODUCING PURIS FROM HIS HAND.....	166
145.	PRODUCING MONEY FROM THE GROUND.....	167
146.	SATISFACTION OF A CHILD	168
147.	ONE THOUSAND RUPEES IN AN EMPTY PURSE.....	169
148.	BABA'S GENEROSITY	169
149.	SATISFYING CURIOSITY	170
150.	PROVISIONS WENT ON INCREASING.....	170
151.	FOOD FOR TWO FED FIFTEEN	171
152.	QUANTITY OF FRUIT INCREASED	172
153.	PETROL INCREASED	172
154.	WILL YOU HAVE TEA?	173

155.	GLORY OF THE GANGES	174
156.	SATISFACTION OF GIRISH.....	174
157.	WATER CHANGED INTO PETROL	175
158.	GRAM FLOUR	176
159.	CHECKING BABA'S STORE.....	177
TRANSFORMATION OF THE INNATE QUALITIES OF		
MATTER.....		
160.	LSA BECAME INEFFECTIVE	177
161.	NO EFFECT FROM ARSENIC POWDER	178
162.	ARSENIC BECAME INEFFECTIVE.....	179
163.	ELEMENTS OF AIR AND WATER	179
164.	COLD BREEZE ON A HOT SUMMER NIGHT	179
165.	I SHALL CHANGE THE SEASON.....	180
166.	CHANGED THE DIRECTION OF THE WIND	181
167.	GO, TAKE EVERYTHING.....	181
THE ELEMENT OF FIRE.....		
168.	FIRE IS A SADHU'S BANK.....	182
169.	WICKS WERE LIT BY TOUCH.....	183
170.	FLAME WAS KEPT ALIVE WITH WATER.....	184
THE ELEMENT OF AKASH [SPACE, ETHER].....		
171.	AT NEEB KARORI AND VRINDAVAN.....	185
172.	AT KANPUR AND KATHMANDU	186
173.	AT AGRA AND VRINDAVAN	186
174.	AT ALLAHABAD AND KANPUR.....	187
175.	AT ALLAHABAD, KANPUR AND BAREILLY	188
176.	I AM THERE.....	190
177.	NOW SEE, HE IS SAVED.....	191
178.	WHO DID YOU CALL?	191
179.	PERCEPTIBLE AND IMPERCEPTIBLE FORM	192
180.	DISAPPEARED ALONG WITH CAR	193
181.	PRESENT THOUGH ABSENT	194
LILAS OF DIVINE WILL		
182.	BULLETS WERE ABSORBED IN THE BLANKET	195
BABA'S MANY FORMS		
183.	IN THE GUISE OF A THIN SADHU.....	198
184.	IN THE GUISE OF THE PRIEST OF PASHAN DEVI ...	199
185.	AS A BEGGAR	200
186.	AS A STRANGER.....	201
187.	IN THE FORM OF DESTINY	202
188.	AS A GUIDE	203
189.	IN THE GUISE OF AN ATTENDANT	204
190.	IN THE FORM OF HANUMAN	205
191.	IN THE FORM OF THE CHILD KRISHNA.....	206
192.	AS LORD RAMA.....	207

193.	A GLIMPSE OF RAM DURBAR	208
194.	IN THE FORM OF MOTHER	209
195.	A TREAT FOR THE DOGS.....	211
196.	PROTECTION OF DEVOTEE	211
197.	IN THE GUISE OF TWO BULLS	212
198.	CHANGE OF DRESS	213
199.	CONTROL OF THE MOVEMENT OF TRAINS.....	213
200.	STOPPED A TRAIN FOR A DEVOTEE	214
201.	CONTROL OVER MOTOR CARS	214
202.	JOURNEY WITHOUT PETROL.....	215
203.	PROTECTED CAR FROM ACCIDENTS.....	216
204.	JEEP CROSSED WATER.....	217
205.	CAR DROVE ON DAMAGED HILL ROAD	218
206.	GOVERNMENT'S DEFEAT	218
207.	TO VARANASI, NOT KHURJA.....	220
208.	A LUCKY ESCAPE	220
BLESSINGS TO CHILDLESS COUPLES		221
209.	THE BIRTH AND REBIRTH OF BADRIVISHAL	221
210.	PANDE'S BIRTH.....	222
211.	APPLE BLESSED FOR THE BIRTH OF A SON	223
212.	DON'T CRY, YOU WILL HAVE A SON.....	224
BABA HAD THE POWER TO RESTORE LIFE		225
213.	YUDHISHTHIR	226
214.	GIFT OF LIFE TO A WIDOW'S SON	226
215.	GIFT OF LIFE TO THE PRESIDENT'S WIFE.....	227
216.	BABA KEEPS HIS WORD TO A CHILD	228
217.	DEAD BIRD FLEW AWAY.....	229
MAHARAJI HAS CONTROL		230
218.	VERBAL CONTROL OF ELECTRICITY	230
219.	LAST INSTRUCTION TO GYAN PRAKASH.....	231
220.	SOLUTION TO RAJA BHADRI'S PROBLEM.....	231
221.	FREE PHONE	233
AUDIBLE COMMUNICATION.....		233
222.	DIVINE COMMUNICATION	233
223.	CONTINUOUS RECITATION OF RAMAYANA	234
VISUAL COMMUNICATION.....		235
224.	SWAMI SHIVANAND AND HIS ASHRAM	235
BEYOND MEDICAL SCIENCE		238
225.	RELIEF FROM INCURABLE EYE TROUBLE	238
226.	EYE SIGHT REGAINED.....	242
227.	TREATMENT OF DIABETES WITH SWEETS	243
228.	HIGH BLOOD PRESSURE, CURED.....	244
229.	LUMP IN THROAT DISAPPEARED	244
230.	UNDER HIS PROTECTION.....	245

231.	SAFE DELIVERY	247
232.	CURED WITH A FLOWER	247
233.	COMPOUND FRACTURE	249
HIS INSPIRATION		250
234.	SEE, I CALLED HIM	250
235.	BHAGAVAN SINGH READS SANKSRIT	251
236.	COMPOSITION OF VINAYA CHALISA	252
237.	BABA'S WHIM	253
238.	ROSES CURE HIGH BLOOD PRESSURE	254
239.	KHEER TO TAKE HOME.....	255
240.	VYAS'S EXPERIENCE	255
CHANGE OF TEMPERAMENT		256
241.	RAM DASS	256
242.	COLONEL J. C. McKENNA.....	257
243.	HARPAL SINGH	258
244.	AN AMERICAN COUPLE	260
245.	IMMEDIATE DETACHMENT	261
246.	EVERLASTING MESSAGE.....	262
247.	BAD HABIT DROPPED EFFORTLESSLY.....	264
THE OCEAN OF KINDNESS, AND THE EMBODIMENT OF GRACE		266
248.	SHRI JIVANTI MA	266
249.	RELIEVED OF WORRIES	268
250.	WHO IS THE DOER?	269
251.	INITIATION OF MY SONS	270
252.	APPOINTMENT OF MY SONS	270
253.	MARRIAGES OF MY SONS	271
254.	DESTINY AND PROTECTION	271
255.	GOD'S DARSHAN	272
256.	NO MORE TRANSFERS.....	273
257.	STOPPING FEVER.....	274
258.	TRUE WELFARE	275
259.	DISEASE TAKEN AWAY	276
260.	CURES CANCER.....	277
261.	MANY DISEASES CURED	278
262.	WIFE SAVED	279
263.	CURES T.B.....	281
264.	BABA'S GIFT	281
265.	CURE FOR HAEMORRHOIDS	282
266.	CURED HAND	282
267.	REMOVAL OF WIFE'S HEALTH CRISIS	283
268.	KINDNESS SHOWERED ON BOYS	283
269.	KINDNESS TO THE DAUGHTER.....	284
270.	TEWARI FAMILY RELIEVED OF POVERTY	285

271.	WIFE'S DISTRESS	285
272.	WORRY ABOUT TEWARI'S FUTURE.....	286
273.	SHRI PAWAR'S FAMILY	287
274.	DAUGHTER'S MARRIAGE.....	287
275.	HELPER OF THE HELPLESS	288
276.	GRACE ON BADRIVISHAL	288
277.	PHOTOGRAPH.....	289
278.	HOUSE PROBLEM	290
279.	SON'S MARRIAGE.....	292
280.	HE CAN GIVE ALL AND EVERYTHING	292
281.	HIS KINDNESS TO JOSHI	294
282.	MOTHER, HAVE PATIENCE FOR SOME DAYS	295
283.	BENIGN NATURE	297
284.	PROTECTOR OF THE UNPROTECTED.....	299
285.	SMALLPOX CURED.....	299
286.	PATHAK BELIEF.....	300
287.	SAVING OF LIFE.....	300
288.	FAVOUR TO ISHWAR CHANDRA.....	300
289.	BABA SAYS REST.....	302
290.	LOST MOTHER FOUND.....	303
291.	FAREWELL TO SWAMIJI	305
292.	FAREWELL TO HIS DEVOTEE	305
293.	SHE'LL LIVE FOR 75 YEARS	306
294.	DESTINY APPEASED	306
295.	TELEPHONE BABA	308
296.	ANGER, A SAVING GRACE	310
297.	MIND WAS CURED.....	311
298.	OLD MAN WILL NOT DIE NOW	311
299.	GRACE UNASKED	312
300.	FAVOUR TO RANI BHADRI.....	312
301.	LOVE FOR A DEVOTEE.....	313
302.	A HUSBAND'S PLEA.....	313
303.	REMOVAL OF POVERTY	314
304.	A WAY OF SHOWING KINDNESS.....	314
305.	BABA'S GENEROSITY.....	315
306.	THE MARRIAGE OF KUTUL'S DAUGHTER.....	315
307.	DISAPPOINTMENT TURNED TO JOY	316
308.	LIFELONG PENANCE.....	316
309.	BABA'S CENTRAL JAIL	318
	OTHER DIVINE LILAS	320
310.	HOSPITALITY FOR A MONTH	320
311.	TRAVELLING ON A DAMAGED BUS.....	321
312.	INTERCHANGE OF WEIGHT	322
313.	BABA'S DARSHAN IN BADRINATH'S MURTI.....	323

314.	GEMS AND MILK.....	324
315.	SHIVA'S DARSHAN.....	324
316.	SCORPION AND SNAKE ON BABA'S CHEST	325
317.	THREE LIVES WERE SAVED	325
318.	SIDDHDESHWAR MAHARAJ	326
319.	VISIT POSTPONED	328
320.	RAMA'S NAME INSCRIBED ON TREES	329
321.	SATISFIED WITH THE FOOD OFFERED	329
322.	TICKETS INCREASED IN NUMBER.....	330
323.	DARSHAN FOR A FRUIT SELLER.....	331
324.	GRACE ON A TRUCK DRIVER	331
325.	THESE ROOMS	332
326.	PURPOSE NOT DISCLOSED	333
327.	MEETING BABA.....	334
328.	SELECTING THE RIGHT DOCTOR.....	335
329.	BABA'S SUGGESTION.....	336
330.	JOURNEY TO CHITRAKUT	336
331.	GOPAL	337
332.	BABA'S AGE.....	338
333.	GHORA SHAH	338
334.	BHAGWAN SINGH'S DREAM.....	339
335.	SAXENA'S OWN TALE	340
336.	A CRACK IN THE MURTI	341
337.	SHIVA'S DARSHAN.....	343
338.	CHAITANAYA SAMADHI	344
339.	DARSHAN OF RAM NAM.....	344
340.	ABSENCE FROM BABA'S DURBAR	346
341.	MEETING OF TWO GREAT SAINTS	346
342.	WELCOME TO THE CHIEF MINISTER	347
343.	THE GOVERNOR'S WELCOME	348
344.	ELECTION OF THE PRESIDENT	348
345.	DESIRE FOR GOD'S DARSHAN	349
346.	BABA'S PERMISSION	350
347.	JUST IN TIME	351
348.	NOBODY WILL RETIRE YOU	351
349.	PILGRIMAGE TO AMARNATH.....	352
350.	MOTHER FEEDS BABA	353
351.	TIMELESS DARSHAN	353
BABA'S	DARSHAN IN DREAMS.....	354
352.	SOLUTION TO A DIFFICULT PROBLEM	355
353.	ONE BANGLE LESS	355
354.	INITIATED IN A MANTRA	356
355.	A GLIMPSE OF HIS CHARACTER	356
356.	INCREASE YOUR WILL POWER.....	357

357.	FRUITFUL BLESSING	358
358.	CURE OF CANCER.....	359
	MAHASAMADHI AND THEREAFTER.....	360
	MAHASAMADHI LILA	360
	AFTER THE FINAL JOURNEY	381
359.	SAVING BHAGWAN SINGH'S LIFE.....	381
360.	FULFILLMENT OF PROMISE	383
361.	KEEPING HIS PROMISE.....	384
362.	IN THE GUISE OF AN OLD WOMAN	385
363.	IN THE FORM OF A SADHU.....	387
364.	AS AN ORDINARY MAN	388
365.	AS A DRIVER.....	389
366.	AS A TONGA DRIVER.....	390
367.	SEEN MANY TIMES	390
368.	DARSHAN TO RAMNATH.....	391
369.	SAVED BY DARSHAN	392
370.	THE MURTI SPOKE	393
371.	THE EXPERIENCE OF A BOY	394
372.	DARSHAN TO A YOUNG MAN.....	395
373.	GO TO KAINCHI.....	396
374.	AN EXTINGUISHED LAMP LIT AGAIN	396
375.	MONEY FOR VRINDAVAN ASHRAM	397
376.	AN INCURABLE DISEASE.....	398
377.	CURED OF T.B.....	399
378.	SAVED THE LIVES OF THE WHOLE FAMILY	400
379.	DOCTORS HAVE DARSHAN.....	402
380.	HANUMAN'S DARSHAN IN HUMAN FORM.....	403
381.	EVIDENT WORK OF BABA	406
382.	INSTUCTION IN A DREAM	409
383.	WIFE'S LIFE WAS SAVED.....	410
384.	COMMAND TO WORSHIP LORD SHIVA	411
385.	WHEAT RECEIVED IN THE ASHRAM.....	412
386.	OFFERING OF KACHAURIES	412
387.	ACCEPTING THE OFFERING	413
388.	EVERYTHING WILL BE ARRANGED.....	415
389.	A NEW BLANKET ON BABA'S MURTI.....	415
390.	BABA'S DARSHAN IN HANUMAN MURTI.....	417
	TEMPLES AND ASHRAMS	419
	THE TEMPLE OF HANUMAN, BABANIA, GUJRAT	419
	NEEB KARORI HANUMAN TEMPLE.....	420
	HANUMANGARH, NAINITAL	423
	BHUMIADHAR ASHRAM AND TEMPLE.....	428
	KAINCHI ASHRAM AND TEMPLES	431
	KAKRIGHAT HANUMAN TEMPLE.....	440

HANUMAN TEMPLE PITHORAGARH.....	443
A NEW HANUMAN TEMPLE AT PANKI.....	443
TWO HANUMAN TEMPLES AT LUCKNOW	446
SANKATMOCHAN HANUMAN TEMPLE, SHIMLA	448
VRINDAVAN ASHRAM AND TEMPLES	450
DELHI ASHRAM AND TEMPLE	452
DHARCHULA HANUMAN TEMPLE	454
HANUMAN TEMPLE AT JIPTI.....	456
VEERAPURAM ASHRAM AND TEMPLE.....	456
GARJILA [KOTMANYA] HANUMAN TEMPLE.....	458
BABA NEEB KARORI DHARMSALA AT BADRINATH.....	460
HANUMAN TEMPLE, RISHIKESH	460
THE MURTI OF HANUMAN, TAOS, USA.....	464
BABA'S MYSTICISM.....	467
BABA'S DURBAR	477
BABA'S LOVE	481
391. THE JOY OF BABA'S COMPANY	481
Glossary.....	486

Photos

AT THE LOTUS FEET OF	III
SHRI BABA NEEB KARORI JI MAHARAJ	III
NEEB KARORI BABA "RAM RAM"	IV
BABA SMILING IN KAINCHI	V
BABA WHITE BLANKET	IX
BABA HOLDING FLOWER	XIII
BABA LOOKING AT YOU	9
KAINCHI TEMPLES AND ASHRAM	9
BABA WITH KAINCHI TEMPLES	10
TRAIN IN LACHMAN DAS PURI STATION	14
BABA YOUNG SADHU	17
BABA'S CAVE AT NEEB KARORI (PRESENT DAY)	19
BABA - NEEB KARORI TIME	20
BABA LAUGHING ON TAKHAT IN KAINCHI	25
BABA SITTING ON MAT WITH IMPOSSIBLE ELBOWS	34
BABA THROWING FRUIT	34
BABA IN WHITE DHOTI	40
BABA IN BLANKET TALKING WITH DEVOTEE	41
BABA "THIS MUCH"	52
SHRI SIDDHI MA	56
BABA ARMS	68
BABA HOLDING FRUIT	93
BABA PROFOUND	105
BABA GREY BLANKET HOLDING FOOT	112
BABA LOOKING THROUGH OFFICE WINDOW	122
CLASSIC BABA	149
BABA LEANING ON ELBOW	155
KAINCHI UTTIS TREE	156
MONKEY PAW	160
VRINDAVAN HANUMAN	163
LADY OFFERING ARTI	184
BABA'S BLANKET	196
HANUMAN NAINITAL	209
BABA IN FRONT OF DEVI	210
BABA'S ROCK AND TREE	237
HOLDING RED FLOWER	248
SITTING IN WICKER CHAIR	263
SHRI JIVANTI MA	267
SHANTI	291
BABA'S OFFICE PRESENT DAY	302

SERIOUS.....	318
ALLOY MURTIS.....	327
VEERAPURAM.....	333
VRINDAVAN HANUMAN.....	342
KAINCHI TAKHAT.....	345
HANUMAN NAINITAL.....	354
NEEB KARORI BABA “RAM RAM”.....	369
HANUMAN KAINCHI.....	371
SITTING ON TAKHAT.....	379
HANDFUL OF PRASAD.....	380
LEANING ON ELBOW ON TAKHAT.....	380
HANUMAN NEEB KARORI.....	386
TAKHAT IN VRINDAVAN.....	394
DEVI TEMPLE KAINCHI.....	401
TEMPLE BLOCK KAINCHI.....	402
HANUMAN TEMPLE RISHIKESH.....	409
BABA WITH KAINCHI GATE IN BACKGROUND.....	418
SWEET SMILE.....	418
OLD TEMPLE BABANIA.....	419
NEEB KARORI TEMPLE.....	421
SHIVLING.....	422
SMALL HANUMAN NAINITAL.....	425
VIEW OF NAINITAL TEMPLES.....	427
SHIVA TEMPLE NAINITAL.....	427
BHUMIADHAR.....	429
HANUMAN BHUMIADHAR.....	430
STREAM RUNNING PAST KAINCHI TEMPLES.....	431
VAISHNAVI DEVI.....	435
VINDHYAVASINI DEVI.....	436
BABA’S TEMPLE KAINCHI.....	437
BABA SITTING ON ROAD PARAPET WITH DEVOTEES.....	439
DEVI FEET KAINCHI.....	440
VIEW OF KAKRIGHAT.....	441
HANUMAN KAKRIGHAT.....	442
SHIVLING KAKRIGHAT.....	443
HANUMAN PANKI.....	445
VIEW OF LUCKNOW TEMPLE.....	446
HANUMAN LUCKNOW.....	447
SHIMLA TEMPLE.....	449
VRINDABAN.....	450
BABA’S TEMPLE VRINDAVAN.....	451
DEVI DELHI TEMPLE.....	453

DHARCHULA TEMPLE	455
HANUMAN VIRAPURAM	457
MA WITH KOTMANYA HANUMAN	459
LARGE HANUMAN RISHIKESH	461
BABA'S TEMPLE RISHIKESH	462
RISHIKESH HANUMAN	463
FLYING HANUMAN TAOS	465
TAOS DEVOTEES	466
BABA FOOT MARK ON CHEST	471
BABA WHITE BLANKET	472
BABA MUDRA	473
BABA WHITE DHOTI	474
LEANING ON WALL	477
BABA WITH DEVOTEES.....	480
BABA WITH MAS	484
BABA'S FEET	485

PREFACE

God is All Knowing, All Pervading and All Powerful. He is the Ocean of Compassion for the world. We are able to infer this because what else could the Creator, Controller and Annihilator of the entire cosmos be? We cannot see Him because His entirety is beyond our vision. Even if His entirety could be visualised, it would not have been possible to recognise Him as God. Without being able to understand Him, we acknowledge Him. It is natural to be sceptical if divine qualities are seen to be present in a human being, who seems to be limited in every way. Consequently, this misgiving that arises stands in the way of our recognition and acceptance of the Supreme Being, with all His supernatural qualities, as an embodiment of the Almighty.

The Divine Reality is free from all attributes and forms, yet He manifests Himself in Nature, which has attributes and forms. As such, the physical manifestation is a living realisation of the formless. In this way, He exists in every human being, indeed in all beings. In the unpolluted psyche of the great being, aspects of the divine are fully reflected, and for this reason such superior beings are called divine incarnations. Although made of flesh and blood in appearance, such incarnated beings are intrinsically divine. They possess within themselves the Godly qualities unchanged. They are not subservient to Nature, like ordinary mortals. Instead, the whole of Nature is under their command.

The highly revered Baba Neem Karoli [Neeb Karori, see glossary note], is a living instance of this supernatural phenomenon. In His human form, Baba has brought with Him a divine wave, which submerged people in His Love and Grace. The incredible aspect of it is, that after His Maha Parayan, [after he left his

Shri Baba Neem Karoli Ji Maharaj

mortal body], it became a tidal wave and people are experiencing His Grace more and more. People are becoming devoted to Him all over the world and their faith is blossoming.

The lila* of Baba Maharaj are the personal experiences of individuals. Baba never made a display of His spiritual powers. In fact; He kept them well concealed within Himself. Praise and fame were meaningless and insignificant to Him. For these reasons, nobody, in Baba's lifetime, could gather the courage to keep a record of His spiritual deeds on paper. Once, the late Raja of Bhadri, the then Lt. Governor of Himachal Pradesh, with great effort, made a collection of many of Baba's lila and sought His consent to get them published. Baba not only refused permission, but had the entire collection destroyed in His presence. The late K.M.Munshi, a great thinker and prolific writer of his own time, being impressed by the divine acts of Baba, published some articles on Him without His consent and he had to apologise to Baba for this. Devotees, keeping in mind Baba's dislike of publicity, never shared their experiences with people they did not know.

A commendable effort was made in this direction by an American devotee of Baba, Dr. Richard Alpert, who was formerly Professor of Psychology at the University of Harvard, Boston, and to whom Baba had given the Indian name, Ram Dass. Narrating the powerful effect of Baba's influence, Dr. Richard Alpert disclosed how he was transformed into Ram Dass, in his book, "Be Here Now", published in 1971. Later he was inspired to write another book. In 1979, six years after Baba left His body [Maha Samadhi]; he succeeded in writing a book on Him entitled "Miracle of Love",

* lila – also described as divine play, divine act, glorious deeds, ways and doings, supernatural incidents.

Preface

published in the U.S.A. Through this publication, the western world came to know about this divine person. Many people became eager to know more. Besides Ram Dass, there are others who have written about Baba in English, in various books and magazines*. Hence some literature is available in this language.

There is a lack of literature on Baba in the Hindi language. The two poems, “Vinaya Chalisa” and “Pushpanjali”, composed by Prabhu Dayal Sharma are examples. Later, His Vrindavan Ashram started publishing an annual magazine “Smriti Sudha.” In this magazine people record their experiences with Baba. Besides these, some articles have been published in newspapers in recent years.

Before writing this book, research was carried out on all the literature available on Baba. Efforts have also been made to collate many more published or

-
- Several sages, saints and writers have narrated their experiences of Baba Maharaj in their books and periodicals in the English language:
 - i. Articles on Baba have been published in “Divine Life”, the magazine of Shri Shivanand Ashram, Rishikesh.
 - ii. The President of the above Ashram, Shri Swami Chidanand, in his article, “Baba Neeb Karori”, written in 1976, called him “Wonder Mystic of Northern India”.
 - iii. The French doctor, A.J. Ventrov, who, after taking Sanyas [renunciation], was known as Swami Vijayanand in India, has mentioned interesting experiences about Baba in his book, “In the Steps of Yogis”.
 - iv. Anne Marshall has also praised the spiritual powers of Baba in the book, “Hunting the Guru in India”.
 - v. The Indian saint, Swami Rama, who is President of the International Institute of Yoga Science and Philosophy, U.S.A. in his book “Living with Himalayan Masters” has written about Baba.

Shri Baba Neem Karoli Ji Maharaj

unpublished experiences of devotees. Enquiries have been made to verify their authenticity, from the visitors to Kainchi and Vrindavan Ashrams and also from people living in Bhumiadhar, Nainital, Kanpur, Neeb Karori and Akbarpur. The experiences of Baba's divine acts are themselves proof of His unique greatness. For this reason, in the section entitled **The Nectar of Divine Lila (Play)**, the experiences have been classified in accordance with the Godly attributes, i.e.: **His Omniscience, His Omnipresence, His Omnipotence**, as well as other qualities included with these. The divine attributes are interdependent, so it is natural that some experiences may bear some similarity to each other. God is all merciful. Hence, two separate chapters on **His Compassion** and **His Grace** have been added. In the chapter **Miscellaneous Divine Lila**, His humour, love and amusement and some recollections of journeys taken with Him by devotees, have been mentioned to present a closer view of Baba to the readers. The reality of Baba's darshan [being in the presence of Baba] through dreams has also been described. The chapter **The Final Journey and Thereafter** follows. All the incidents mentioned in this part are experiences of devotees, and care has been taken to reproduce them without any exaggeration. Every chapter has been closed by the word "**RAM**" because this name of the Lord was most dear to Maharaj.

Included in the first section of the book, **The Essence of Life**, are the chapters, **Introduction** and **His Nature and The Self**, in which efforts have been made to give some examples of Baba's form and character. In the chapter, **Construction of Temples and Ashrams**, a chronological account has been given of many of the temples and ashrams* Baba caused to

* Ashram – Temple and accommodation with it.

Preface

be built. In this context some of His divine acts have also been mentioned. The temples and ashrams that were constructed by His devotees, in His Name, after He had left His body, have also been included. In the chapter following it, I have, despite my limitations, tried to throw light on **Baba's Mysticism**. Finally, with a view to presenting as complete a picture as possible of Him to the readers, I have given an eye-witness account of **His Durbar**.** In the final chapter, **Baba's Love**, is included a lila that epitomises just that, Baba's Love.

The behaviour of Baba Maharaj was most unpredictable. Whatever one may assume or expect, Baba would be seen doing just the opposite. His words and deeds were all mysterious. Reports about His glorious, extra-ordinary deeds remained verbal, not only during His lifetime, but also for a while afterwards. These are the experiences of people of all types from many nations. The Lilas described in "Miracle of Love", by Baba's Grace, have been appreciated the world over. There was such a demand for the book, that a second edition was quickly published. Not only this, within six years of publication, it was translated into German and published there. The book is also being translated into French and Italian. In this book every effort has been made to give information about the people related to the incidents. There were numerous difficulties, such as finding the person concerned and establishing contact with them. Sometimes people shared their experiences willingly, but did not want their name mentioned. Besides these, I was told of many other interesting events, experienced by newcomers to Baba, after his Mahasamadhi.

** Durbar – court, as in a Royal court, but here the author refers to a gathering of devotees with their spiritual master.

Shri Baba Neem Karoli Ji Maharaj

It has not been possible to arrange these events chronologically, as sometimes people failed to recollect exactly when they occurred. They were able to relate their experiences because of their lasting impression on their memory. The events have, therefore, been arranged with reference to their context.

Baba had a unique way of showering His Grace. Those who received His Grace became familiar with Baba's ways and their faith in Him became firm. Even after Baba left His body, devotees are still experiencing His protection and care. Some readers, who did not have the opportunity of being with Baba, may find it difficult to accept the truth of this. As has been already mentioned, His way of doing things was unique and with this in mind, it may be easier for them to evaluate Baba's benevolence. In fact, these are the acts of a super being and operate far above the physical plane. Without elevating the 'self' spiritually, it may be difficult for a person to realise Baba's presence within such events.

The experiences described in this book are merely drops in the endless ocean of His divine acts that take place every moment. They cannot help us in estimating the depth and extent of this ocean, but we can get an idea of its uniqueness. Since His lila is so incomprehensible to us, a prayer has been specially made to Baba in the opening chapter, **An Entreaty for Grace**, which is a prayer to allow people to learn about Baba through this book.

Those who had the privilege of being with Baba unanimously feel that He is an incarnation of Hanuman*. It is said of Hanuman that there is nothing

* **Hanuman-** is an emanation of Lord Shiva. The God Hanuman, in monkey form, found Sita and enabled Her rescue and return to Lord Rama, in the Ramayana, the holy epic. He is thus seen as the reliever of suffering, the

Preface

He cannot do. This also very aptly applied to Baba. Hanuman is said to be immortal and so is the flow of Baba's non-discriminatory Grace.

Baba's mystical lilas inspire people to discover the essence of Truth, by which a spontaneous change can be brought about in the essentials of this world. His divine ways are so exceedingly impressive and attractive that contemplation of them encourages one to seek improvement of the inner self. As a consequence of this inner cleansing, people start experiencing Baba's Grace and also receive His darshan in dreams, as well as in waking life. Thus, by thoroughly contemplating and reflecting on His character and divine lila, it is natural that there will be changes in the thoughts and tendencies of aspirants. To help facilitate this transformation is the purpose of this book.

I had the opportunity to meet Baba for the first time in 1944, at Blunt Square, Lucknow, in my neighbours' house, and later the same day in my own house. Since 1953 my association with Him increased. I had the blessing to be with Him at Kainchi Ashram from time to time every year from 1966 to 31st August 1973. In this way, I became more and more in touch with His devotees and was thus fortunate enough to hear about their wonderful experiences. I do acknowledge that I have neither the intelligence nor the capability to describe the greatness of Baba, the extra-ordinary and super-natural being, and so beg pardon of my readers for my inadequacies. I bow to the revered feet of Shri Siddhi Ma* [The Revered Mother] who inspired me for this great task, and provided me with adequate facilities for it. I also express my sincere gratitude to Shri Kehar

embodiment of blessings, the bridge between people and God

* **Shri Siddhi Ma** has also been mentioned as **Shri Ma** in this book. Generally she is addressed as "**Ma**".

Shri Baba Neem Karoli Ji Maharaj

Singh I.A.S. [Retd.] who had been very closely associated with Baba. He related numerous experiences to me. I also thank everyone who shared their experiences with me and encouraged me by extending their help in some way or another. I am also grateful to the Hanuman Foundation, U.S.A., for making several photographs of Baba available to me for publication in this book.

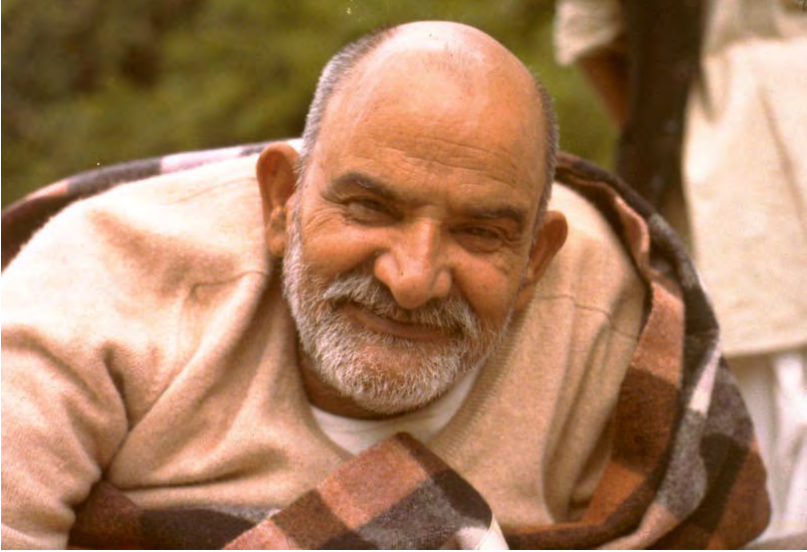
The super being whose divine acts have been described in this book had always concealed his name and greatness. By His Grace, I present to readers the little I saw and knew. I publish this book with a selfless prayer for the welfare of all mankind. If, in the accomplishment of this task I have inadvertently hurt the feelings of anyone, I humbly seek their pardon.

In the end, I submit the Book and all its copy-rights to Shri Kainchi Hanuman Mandir and Trust and hope that they will oblige me by accepting my services in this form.

Shri Baba Neem Karori Maharaj Ji Ashram and
Hanuman Mandir, Kainchi
Ravi Prakash Pande 'Rajida'
Nainital
Guru Purnima, 11th July 1987

RAM

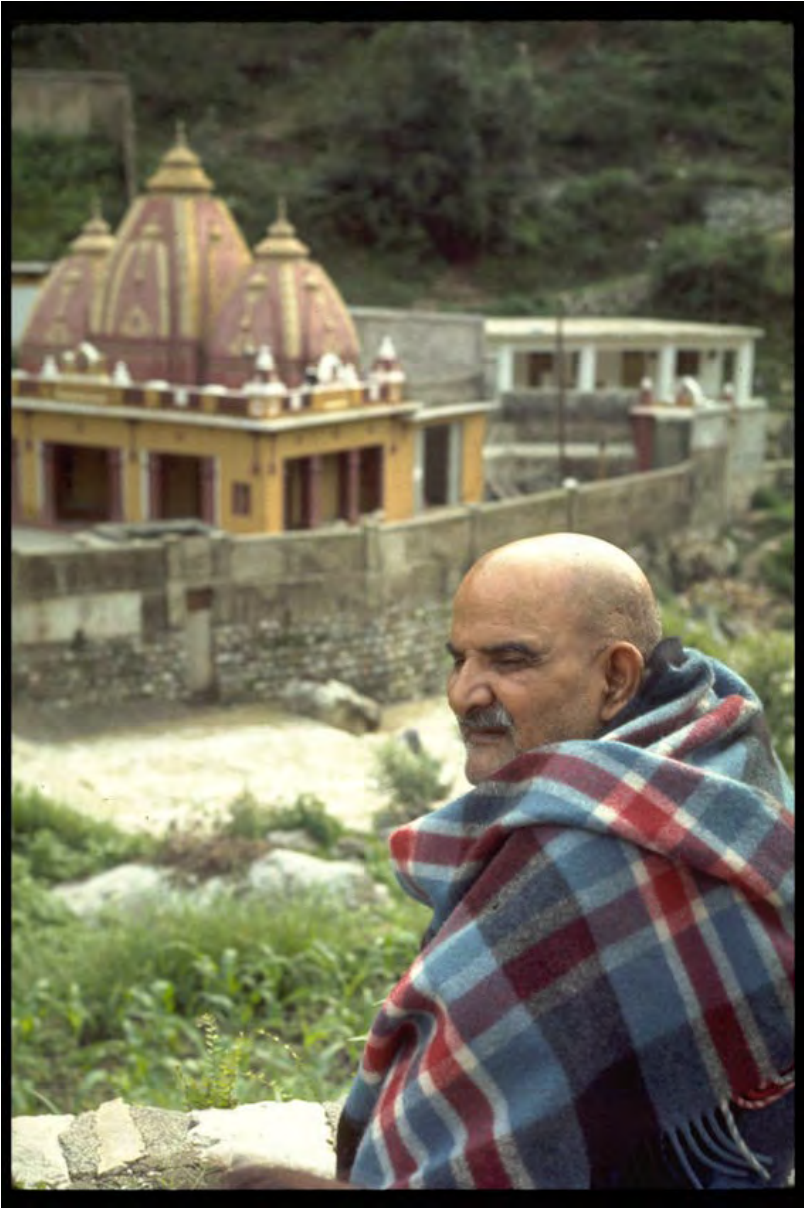
Preface



Baba Looking at You



Kainchi Temples and Ashram



Baba with Kainchi Temples

Shri Baba Neem Karoli Ji Maharaj

Part 1

THE ESSENCE OF LIFE

INTRODUCTION

One day, during the Chinese aggression towards India, I was in a house in Allenganj, Allahabad. I was impressed by the person I saw seated on a takhat [wooden bed]. He was clad in a white cotton dhoti and a blanket that covered his shoulders. He was well built, had broad shoulders, a high forehead, a distinctive nose, very long arms, fascinating eyes and an engaging smile. His overall appearance was a joy to behold. Sitting at his feet, I was brooding over the morning news. The Chinese forces had penetrated deep into the country via Tejpur and the Indian army, caught by surprise, was not able to hold them back. Depressed by this state of affairs and the crisis it caused, I expressed my disappointment to him. He simply said, **“India is a country of saints and follows the dictates of religion. Communism cannot stay here. China will go back.”** The thought: how indifferent we Indians are even at a time of crisis, made me feel further saddened. I humbly expressed my doubts, asking him, “Baba, why has China invaded India if it has to go back?” His prompt and brief reply was **“to awaken you”**. It did not satisfy me, but I kept quiet. On the third day after this conversation, I was surprised to read the headlines in the morning newspapers, that the Chinese had withdrawn unconditionally, without giving any reason. Immediately, what Baba had said on our last meeting flashed in my mind. But the truth of his statement dawned on me when, shortly after this event, the Government of India took concrete steps for the defence of the eastern, western and northern boundaries of the country.

Endowed with endless spiritual powers and revered all over the world by innumerable devotees, the sage addressed as Maharaj was known by many

Introduction

names. Laxmi Narayan Sharma in the village of Akbarpur in Agra district, and Baba Lachman Das in the village of Neeb Karori, Farrukhabad district, both in Uttar Pradesh [U.P.].

During the British reign in India, Baba once went to Farrukhabad from Neeb Karori, his place of sadhana,* and boarded the first class compartment of a train. An Anglo-Indian conductor, seeing his sadhu** like appearance, asked him to get off the train at a village station. Baba went away and sat down at a place on the platform. The train would not start. Its departure was delayed by two hours. The efforts of the station staff were to no avail. The driver, on being asked why the train would not move, could not give a clear answer, as he could not find any mechanical defect in the engine. The engine was running, but the wheels did not turn. All the compartments of the train were checked thoroughly and no faults were found anywhere. This puzzled the authorities. Some railway employees who were there asked Baba in jest to make the train move. Baba said, **“I am turned out of the train and you are asking me to let it go!”** Thereupon, the employees said, “Perhaps you had no ticket.” At this Baba showed them many genuine first class tickets. Amazed, they begged him to board the train once again and entreated him to let the train move. Baba willed it to be so and the train moved instantly. It was no great miracle for Him, because had He not already moved many lives that had come to a standstill? From then onwards Baba Lachman Das became famous as Baba Neeb Karori [Baba of Neeb Karori village].

Prior to this, other similar noteworthy events had taken place. Baba usually went for a holy bath in the river Ganges on Ekadashi and Purnima days, [every

* sadhana- spiritual practice

** sadhu - ascetic

Shri Baba Neem Karoli Ji Maharaj

eleventh and fifteenth day of the lunar fortnight, considered to be auspicious], with a follower named Gopal and a Muslim companion. Once, when he came out of his cave to go and bathe in the river Ganges on such an occasion, he saw a train travelling towards Farrukhabad, about 200 metres away. That particular day he wished to travel by train. The moving train suddenly stopped and did not move further until Baba, along with his attendants, had boarded it. No sooner did Baba sit down than the train carried on its journey. Later on, at the request of villagers, who wished to keep the memory of the event alive, the Government of India set up a railway station there, and named it after Him, Lachman Das Puri station.



Train in Lachman Das Puri Station

To give any comprehensive introduction to Maharaj is not humanly possible. He had complete control over the elements of Nature. He had the power of affecting changes in his body or the world outside, in any manner that he wished. He could present himself in

Introduction

any form and was seen in various forms during his Lila. He could make himself appear anywhere and disappear in a second. Nothing is known about his age. Some of his Lilas indicate that Baba was ageless and was a master of time itself. Shri K.M.Munshi, Governor of U.P. and a great devotee of Baba, writes: “Neeb Karori Baba, wearing a blanket, was always on the move. He very often came to Hanumangarh. Nobody knows where he came from, or where he went away to, nor is his original name known to anyone” – [Smriti Sudha; 1978, page 17]. For these reasons, his identity cannot be confined to a fixed definition. Whatever people know about him was only by his Grace. Thus, for him, an introduction in the worldly sense has no relevance. In fact, he is a perfect example of how the eternal power assumes human form and dwells for a time among humanity.

Baba nurtured the concept of **Vasudhaiv Kutumbakam** [the world as one family]. He gathered devotees from all over the world, young and old, men and women, of all castes, creeds, and nationalities, as one large family. He himself was the respected elder. His blood relations merged within this world-wide large family. Baba treated all equally. It was when Baba’s last rites were performed that devotees came to know about his relatives. The bond of love binds all together.

Baba was born into a well-to-do Brahmin family from the village of Akbarpur, in the district of Agra. Presumably this happened a little before the advent of this century, and Baba was known by the name of Laxmi Narayan. He left home before the tender age of eleven and went away to Gujarat. What formal education could Baba have had in such a brief period? Moreover, while at home, he never showed any inclination for study. Baba often spoke to the assembly of his devotees, **“All are born into this world with natural wisdom, and God is the great giver of this**

Shri Baba Neem Karoli Ji Maharaj

wisdom.” Really the truth is who could teach him and what could they teach him? He knew everything and was endowed with spiritual powers from birth. It is said that when he was just a child, he told his family that there would be burglars in the house that night. Taking it to be a child’s imagination, no one heeded this warning. But his words turned out to be true, as burglars broke into the house that very night.

In Gujarat, Baba stayed in the ashram [hermitage] of a Vaishnaiv saint [follower of Vishnu], who gave him the name of Lachman Das and made him wear the clothes of an ascetic. He remained in Gujarat for several years. His hair grew long and became matted. He wore a loin cloth tied around his waist with a rope made of reed. His sole possession was a kamandal [a pot made out of a gourd]. During this period he also stayed at the ashram of Ramabai at Babania, a village forty kilometres outside the town of Morvi. There he practised his spiritual austerities; sometimes he even immersed himself in a lake.

From Babania, Baba set off on a journey around the country. While travelling, he arrived at the village of Neeb Karori in the district of Farrukhabad. He stopped there to take some rest. His speech was divine and whatever he told the villagers came true. They became attached to him and beseeched him to stay there and not to go anywhere else. They built an underground cave to suit his requirements. He engrossed himself in spiritual practice inside the cave all day and came out only in the darkness of night. No one ever saw him coming out even to attend the call of nature. Thus, while residing there, he had little contact with the villagers. Later the cave gave in and a new cave was dug out, about 200 metres from the old one. It still exists.

Introduction



Baba Young Sadhu

Shri Baba Neem Karoli Ji Maharaj

On the roof of this cave, 'Yagna'* was performed continuously for a month. On this occasion, Baba shaved his long matted hair and started wearing a long cotton dhoti** in place of the loin cloth. The old cave that was ruined was unearthed after about sixty years by the Grace of Shri Ma, and is now maintained for devotees to visit. While residing in the new cave, he started interacting with the villagers there. Many stories of his extra ordinary deeds can still be heard from them. Baba developed a friendly association with the young people of his age group in the village and he often participated in their sports. He mingled with them so freely that it was not possible for them to be overawed by the peculiarities of his astonishing deeds. While playing Hide and Seek with them, he was able to locate any one of them at once wherever they might be hidden in the forest, but when his turn came, he became invisible and was not to be found anywhere. Similarly, while climbing up a tree in the forest, his pursuers trying to catch him were surprised to find him sitting on another tree, especially when none had seen him leaping from one tree to another. While swimming in the village pond, Baba would disappear in the water and come out after a long time. It all remained a matter of amazement and fun for them.

During this period, Gopal, a poor bird catcher, became his ardent devotee and used to come to attend to him every day. One day, forgetting Baba's instructions not to enter his cave, Gopal made the mistake of going in with a pot of milk that he had brought for him. He found Baba in deep meditation with serpents wrapped around his body. He was so horrified to see him in his Shiva-like form his legs gave way and

* Yagna- fire sacrifice

** Dhoti- length of cotton fabric, worn by men and women

Introduction

the pot of milk slipped from his hands. He ran outside and fainted. Baba came out and lifted him. By his touch alone Gopal regained consciousness. Baba said, **“You should not have entered the cave without permission.”**

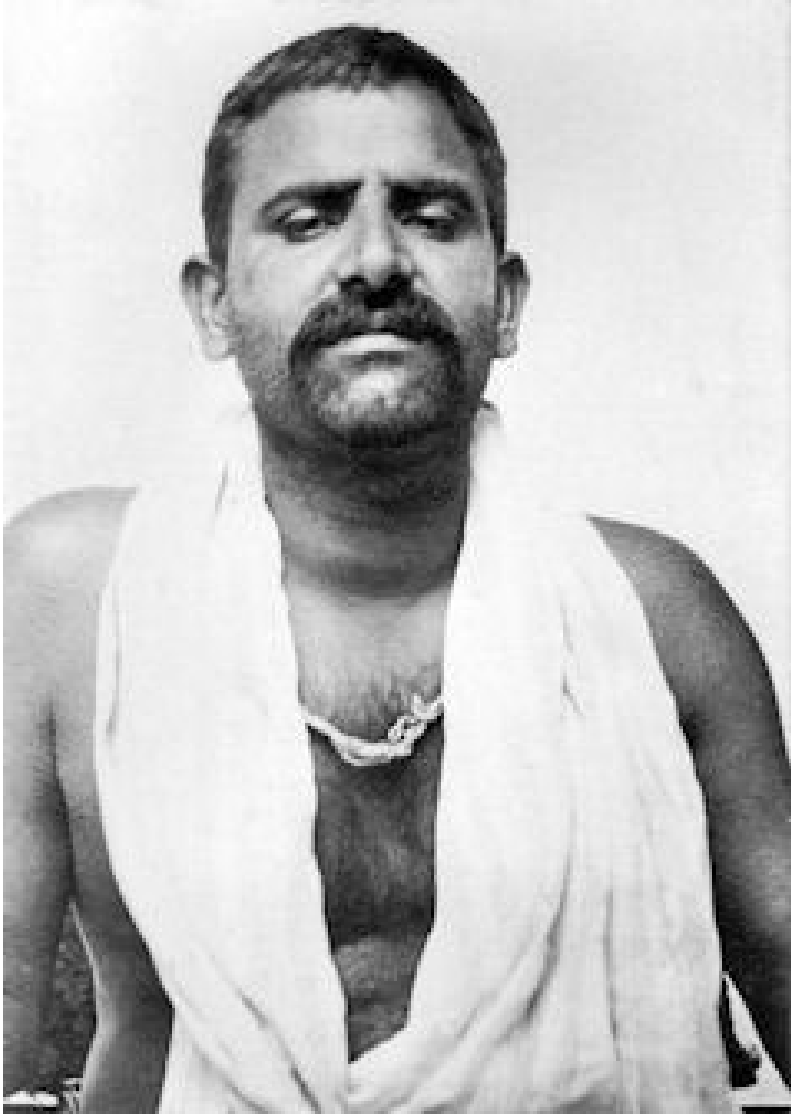


Baba’s Cave at Neeb Karori (present day)

Once, Baba did not get food for several days and was famished. This was more of Baba’s Lila. The villagers say that he appeared to become agitated and he shouted at the holy image of Hanuman, saying, **“Will you starve me to death?”** Soon after, as if inspired by some unknown force, many people who did not belong to Neeb Karori village came to the temple with trays containing food, fruits, and sweets. Showing disrespect to the deity was an incomprehensible act to us. No devotee can think of doing such a thing. Then, how could Maharaj do it? It is believed that in reality, he was not a devotee of Hanuman, but actually Hanuman’s incarnation. Baba’s Lilas are similar to

Shri Baba Neem Karoli Ji Maharaj

those of Hanuman and he has always been worshiped as such.



Baba - Neeb Karori Time

Introduction

In the year 1935, a rich man came to Neeb Karori and offered Baba a silver plate full of gold coins in the presence of Goverdhan and some other Brahmins*. Baba did not accept the offering. His rejection of it made the Brahmins secretly antagonistic towards him, for they cherished the desire that Baba would have the money given to them instead. After this incident another rich man brought thirty cans of ghee** for the forthcoming annual yagna on the Purnima day. At that time, Baba was away at Farrukhabad having a bath in the Ganges. In his absence, the Brahmins spoke in a derogatory way about Baba and persuaded the visitor to go away with his cans of ghee. Baba was aware of all that was happening at Neeb Karori while he was actually in Farrukhabad. On his return, he reprimanded the Brahmins and gave up the idea of performing the annual Yagna. One day not long after, without any hesitation, he left the village where he had lived for eighteen years. However, he assumed its name and thus made it renowned throughout the world.

After 1935, he lived for some time on the bank of the river Ganges at Kilaghat in Fatehgarh. He even reared some cows there. The cows obeyed his commands which amused his devotees. During his stay there, he gave darshan* to many soldiers and blessed them. He also changed the heart of Col. McKenna, who was antagonistic to Indian monks, and made him his devotee. During his stay at Kilaghat Baba associated with many local people.

After leaving Kilaghat Baba wandered from place to place and by the end of the 1940's he came to Nainital. Nothing can be said with any certainty about where he went and what he did during this time. It was

* Brahmins- the priest caste

** ghee- clarified butter

* darshan- being in the presence of , in the case of a saint, a great blessing

Shri Baba Neem Karoli Ji Maharaj

noticed that there was a steady growth of reverence for him among people in towns like Bareilly, Haldwani, Almora, Nainital, Kanpur, Lucknow, Vrindavan, Allahabad all in Uttar Pradesh [U.P.] and in other towns such as Delhi, Shimla, and even in Madras [Chennai], a far off city in the South. Besides the village folk and the middle class of Indian society, many urban people, including well-known and distinguished persons, became his devotees. Men, women and children of different castes and creeds, Hindus, Muslims, Sikhs, Christians, Westerners and even atheists, became devoted to him.

V.V.Giri, the President of India; Gopal Swarup Pathak, Vice President, Justice Vasudev Mukherjee; Jugal Kishore Birla, an industrialist; Sumitra Nandan Pant, the poet; the Prime Minister Jawahar Lal Nehru, all had Baba's darshan and showed great respect for him. K.M.Munshi, Governor; Bhagwan Sahai and Raja Bhadri, Lt. Governors; the English General McKenna; Dr. Richard Alpert from America; and many others became his devotees. Military, Civil and Police officers and many other people sought his blessings in their lives. Whoever received his benediction became devoted. It is a fact that without any publicity about Baba, people from all corners of India and the world came to him. Undoubtedly, devotees belong to God and it is the soul that binds them together. Thus Baba created a large family of his followers from all walks of life.

After the 1940's, Baba came to Nainital often. A great many inhabitants of the town became his followers. If they saw Baba going anywhere, they would leave their business or chores and like carefree beings, would follow him wherever he went. Even a man in the street would give up his immediate work and go to him. There was an inexplicable bliss in the households that Baba visited. There was no need for any effort to find

Introduction

out where he was in the town at any particular moment, for his presence could be felt by the aura of celestial bliss that pervaded the atmosphere wherever he was. He would sometimes stay in the house of his devotee, but he spent most of his time on the secluded Manora hillside, a natural gateway to Nainital about two kilometres from the town, where he passed the nights on the roadside parapets. In this way Baba developed a sort of kinship with the hills. Householder-devotees, used to domestic comforts, would remain awake with Baba all night, night after night, and would attend to their daily routine during the day without being tired. They felt a new spirit of energy within themselves.

It was on this chosen hillside that Baba got the Hanumangarh temple built, and thereafter, he got temples built at Bhumiadhar, Kainchi, Kakrighat, Kanpur, Lucknow, Vrindavan, Shimla, Delhi and other places. During their construction he used to visit these places. After the completion of a temple, he would hand over its management to a Trust and let the trust members take care of the temple.

Baba led a simple life and he was always concerned for the welfare of others. He would be seen solving the problems of ordinary people who did not even know him. It is hard to say how many acts of benevolence he used to do went unnoticed. His postures were related to the deeds he performed, and would change constantly. Without any personal interest, whatever he did was done for the good of the people. He was so preoccupied with his activities that he was even unmindful of his own body. The devotees had to remind him of his routine, even to bathing and eating meals.

The very embodiment of Compassion and Grace, Baba was like a benevolent father to all. He did not discriminate. He went to people himself and redeemed them by his grace, he helped spiritual

Shri Baba Neem Karoli Ji Maharaj

aspirants to progress in their paths. He looked after many, he helped some by providing educational facilities and even arranged matrimonial alliances for others. He could not bear to see anyone sad or distressed. He blessed some with children, Baba was unique. He cured illness, removed poverty, and saved people from impending calamities. On certain occasions he brought the dead back to life. His acts were beyond comprehension, they puzzled the human mind. In short, nothing was impossible for him.

Away from his devotees, as he had intended, Baba left the mortal world by cardiac arrest at the Rama Krishna Mission Hospital, Vrindavan, at fifteen minutes after one, on the morning of 11th September 1973. This Lila of His has been described in detail in the chapter, 'The Final Journey and Thereafter'.

The Lilas emanating from His celestial body still continue uninterrupted. People experience His Grace continuously, even after his Maha Samadhi. He is a divine being and is above life and death. The stories about Baba's Lilas will ever remain a mystery for mankind.

RAM

Introduction



Baba Laughing on Takhat in Kainchi

Shri Baba Neem Karoli Ji Maharaj
HIS NATURE AND THE SELF

Maharaj, one of the greatest mystics the world ever had, was endowed with numerous spiritual powers. Even his body was a source of continuous, amazing, supernatural acts. Whatever he said or did appeared very simple and of this world, but each action had a significant purpose. His glance, his speech, and his touch were all celestial. Many times, after one visit people became his devotee. On the other hand, even after a long association with him, many could not understand his elevated spirituality. He was all seeing and so no thoughts or deeds could remain hidden from him. Often, when a newcomer came, Baba seemed already to know that person and would ask how members of their family were by name. He knew the past, present and future of everyone. Whatever Baba willed would happen and what he did not want would never take place.

Not many religious devotees have faith in the detail of the **Puranic Lilas** [divine plays as described in the Puranas, the sacred scriptures of Hinduism], while others general simply accept them and value them as ancient scriptures. In the twentieth century, Baba's Lilas enabled us to have faith in the ancient divine scriptures. Kaushalya, the Mother of Lord Rama, could see him in two places simultaneously. Sardar Ranjeet Singh, a bus driver employed by U.P. State Roadways, after his first meeting with Baba, saw him walking at several places along the route of his fast moving bus. It is said that all the deities have their own means of moving from place to place, but Baba, wherever he might be, could present himself at the call of his devotees instantaneously, Lord Rama, by his touch alone, relieved Sugriva of bodily sufferings. Baba, by his Grace, could relieve his devotees of incurable diseases.

His Nature and the Self

The phenomenal qualities exhibited by various Indian saints were found to exist in Baba, and they were beyond the comprehension of ordinary humanity. He was not only able to create all kinds of situations and circumstances, but also had control over them. He inspired people in an unseen, intangible way. Without doing anything obvious, he was doing everything. Baba's activities are illustrative of his being Omniscient, Omnipresent and Omnipotent. Once, Swami Karpatri Maharaj, while talking about Baba to Pandit Shankar Prasad Vyas of Varanasi said, "In Kaliyug* many learned saints have come into the world, but none is so enlightened as Baba Neeb Karori." Shri Swami Chidananda, the present Head of the Shri Sivananda Ashram, Divine Life Society, called him, "The Wonder Mystic of Northern India". Some call him the greatest ascetic, some the supreme saint, in reality Baba is a divine incarnation. Someone saw him as Lord Shiva** and fainted, someone lost his senses seeing him as Lord Rama, another, seeing him as the Goddess Durga, burst into tears with intense emotion. Another was delighted to see the child Krishna in his robust body and yet there were others who were frightened by seeing him in the form of Hanuman. Some people were so confused by his physical form that they formed an adverse opinion of him. In fact, Baba would be seen according to a person's own thoughts. He was the reflection of one's own feelings. Since Baba could manifest himself in any form he liked nothing can be said with certainty about his real identity.

Like other divine incarnations Baba tried to keep his divinity concealed. He lived among the masses and moved about like an ordinary man. The two villages of Akbarpur and Neeb Karori are situated in Uttar Pradesh

* Kaliyug- the dark age of Hindu mythology

** Refer to Introduction

Shri Baba Neem Karoli Ji Maharaj

and had been the field of his Lila for more than half a century. Although he got many magnificent temples and ashrams built in the area, the inhabitants of his native Akbarpur were not aware of the fact that their own Laxmi Narayan Sharma was known as Baba Neeb Karori or Baba Lachman Das. Nor did the residents of Neeb Karori know, that the Baba who had been famous all over the world by the name of their village, was none other than their own Baba Lachman Das. They themselves did not know how Baba, who had been initiated in Vaishnav* traditions, acquired Neeb Karori as his name. There must have been some implicit purpose for Baba not wishing to reveal himself. It seems that this was vital for the accomplishment of the tasks for which he was born.

Baba lived among ordinary people and worked for the welfare of all. Baba gave credit to others for whatever he himself did for people, sometimes he created a misleading impression about himself in order to divert people's attention. He would speak in a casual manner, but, like seeds, in whatever way they are sown the plants come upright, his utterances brought good. He never surrounded himself with self-centred people. But as bees are naturally attracted to honey, so were people drawn to him. In this connection, allaying the doubts of one of his devotees, he once said, **"If people got to know the truth about me, they would even pinch off the hair on my body, to make talismans."** Whenever people were astounded by the manifestation of Baba's Lila, he would bewilder them so much that his Lila would be seen as something simple and ordinary. He was Compassion and Benevolence personified. He came to this world to rid people of diseases, sorrows, pains and poverty. He came to make them believe in God by evolving in them positive and good feelings,

* Traditions based on the worship of Vishnu

His Nature and the Self

and the desire to help others. A real sadhak^{*}, wherever he or she may be, could not remain hidden from Baba, and was always helped, directly or indirectly, in their sadhana^{**}. He visited hermitages and caves and graced the sadhak by his presence.

Baba's activities were not for groups, but were directed to individuals. He never delivered lectures or gave sermons. He termed them the gymnastics of words. Even when he was requested to lecture, he always put it off saying that he did not know anything. In this way, living among ordinary people, in a simple manner, he set a practical example of the highest values. In this present age of materialism, he taught by his own conduct, and caused an awakening in people. The characteristic features of his sublime activities, are not only instructive, but also imitative and praiseworthy.

Very often Baba exhibited human weaknesses in himself to hide his real identity. Even though honour and dishonour were alike to him, and he never bothered about the opinion of others, his acts were so perfect that they are devoid of any blemish. The ego is the kernel of all human weaknesses. By nurturing it, one cannot follow the path of spirituality. On occasions, without any hesitation, Baba did things that caused him to be humiliated in the eyes of the world. The purpose of such actions was probably either to guide the devotees or to draw the attention of a person towards Baba himself, for that person's welfare. Ignoring the traffic rules at a crossing, he did not mind the verbal abuse or manhandling by the policeman on duty there. But, when the incident was reported to a higher authority by someone else, and the policeman was called to task, Baba himself went to plead for the man

* sadhak- spiritual aspirant

** sadhana- spiritual practices

Shri Baba Neem Karoli Ji Maharaj

and saved him from punishment. He was gracious even towards those who were insolent to him.

Baba made no pretensions about being a saint in order to obtain respect. He never marked his forehead, there was no string of beads around his neck and no saffron clothing of a sadhu*. He used to wear a white dhoti and he also had a blanket. Not only the common man but even sadhaks of a higher order mistook him to be a prosperous Indian householder. But they were taken aback to see him with bare feet. Even in his ashrams, if a stranger asked him about Baba, he usually replied, “**There is no Baba here. Go and have darshan** before the murti*** of Hanuman.**” Baba never appeared with any ostentation and whoever he came into contact with, he met them with all cordiality of heart.

Sometimes Baba constantly repeated an ordinary word like a child. But there was some purpose hidden in Baba’s every activity, which we were not always aware of at the time. Two words, **nan** and **thul**, from the Kumaon dialect are synonyms of ‘small’ and ‘big’. Baba used these words like a chant and frequently uttered **nan nan** and **thul thul** repeatedly. Occasionally in his durbar he would repeat these words during the course of a day, and this could go on for many days. The mystery lay in the fact that hearing these utterances again and again, the devotees lost the distinction between big and small or high and low. Consequently, the vast community of Baba’s devotees greeted and embraced each other without any discrimination of caste or creed. Thus he demolished social conservatism and strengthened the bonds of love and goodwill, which in turn reinforced spiritual progress.

* sadhu- renunciate

** darshan- being in the presence of, usually a saint

*** murti- consecrated likeness of God in the form of a statue

His Nature and the Self

Baba usually said **“O, Helper of the Helpless! The strings of my destiny is in Thy hand”** or **“Like a fish in deep water, everyone is secure and happy under the protection of God.”** These sayings were meant to strengthen a person’s feelings of devoutness towards God.

Baba had another way to avoid being recognised. He never allowed any publicity about himself. If any of his followers tried to speak highly of him in public or to know more detail about him, they were not permitted to stay with him for any length of time. If a devotee convinced someone of Baba’s greatness and took him to have his darshan, Baba would present himself in such a way that all the eulogies about him appeared exaggerated or embellished, and the devotee felt embarrassed. And yet his fame radiated all over. It is true that people are attracted to those who are indifferent to this materialistic world. Meeting Baba once was enough to make a person his devotee. Baba’s impact was so strong that caused the American, Dr. Richard Alpert, a psychologist, to become renowned in the spiritual world as Ram Das.

Baba disdained the fawning ways used to show esteem and respect for him, but he was seen to accept ritual adoration [puja] when offered with true love and simplicity. It is likely that he did so to develop their love, for he himself was not at all concerned about any kind of outward adoration. It was noticed that he would be talking to someone or would be lost in thought during such occasions.

Baba personally had no desires and no attachments. He always established ashrams in picturesque surroundings, where the vibrations of the place were special, and got beautiful temples built. Desireless himself, he encouraged the rich to donate liberally for this purpose. He also honoured and

Shri Baba Neem Karoli Ji Maharaj

accepted humble offerings made by the poor. He valued the temples and the ashrams and all the articles therein, but in reality he had no attachment to them. He looked after the ashrams and temples until all the arrangements for their proper functioning and management were made. Thereafter, he handed them over to Trusts. We see Baba here as a **Nishkaam Karma Yogi** [one who practises his actions without any desire for the results]. Baba advised people not to ask for monetary help from foreigners. Sometimes he would put a devotee to the test by asking them for something that they were very attached to, or felt unable to part with. This again was his Lila. Baba did not always stay in the ashrams or temples, he often would pass the nights joyfully in solitary places, on parapet walls by the roadside or in jungles. He emphasised that temples are necessary for people. The well managed ashrams would be particularly useful for householders and renunciates, for the elevation of their spiritual selves.

Sometimes Baba made a show of anger, scolding and shouting. It was not easy to cope with. In his Shiva like wrath, he did not hesitate to use a stream of coarse swear words, and sometimes he would even strike out with his hand or foot. Not only the man who was the object of his fury, but others were also shaken at these moments. The strange thing about his outbursts was that they were just the reverse in reality. Immediately after such incidents he would appear very calm and kind-hearted as if nothing had happened. Even knowing the fact that the show of his anger was never real, none dared take it lightly. Baba's wrath was a blessing in disguise. It was seen that his anger averted the misfortunes of people.

Baba undoubtedly had control over desires and worldly pleasures. Saints generally avoid the company of women and as far as possible kept themselves aloof from them. Baba, however, mingled with women freely.

His Nature and the Self

He could playfully hold the hand of any woman, and without any hesitation catch hold of her nose and tweak it just for fun. Nothing was seen as inappropriate in his behaviour. Both male and female devotees pressed and massaged his feet. His presence and touch communicated such good thoughts and feelings that everyone felt uplifted. In fact, Baba regarded all human beings as his own children, and treated them accordingly. He very often said, **“You feel pestered with a few children, but I have so many.”**

Baba’s benign attitude towards women, who have for so long been neglected by Indian society, was not without purpose. He wanted to shower his Grace on everyone. He treated women and men equally for their spiritual advancement. Because of the social limitations of women in India, Baba made special facilities available for them. They participated in all the activities of the ashrams and followed the routines of service regularly. Consequently, they adored him like a Guru, father, brother or son, according to their feelings. Today, the ladies that serve in the ashram, the Mothers, as they were called by Baba, are very much revered. Permeated with compassion, kindness and devotion to service, the mothers are far ahead of men in the spiritual field. The seva bhav [spirit of service] is a step to spiritual achievement and also suits the feminine temperament.

Baba openly admired virtues in his durbar, so that people might be inspired to take on good qualities and shun bad ones. He condemned evil deeds so that people might renounce them. Baba showered affection on a woman who, by thought, word and deed, was devoted to her husband, and addressing her as Sati [the virtuous] praised her profusely.

Shri Baba Neem Karoli Ji Maharaj



Baba Sitting on mat with impossible elbows



Baba throwing fruit

His Nature and the Self

On the other hand, he was displeased with men and women who argued a lot and disturbed the peace at home. Behind this apparent disapproval he would still indirectly be gracious to them. Baba would openly discuss and solve family problems. Thus, he urged others present there to improve upon their own behaviour. Baba said, **“Whatever the nature of a husband may be, a wife should have patience and loyalty to keep the home intact. A wife dedicated to her husband is greater than a Yogi. Mother is the image of God.”**

Baba's kindness and grace knew no limits. He loved everyone. True love has its own strength and does not anticipate anything in return. Baba never did anything for personal gain, he was always altruistic. That is why people from all over the world are drawn to him. He was so affable each devotee individually felt Baba had special affection for them, and they believed that Baba was their very own. Sometimes, he showed his familiarity by asking someone to shake hands with him on some matter. When the person hesitated, he would quickly take their hand in his own.

People had no reluctance to talk to him. He showered affection, gave prasad* to eat, made others laugh and laughed himself too. Although a visitor was at ease in Baba's presence, sometimes their thoughts and speech would unexplainably change. Perhaps they would only say what Baba wanted them to say, or others to hear. If he did not want a person to say anything, the person concerned either forgot, or with every effort could not say anything even though he was perfectly free to do so. Like parents to children, Baba was closely associated with all. He always addressed

* prasad- some form of food/sweets/fruit that has been offered to the deity and received back from the deity as a sacrament

Shri Baba Neem Karoli Ji Maharaj

even eminent persons using the words **tu**** [you] and **tum**** [you] for them, and **hum****[we] for himself. His use of tu, tum and hum was soaked with love and affection. His utterances, like “**tum samajhte nahin, hamari kahi suno**” [you do not understand, listen to what I say] and “**Hamein bawla mat banao, hum sab jante hein**” [don’t drive me crazy, I know everything] delighted everyone.

Baba would stay with families, sitting among them he was like the head of the family. In that paternal role he took interest in and listened to their day to day problems, gave his opinion and helped them indirectly without their knowing about it. People had firm faith in his benevolence and placed their trust in him. At times, Baba would call a stranger by name and would relieve him of his worries by advising him suitably. He would go into any house without an invitation, with the sole intention of giving rather than taking. For Baba, man was helpless, so he was always sympathetic to the people trapped in lives full of worries and problems. He wished to free them from this bondage. Sometimes Baba would advise about matrimonial alliances, and even suggested a suitable bride or a groom. Certain people did not think it proper that a saint should be interested in worldly activities of householders. Such thinkers betray their ignorance of his divine nature. It is said: “the illustrious saints are moved by the sufferings of others”, [Ram Charit Manas]. He was benevolence itself and so it was natural for him to shower his Grace. Baba’s kind heart was moved by the distress of an Indian family trying to discharge its obligation of arranging the marriages of their children in stringent

** In the Hindi language the words tu and tum have the same meaning as ‘you’, but tu and tum is used for persons of an inferior status or as a term of endearment. The word hum, ‘we’, is the plural form of me in ‘I’.

His Nature and the Self

and pressing circumstances. Having expressed his view in respect of a marriage, Baba would, indirectly, get it performed in a satisfactory manner, thus relieving the family of their anxiety. Whenever Baba suggested a matrimonial alliance, the marriage was bound to take place, whether it was agreed to at that time or not.

Baba had love for all, and he could not bear to see anyone in trouble. He alleviated afflictions whether physical, divine or mundane. He even used his spiritual powers to remove them. Sometimes, he took the diseases of others upon himself. Without disclosing it to them, he suffered himself and thus got them cured. If Baba had to bestow his grace openly, he did so and left the place immediately without giving any time for the receiver to thank him. He was known to bring back to life people who had died prematurely, but on the other hand he observed the laws of destiny in cases of mature death. Nobody could predict where or on whom the wave of grace would fall. Baba was seen standing in a hospital by the death bed of one of his devotees with tears of love rolling down from his eyes, as the devotee put his hands together in final salutation and left this world. The creation of such a blissful state at the last moments of a devotee's life was only possible by Baba's Grace.

It is human nature to remember God in times of adversity. At such a call for help Baba would appear, no matter how trivial the desire may seem to us.

Baba regarded humanitarianism as the foundation of spirituality. He was a humanitarian par excellence. He loved the destitute and disadvantaged very much and they would become loved by all devotees. Baba, with his own hands, put the sacred thread around the neck of an orphan, Thakur Bhagwan Singh, and appointed him the priest of the Hanuman temple at Vrindavan. In spite of the fact that Bhagavan Singh had no formal education, he elevated him in the

Shri Baba Neem Karoli Ji Maharaj

esteem of scholars, by enabling him to recite the Bhagvat Gita in sanskrit.

Baba's nature to forgive was unparalleled. He did not look down on anyone for their evil deeds. Even though he knew everything, he pretended ignorance. In fact, "if God took heed of all of man's deeds, his redemption would become unthinkable" [Ram Charit Manas]. Truly, it is God's nature to forgive and forget. Baba considered Desire, Anger, Pride, Ignorance and Avarice as human weaknesses, and sometimes forgave them. It would make Baba extremely unhappy if someone maltreated a person who had committed an offence. On one occasion a person sought Baba's protection for fear of the terrible consequences arising from a heinous crime. In this instance, Baba made the man do lifelong penance but relieved him of punishment under the law. Baba was above man made laws.

In keeping with the norms of society, he used to cover his body with a dhoti and a blanket, and had no other clothes even to change. Baba was so detached from his physical body that sometimes he was not aware that he had not bathed for a week, so the question of changing clothes did not arise. If a household offered him a dhoti, he would leave his own there as a token of his blessing.

Baba gave credence to the concept of rebirth and often said, **"In this world we meet only those with whom we have been associated in previous births and there is always an unknown but definite duration of this union after which we are separated again."** He also pointed out that generosity was a result of good deeds performed in a previous birth and said, **"To give something to another causing hardship to yourself is very difficult. Such acts can only be**

His Nature and the Self

performed because of Sanskaras* of previous births.”

Baba’s generosity had no limits and he felt pleasure in giving. Indeed, he was capable of giving everything. He was like a Kalpataru, [a celestial wish fulfilling tree], in satisfying the wishes of people, but he entertained only the beneficial wish and not the harmful one. In his ashram, many visitors were fed every day and they were also given a properly packed packet of prasada [consecrated food] to carry home for the other members of their families. The visiting ascetics were offered money and blankets as well as food. Baba always said, “**If you do not empty the stock, how can it be replenished?**” He never faced a shortage of anything. Has the sun ever seen the darkness? It is our limited understanding that causes us to experience apparent shortages in this life, in reality there is nothing lacking in the darbar of the Absolute.

Baba was not a supplicant, He is the Lord. He led such a simple life that there was nothing that one could give him. He often said, “**Everyone is poor before God.**” There was nothing that Baba could not do. He had the capability of making a king a pauper, and a pauper, a king. He was always addressed as Maharaj*. If he were to beg for anything, what would it be and from whom? By his will, earth and fire could produce currency notes of the reserve bank of India. If he wished, water would turn into milk and ghee [clarified butter] and the material available would increase according to requirement. Such occasions were rare and he used his powers only for the benefit of others. In order to encourage charity, generosity and sacrifice among people, he exhorted the rich to spend

* Sanskaras: Predisposition, positive tendencies

* Maharaj: Great king

Shri Baba Neem Karoli Ji Maharaj

money on the construction of temples, ashrams, on bhandaras** and the welfare of others.

Baba had a child-like temperament. He treated children and young people with affection and generosity. He ignored their pranks and instead, encouraged them. Notwithstanding the bitter criticism of their elders, he always gave preference to their wishes. His devotees came from every walk of life and although some of them led a life of dissipation, he did not always ask them to give up their bad habits. On the contrary,



Baba in white dhoti

he gave them opportunities to carry on, and spent time in their company. In due course, they gave up their bad habits of their own accord. Baba's only expectation from children and young people was that they should respect their parents and teachers. Those that were devoted to their parents were dear to him. This first love and regard for our parents initiates feelings of devotion

** Bhandara: Feeding the masses

His Nature and the Self

within us. This respectful attitude is appropriate for both the worldly and spiritual aspects of life. It was probably for this reason that he always insisted that children should demonstrate this respect by bowing and putting their heads to their parent's feet, and also by bowing to those of their teachers present. He used to quote many examples of how one man carried his mother on his shoulders for a bath in the Ganges, or of one who ate only after he had offered food to his parents. In one context Baba said, **"It is not necessary to seek God so long as the parents are alive. The worship of living parents is difficult, but it is the best sadhana."**



Baba in blanket talking with devotee

Some sadhus do not tolerate children and do not consider them worthy company, so they never encourage them. Baba pleased children by always feeding them his nectar-like prasad. He was always open to all. Baba was an expert in both worldly and transcendental matters and talked on both topics. He

Shri Baba Neem Karoli Ji Maharaj

would even speak on subjects such as child care and suggest remedies for various ailments. It is generally observed that people go to the hermitages of saints and sages to have their darshan. This seems right, for a thirsty man goes to a well. But in Baba's case it was different. He himself visited the houses of the devotees to satisfy their spiritual thirst.

Baba had very peculiar ways of eating and sleeping. Sometimes he roamed about without food. Sometimes, even after being invited and taking meals in many homes, he would say he was hungry and ask for food. At times a piece of dry bread from a pious soul satiated his appetite. It is very difficult to give any reason for Baba's insatiable hunger. Swami Ram, the President of the Himalayan International Yoga Science and Philosophy Centre, U.S.A., says that Baba was beyond this kind of awareness of his own self, and so his behaviour appeared childlike. He would need to be reminded that he had already eaten and then he would not take more. This opinion seems to be correct, for in his ashram those who attended to him had to remind him of the daily chores and even to partake of meals*. Swami Ramanand says that Baba's union with God determined his behaviour. He was always in a transcendental state. Baba not only took meals in the households, but also got others with him fed. Sometimes he would visit unexpectedly. He, along with accompanying devotees, would arrive unannounced and they would all eat there. Despite Baba doing such things, the quantity of food already prepared by the household was always enough. By his kind grace, the food would increase in quantity, and be sufficient for the guests as well as the family. Thus, seemingly, the

* Some believe that Baba was taking on negative karma by eating at people's homes, thus saving them from adverse effects.

His Nature and the Self

family members played host; while the food was taken care of by Baba himself. In this way Baba would save the household from embarrassment. Baba would eat vegetarian food without the slightest hesitation, at the house of anyone, whether a Hindu, Muslim, Sikh, or Christian. His acts were all purposeful. In whoever's house he took a meal, he raised their worldly and spiritual status in return. That is why none of his devotees felt unworthy of Baba's affections. They have a great quality of love and contentment within them.

Baba never got tired of moving about day or night. Even if he was found taking a nap, it could not be said that he was asleep. He might be in a state of bliss or on an astral plane. None knew where he really was or what he could be doing away from his body.

Baba was very sought after by rich people and sometimes they would manage to take him to their houses. Baba, however, had a natural affinity for the meek and suffering. He would walk into their houses uninvited and ask them for food. A few ignorant people had the idea that Baba belonged to the rich. This is like saying that God can be bought. Baba always had great compassion for the helpless and the afflicted. Maharaji always emphasised purity of conduct, this helped to change people's attitudes.

Baba was witty and had a great sense of humour. His countenance fascinated visitors. He always smiled at the jokes, whereas the visitors would burst into laughter. Besides joking with and amusing people, he could change the mood in an instant and then people wept. Sometimes a few lines from the Ramayana, or even an ordinary conversation, would touch his heart and tears flowed profusely. People saw tears in his eyes if anyone in distress came to him weeping. Baba's heart was always full of compassion. Even his picture has been seen to shed tears when someone wept before it. Both men and women could be

Shri Baba Neem Karoli Ji Maharaj

seen to shed tears of joy, sometimes from his touch, other times by remembering him. These tears help to cleanse the heart.

Baba left home in childhood. So he only had a little knowledge of the Hindi language. He was not able to write the letters of the Hindi alphabet properly. His intonation was of the Braj dialect and he mostly used a mixture of Hindi and Urdu words. There have been great prophets in the world like Christ, the prophet Mohammed, RamaKrishna, Kabir, St. Peter and others who are greatly revered in the world for their spirituality, not their academic standing. Baba understood the thoughts and feelings expressed in any language of the world. Sometimes he answered the questions of foreigners before the interpreter had finished translating them. At times English words and sentences were spoken by him easily. Once at Hanumangarh, Nainital, Baba, sitting under a tree, talked with two German monks for an hour without an interpreter. His devotees witnessed the scene from a distance. Baba and the German monks talked and laughed, and in the end both visitors were seen leaving happy and contented. Once, Baba himself corrected an error in the pronunciation of a Sanskrit Vedic hymn while it was being recited.

Baba advised or ordered in a few simple and clear words, but the purpose was always very deep. Even common words, like “come” and “go”, spoken by him, had special implications. Baba would offer timely advice and indirectly help people to accomplish their tasks. Those who were experienced in his way of speaking, always thought it better to follow his commands verbatim. The result of non-compliance with his command, or of making any change in it according to the dictates of one’s own mental ability, were always disappointing, and sometimes damaging. Whenever Baba addressed an atheist or a wicked person as a devotee or saint, his purpose was perhaps to sow a

His Nature and the Self

seed of goodness to bring about a change within. With the passage of time the seed would sprout, grow, bloom and finally bear fruit. It has been noticed that such people passed through a transformation.

Baba was not impressed by a display of knowledge or oratory and he said that even the children in India were proficient in this. Baba did not sermonise, nor did he give discourses, nor teachings. On the other hand, he would teach through a normal discussion or conversation. His talks were very fascinating. Sometimes he kept people so absorbed all through the night, that they were surprised to see that it was almost dawn. Just by ordinary conversation Baba would bring people to a higher state of awareness. During the discussions on spirituality, whatever he uttered touched the heart, and had the effect of a great mantra [devotional incantation].

Baba frequently said, **“If I hold the hand of anyone, whoever he may be, I do not leave him, even though he may leave me.”** The spirit of this statement is that if Baba took someone as his devotee, he took his or her welfare upon himself. If such a person, having become prosperous, forgot Baba, Baba didn't forget them. His Grace upon the person continued ever after. In fact, Baba did not have any desire that his devotees should feel grateful to him. This aspect of his character has impressed his devotees so much that even after Baba's Mahasamadhi, they have unabated faith in him. Whenever a devotee faces a crisis in life, he relies on Baba and his anxiety is dissipated.

Baba was never in favour of conversion into another religion. By encouraging everyone according to his age, situation, religion, and capacity, he reinforced faith in God and showered his blessings equally on all. He said, **“All religions are basically the same and they all lead to God. All human beings are equal.**

Shri Baba Neem Karoli Ji Maharaj

The blood that circulates in the body through the heart is the same in all human beings.” He pointed out the significance of Islam to Muslims, of Gurus to Sikhs. Explaining the importance of the Christ to Christians, he would become so overwhelmed with emotion that tears flowed from his eyes. At the request of the Indian Ambassador, Shri Kidwai, he went to Mecca; of the American devotees to church; and of others to temples. He respected all religions alike. He never opposed any religion or belief, but he himself was not constrained by any. In giving precedence to humanity and in making the rituals less cumbersome, he did not hesitate to do something against the precepts of the scriptures, providing that this was what the situation required. He did not participate in prayers or the annual religious functions in his ashrams and always kept himself aloof from formal ceremonies such as the consecration of temples. Though the responsibilities of all these activities rested on him and he himself directed them, he never appeared to be at the helm of things as the doer. Baba appreciated those people who followed their religion conscientiously. He always condemned wrongdoing, immorality, deception and guile, so that these bad habits might be abandoned.

Although Baba was initiated into the Vaishnav sect, he was not seen to be confined to any ‘niyam’ [regulation], ‘asan’ [yogic posture], ‘pranayam’ [control of breath], taking a bath at the ‘tirtha’ [sacred places], visiting temples for darshan, ‘japa’ [repetition of mantra], ‘yagna’ [oblation through fire], and other religious practices. He seemed to have no need for these. Nevertheless, while talking, he could be seen moving his thumb around his finger as if repeating a mantra. At times, he became so engrossed that he appeared to be lost in himself. Baba was very often heard uttering Rama, Rama and also sometimes

His Nature and the Self

Radha, Radha [both names of incarnations of God]. In Ram Charit Manas, some lines relating to Rama are also descriptive of Baba. He often said, **“Rama’s form left this world, Krishna’s form left this world, but the Name stays; by reciting His name everything is achieved”** and shaking his head he reiterated, **“everything is achieved”**. Such utterances by Baba appealed to the devotees.

Baba’s devotion to the Almighty was sublime. He would say that food is God and that God resides within each heart. As to the darshan of God he said, **“God exists in all aspects of Nature, His Creation. He is everywhere so is never out of our sight. The fault is ours if we are not able to see Him or do not earnestly try to see Him. We must not limit our vision. The narrow tendencies of the mind keep us so entangled in mundane activities that we are not aware of Him. Our impure thoughts prevent us from achieving peace of mind and divine love”**. He often said that love is the best means for God realisation and would repeat again and again, **“There is nothing dearer to Rama than love”**. On being asked: “Isn’t it hypocritical to worship God when you are not sincere in your devotion?”, Baba would answer **“If you can’t do it with true feeling and you don’t want to otherwise, what will you do then?”** Worship without true feeling is better than no worship at all. **“Something is better than nothing. To begin with one may not be entirely sincere, but in due course of time, the thoughts get purified and the honesty of intention comes by itself. Can anyone have the vision of God with naked eyes? One must have divine sight to visualise Him and a person only gets it after the purification of thoughts. For this, a pious life and Bhajan [the practice of devotional songs or chants] are essential. Go on reciting His name, Rama, and one day the true call of Rama will come out, and**

Shri Baba Neem Karoli Ji Maharaj

you will be redeemed at once". One true recitation of His name, Rama, from the heart, is equal to countless recitations otherwise.

Baba used to say, **"Go on following the trodden path faithfully, by thought, word and action. Only then will God reside in your heart and you will be able to perform Nishkama Karma [deeds done without any attachment or desire]. No one other than God can enable you to perform Nishkama Karma. The ability of Nishkama Karma can be achieved only by His grace and cannot be acquired by any other means. None can claim a right to His grace. It is up to Him to give it, to refuse it or to take it away"**. He pointed out that attachment and vanity are the greatest hindrances to the realisation of God and said; **"A learned man and a fool are alike, as long as there is attachment and ego in the physical body"**. He also said, **"The whole universe is our home and all residing in it belong to our family. Every woman is a mother or sister, and every man a father or brother. This is all God's family. You can do service of the highest order only if your thoughts are centred on God. Instead of trying to see God in a particular appearance, it is better to see Him in everything"**.

Baba considered God as the doer and man as a helpless being. He used to say, **"Why beg from a man, what can he give? God and the Saints are all powerful but none has to beg anything from them. They know all and so they themselves give what is appropriate"**. In this way, he would advise people to place God's will above everything else. He stressed the need to surrender to God's will, so that they might develop love and faith in Him and be free of unnecessary worries in life. He used to say, **"Have trust in God and everything will go smoothly. For**

His Nature and the Self

success, hard work alone is not enough, God's Grace is essential."

Baba often talked about the importance of meditation, but strangely enough, he would disturb some people when they tried to meditate in front of him. While he was talking to the people at his durbar, taking his feet in my hands, I tried to meditate on several occasions. Sometimes he moved his feet away, sometimes he started moving his toe in my palm, and at times he asked me questions on the topic being discussed. Not being able to reply, I felt embarrassed. Baba knew and fully understood all states of meditation and was aware of every individual's limited capacity for concentration. Once, in this context, he said, **"The mind, bound by the physical body, has its own limitations. A meditative state of mind must be acquired gradually or else there is a risk of becoming insane. It is true that concentration imparts an insight, which can lead to Self Realisation, but for those who remember God and serve living beings, meditation and other kinds of ritual worship are not necessary. Remembering God and the seva bhav [spirit of service] are easy methods to progress on the spiritual practice"**. Instead of arduous sadhana [spiritual practices], Baba stressed the importance of purity of heart.

The most wonderful thing about being in the presence of Baba was his darshan and divine touch. How much a person would receive of that within him or herself, depended on that person's spiritual capacity. Baba's glance imparted joy, his poses [mudras] were fascinating and there was magic in His voice. People did not like to leave him, even after being scolded or even physically struck by him. Whoever came to him did not like to leave. Baba asked everyone individually to go away and then often told them to come again on another day. It was his love that attracted people. He

Shri Baba Neem Karoli Ji Maharaj

also said, **“You come to me because I love you.”** It was difficult for a householder, ensnared in Maya [illusion] to give Baba selfless love. A person might go to him with a selfish motive, but Baba’s love for them was pure. After having given prasad to each one, he asked them to go. The flow of people coming and going never ceased. In short, Baba’s satsang could be summarised as **“Aao, Khao, Jao.”** “Come, eat, go”. In the hill regions where transport can often be a problem, women, children and old people having faith in Baba, came to him at any hour, and were never stranded. Baba’s benevolence ensured their safe arrival and departure. Incredible as it may sound, Baba’s darshan could only be had by his grace. None could come to him of his own accord.

Baba liked to give replies to questions. He enjoyed solving people’s problems and so laughingly or smilingly gave answers to their questions all day and night. The questions were asked on topics such as politics, society, philosophy, yoga, devotion, ethics, behaviour, diverse personal subjects, conduct and many others. Complex questions were answered in a few clear and simple words. The questioner was delighted by his appropriate reply. Baba knew the past, the present and the future and he would reply spontaneously to any question. Sometimes an inquisitive person came with questions in his mind, and before the person could ask them, Baba would answer them all.

Even though Baba was surrounded by people day and night, with whom he mingled freely, he himself remained unattached. In reality, he existed on many different planes. Like the wind, he touched everyone and yet remained unaffected himself. He listened to everyone and inspired them, sometimes giving guidance in their dreams. His deeds were always unexpected and one could never anticipate what Baba

His Nature and the Self

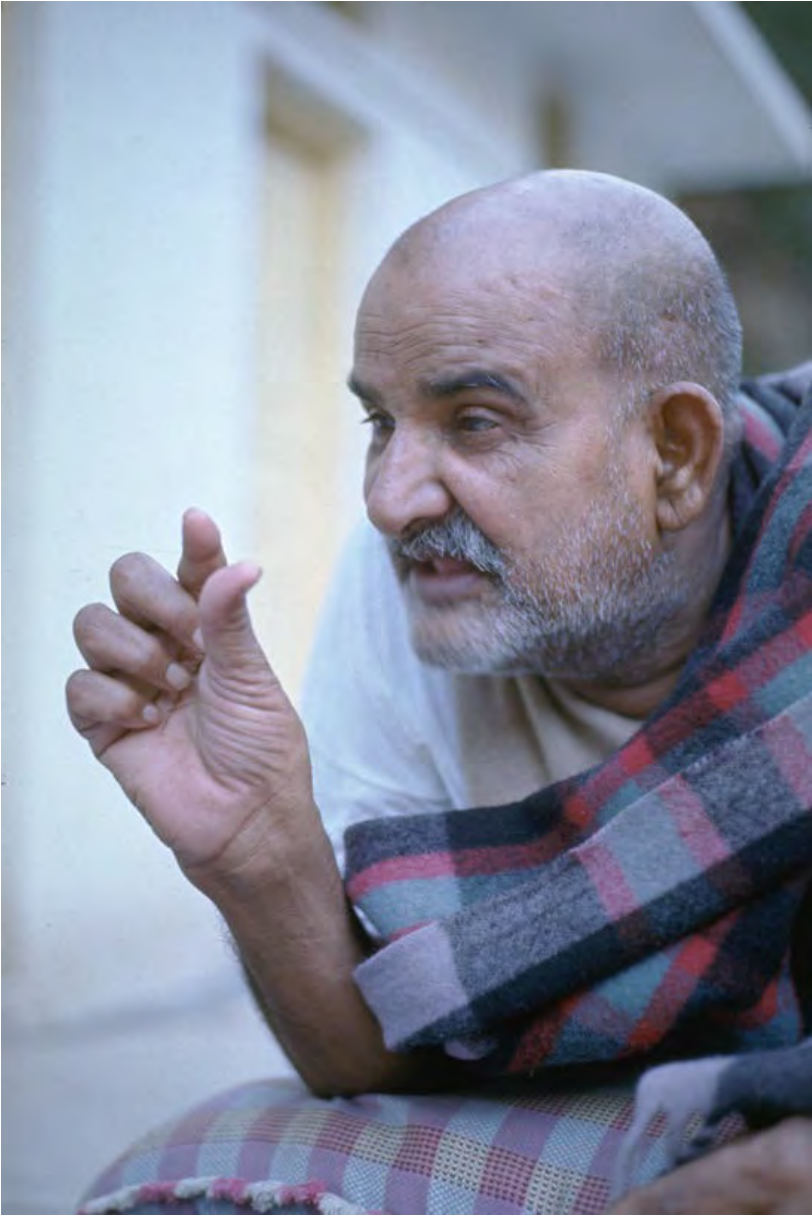
would do. At times, he would go away alone, leaving the people that were accompanying him, whereas, at other times, he would unexpectedly arrive at their home. He used to say: **“Of this world I am, desirous of the world I am not, passing through the bazaar I am, the buyer I am not.”**

In this way, Baba remained like an open book, which everyone could read, but few had the capability of understanding. He was not what he seemed to be. It is natural to present yourself in a becoming manner and not to emphasise your weaknesses. Baba often put on a show of human weaknesses within his own self, as he was not at all concerned with the opinion of others. In spite of all this, whatever he did appealed to people so much, that he always remained the object of their reverence and affection.

Baba cannot be fathomed. He was transcendental, beyond attributes and beyond duality. It seems that a great celestial power had taken a physical form. Keeping his uniqueness in view, it can be said that Baba's form had two aspects, one we could see and the other we could not. The physical bodily form performed the lila, and the subtle form was all pervading. To the seeker, Baba shows possibilities in human life that are beyond the imagination. To the man of action, He shows the path of righteousness. To the devotee Baba gives, within their own heart, a glimpse of God in human form.

RAM

Shri Baba Neem Karoli Ji Maharaj



Baba “This Much”

PART 2

THE NECTAR OF

DIVINE LILA
(PLAYS)

HIS OMNISCIENCE

Maharaj's appearance had a childlike innocence, it did not reveal that he was all knowing, however his lila betrayed that Baba was omniscient. He seemed to be well acquainted with everyone and he was very amiable. He had an insight which could explore people's minds and conscience, and he could read their thoughts and feelings. Whatever Baba said was significant and was sure to happen. He was capable of fulfilling unexpressed desires and getting rid of people's worries. His commands, even though simple and purposeful, had deep implications. Their reality could only be known after the incident had taken place. He was always fully aware of all situations and circumstances, the past, the present and the future of everyone, and dealt with them accordingly. Baba never liked to be tested by people in any way. However, if a person dared do so, Baba would certainly remove any doubt by his lila. Some experiences regarding his all pervading knowledge are reproduced here.

Shri Baba Neem Karoli Ji Maharaj

Lila 1. SHRI SIDDHI MA

It was a moonlit night. Maharaj, along with his devotee Pooran Chandra Joshi, was sitting on a rock at Pashan Devi near Nainital Lake. Baba pointed across the lake to the India Hotel, which was at that time the home of Shri Ma. The words came out like a revelation: **“The goddess Katyayani lives there. It is for Her that Hanuman had to come.”** Katyayani is another name for the goddess Durga. In this way, he revealed the truth about Shri Ma and Himself. It is Maharaj’s and now Shri Ma’s mission to spread righteousness. It was inevitable that they would come together to carry out the great work and Shri Ma is now continuing His Divine Lila.

It was a few months after her marriage, accompanied by some ladies from the neighbourhood, that Shri Ma had her first darshan with Baba, at the home of Shriram Sah in Nainital. Baba was there surrounded by devotees. As soon as Maharaj saw her, he stopped his discourse and beckoned to her. He then described her daily routine, telling the devotees how she would carry out her household work while remaining in constant contemplation of God. He said to her, **“I will make a kuti* for you at Vrindavan.”** The relevance of that statement was not understood by anyone then. Vrindavan ashram did not exist. In keeping with Maharaj’s words a kuti was made for Ma. She stays there whenever she visits Vrindavan ashram.

Maharaj used to write the name of Rama every day in His notebook. The day before Mahasamadhi, Baba, Ma, K.C.Tewari, Guru Priya Mai, Mohini, and Shri Jivanti Mataji were sitting in his kuti in Kainchi, while he wrote his Ram Nam. He stopped writing and pushed the notebook over to Ma, saying, **“From now**

* Kutu - hut / room

His Omniscience

on you will continue.” The next day the Mahasamadhi Lila took place and the significance of these words was realised. Ma is for Maharaj what Bharat is for Rama. While Rama was not physically present [in exile], Bharat took care of Ayodhya. He lived the life of an acetic and never put himself on the throne. Ma is the essence of Baba’s Love and Compassion.



Shri Siddhi Ma

2. HE KNEW EVERYONE

Maharaj was at Church Lane, Allahabad, and only the writer was sitting with him. A couple came into the room. The man was fat and wearing tight fitting trousers. Glancing at Baba, He looked around the room for a chair to sit on, but he didn't see one. So, he sat on the floor with great difficulty. He completely forgot to pay his respects to Baba or to greet him. But his wife

Shri Baba Neem Karoli Ji Maharaj

touched Baba's feet with great devotion. Baba asked the man **"What name?"** He thought for a little while and replied, "Baba, you would not be able to know me by name..." He had hardly finished his sentence when Baba all of a sudden asked, **"How is your Aunt, from Park Road, Allahabad feeling now?"** The man was taken aback and looked at him in astonishment.

3. WHAT NAME ?

A truck driver, aged about twenty-eight, from Pithoragarh, came to see Baba at Kainchi for the first time in 1966. He did pranaam to Him. Baba asked him, **"What name?"** He immediately replied, "Lalit Mohan." Baba said **"That's a lie, Laxman Singh."** He was surprised to hear his real name from Baba. By way of explanation, he said, "Baba you are right. My name is Laxman Singh and the members of my family call me by this name. In my childhood, when my name was first registered in school, the members of my family wanted a better name to be written in the school register and they chose Lalit Mohan." This incident impressed the man so much that he became Baba's devotee. Later, he became the driver of Baba's jeep.

4. IT'S A LIE

Karan Veer Singh has had the good fortune of witnessing many of Baba's wonderful Lilas. One day he returned home from college. Baba was there and asked him, **"Why did you take so long? I have been waiting for you for a long time."** Karan Veer replied, "I have come straight from school." Baba at once said, **"It's a lie. You are deceiving Baba. You were free at one o'clock and it is four o'clock now. Why don't you**

His Omniscience

say that you were roaming around with your friends?” Baba then gave the names of the friends that he had been with. Hearing the truth from Baba, he was dumbfounded. Looking at him, Baba laughed loudly and said, **“You can fool your father, he is a simple man. But you can’t deceive Baba.”**

Karan Veer Singh of 100 Shahzadi Mandi, Agra.

5. I AM BABA NEEB KARORI

This lila took place during 1943-44. Mahavir Singh loved the company of ascetics and saints and he attended to their needs. At this time he had been suffering pain in the liver. One day, dressed in his uniform, while he was on his rounds at the Agra Cantt. railway station, he came across a bulky man of about forty five years of age. The man was wearing half of his dhoti around his waist and with the remaining half he had covered the upper part of his body. He spoke to Mahavir Singh amiably, saying **“Mahavir Singh, how are you keeping now?”** He replied, “I am much better.” The man then asked, **“How is your liver pain?”** Mahavir replied, “It still pains a little.” The man said, **“It will be all right.”** Both of them were now walking together. Then Mahavir Singh said, “I do not remember you.” Putting his hand gently on his shoulder the man said, **“I am Baba Neeb Karori.”** Mahavir Singh had heard about Baba, but at that moment he felt bewildered by his closeness. In the unexpected presence of Baba, he could not think of what to say to him. Baba said, **“Let us go to your house.”** Both of them went there. Since then, Mahavir Singh has always had his Grace. Baba gave him darshan every month for about six years. Mahavir found Baba to be of a carefree temperament. He tells that Baba used to sit on a takhat [wooden bed base] kept outside his bungalow. He had

Shri Baba Neem Karoli Ji Maharaj

a blanket spread over it and placed a pillow there for Baba. Sometimes half lying, or propped up on his hand, Baba talked happily on various topics for hours at a time. He never slept during the day. He never sermonised or delivered lectures. None saw him drying his body with a towel after a bath. While he was changing his dhoti, his body became instantaneously dry.

Mahavir Singh, Incharge, G.R.P. at Agra Cantt

6. GIVING A TEST

Radhay Shayam received much affection from Maharaj. Sometimes Baba stayed at his house and had his meals there. One day, Baba was sitting with members of the family. The door to the room was closed. Someone knocked. Radhay Shayam did not like any disturbances during Baba's darshan. He was also aware of Baba's supernatural powers. He asked him before he opened the door, "Baba who is it?" Smilingly Baba asked, "**Are you testing me?**" and went on to say, "**He is the brother of Badshah, the advocate. He works at Solan. His wife has T.B. and sitting by her bedside at night, he weeps.**" On opening the door, the man who entered introduced himself as Baba had detailed and then entreated Baba for his blessings to rid his wife of that disease.

Radhay Shayam, a jeweller from Firozabad.

7. A PHOTOGRAPH IN A POCKET

Shrimati Damyanti Tewari narrated an incident that took place in 1964. She said that her husband was very much devoted to Maharaj. He always kept Baba's photo in his wallet. Once they came to Kainchi for

His Omniscience

darshan. She bowed at Baba's feet and asked her children to do the same. Then, she gestured, indicating to her husband to touch Baba's feet. Maharaj saw her gesture and said, **"He offered pranaam to me before the others. He believes in deeds not show."** After looking at him for some moments, Baba asked her, **"Does he keep my photo in his pocket?"** Then he smiled affectionately.

Shrimati Damyanti Tewari, Mahanagar, Lucknow.

8. PEACE IN THE FAMILY

Ram Narain Sinha's parents had died, and he treated his two young step brothers like his sons, however both of them harboured ill feelings towards him. In spite of the fact that there was electricity in the house, they quarrelled with Ram Narain's wife over a kerosene lamp. They told her that the lamp had belonged to their father, so it was theirs. This lamp was very dear to Sinha's father and Sinha had kept it carefully as a memento. On his return from work, he heard about the abusiveness of his brothers and was deeply hurt. He gave the lamp to them. At that very moment, Baba stepped into their house. Sinha did not know Baba nor had he ever seen him before. But such was Baba's presence he bowed before him. Baba called both boys to him and severely reprimanded them. He made them put their heads at the feet of their elder brother and made them say that he was not only their brother but also their father. Baba restored peace to the family and then went outside where his devotees were waiting for him. Sinha went outside with him and learned that Baba was Neem Karoli Maharaj, from the waiting devotees. Sinha became a devotee himself.

Ram Narain Sinha, Sub Inspector of Police at Mathura.

Shri Baba Neem Karoli Ji Maharaj

9. WORK WILL BE DONE

The then government of Uttar Pradesh under Chandra Bhan Gupta wanted to take over the Bababanki Sugar Mills, because it had been mismanaged. Devkamta Dixit of Kanpur was one of its Directors. The cane growers got their way; the government gave up their intent and appointed Dixit as the receiver of the mill. Dixit had to collect a large sum of money to run the mill. The Central Bank of Barabanki turned down the application for a loan and advised him to approach the Chairman of the bank in Bombay. So Dixit decided to go to Bombay to meet him. Dixit had to hurry as the Chairman was going abroad in two days time. He decided to go from Kanpur to Delhi and then to get a flight to Bombay. On his way he thought of having Baba's blessings at Vrindavan, for success in his efforts.

When he arrived at Vrindavan, the watchman at the ashram told him that Baba had left two hours earlier. Dixit was perturbed at not being able to see Baba. He thought that his efforts with the bank would be in vain. Seeing him disappointed, the watchman asked him if he had come from Kanpur. The question astonished Dixit. When he said "yes", the watchman informed him that before leaving Baba had said to him, **"A devotee of mine will come from Kanpur. Tell him that his efforts will be successful. He should take prasad from Bihariji [Krishna], the deity of Vrindavan."**

Bihariji's temple remains closed during the day, and Dixit had to leave for Delhi immediately. There was no possibility of getting prasad at that hour. He decided to bow at the door of Bihariji's temple and buy prasad from the market. While he was bowing at the gate of the temple, a man opened the gate a little and came out. Dixit at once gave him some money as an offering to

His Omniscience

Bihariji and asked for some prasad. The man went inside. He came out bringing a basketful of prasad and gave it to him. Dixit went away to Bombay happy.

When he called on the Chairman at his house in the Malabar Hills, he was out. Dixit was very concerned, as he did not know the time of his flight. On an impulse he sent the basket of prasad into the house, with a message that the prasad was from Bihariji. Receiving the prasad, the Chairman's wife herself came out to meet him. They were a Gujrati family. The lady had been planning for some time to go to Vrindavan to have Bihariji's darshan, but could not go as her husband was going abroad. By getting the prasad at her home, she felt blessed by Bihariji's Grace. She asked Dixit to return the next morning. When he met the Chairman the next day, he immediately issued orders to Barabanki bank to make funds available to Dixit as required. Dixit took a loan of Rupees 20 Lacs [2 million rupees] and saved the mill from total collapse.

10. IT'S ALL A SHOW

Kishan Lal Sah often visited Kainchi to have Baba's darshan. His devotion to Baba was such that he looked up to him as God, not as a human being. He was interested in the spiritual path but was experiencing some depression. The reasons for this were the evil he was seeing in the world, feeling himself trapped in Maya [illusion] and his own lack of spiritual progress. He thought of discussing this matter with Baba the next time he visited. There are occasions when a sadhak [devotee] sometimes finds himself in the presence of God, and sometimes separated from Him. When Kishan Lal came to Kainchi, he saw Baba sitting on one end of the wooden bridge over the river. He went to him and bowed reverently. Before he could

Shri Baba Neem Karoli Ji Maharaj

ask anything, Baba said, **“You see others trapped by Maya. Narad, Jad Baharat* were entrapped by Maya. These great sages were trapped by it, so what is there to say about others?”** Kishan Lal felt that there was no need to question Baba further.

Once, the idea that Baba was capable of doing everything for others came to his mind. He began to think that Baba could ensure the progress of everyone in the right direction. He felt that Baba was unattached and indifferent, even to people who had dedicated themselves to him completely. So Kishan Lal decided to talk to Baba about this. By the time he met Baba he had had a change of heart. Baba asked him, **“Have you anything to ask?”**, and he replied, “No, nothing, I am happy.” Then he remembered that he had gone there determined to ask a few questions. He hesitated, thinking that his questions might be viewed as silly. Gathering his courage, he said, “Baba, shall I die like this without knowing God?” Baba replied, **“There is nothing new in what you have said. All will die: this world is mortal.”** Though this fact was already known to Sah, when Baba said it he realised the impermanence of this world.

On a different occasion Sah went to Baba with innumerable questions on spirituality. Baba was lying in his kuti. Having greeted Baba he could not think of which question to ask first. Baba selected one important question from the unexpressed ones and answered it without it being asked. Baba said, **“This temple and whatever is seen by the human eye are illusion. What can you do about it?”** This led to other doubts and questions in Kishan Lal’s mind. Baba answered them without being asked. Baba said, **“Attachment makes everything look real.”** Kishan Lal thought that there should be a way out. Baba answered

* Narad, Jad Baharat* [both ancient sages]

His Omniscience

“Attachment is only dispelled by His Grace.” “How can one obtain His Grace” came to Sah’s mind? Baba said, **“Constant repetition of God’s name with or without pious feelings, even in anger or lethargy brings out His Grace in the form of bliss all around. On being thus enlightened, there is no room for any misgivings.”** In this way Baba satisfied the spiritual seeker by giving simple answers to his important, unexpressed, solemn questions. In fact, there can be no other method of realising God simpler than the one mentioned by Baba. It is true. “Rama, the embodiment of Truth, Consciousness, Bliss, dispels attachment as the sun dissipates darkness.” [Ramayana].
Kishan Lal Sah, teacher at Ramgarh, Nainital.

11. MADE ME GET UP FROM SAMADHI

Shrimati Savitri Devi came to Kainchi to meet Baba. She says, “There was no permanent bridge over the river then. There was a narrow wooden bridge and Baba was sitting at one end of it. It was raining heavily. Devotees were going there to touch his feet. I remained standing in the temple and did not dare to go to him. I prayed to the Almighty saying, “O God, bestow upon me such devotion that I might bring Baba from the bridge into the Ashram.” When everyone had come back after having his darshan, I also went to him. As soon as I got there, Baba got up and said, **“Who are you? You made me get up from my Samadhi.”** He walked back to his kuti with me.

Shrimati Savitri Devi of Begumpul, Meerut

Shri Baba Neem Karoli Ji Maharaj

12. REPLIES TO UNASKED QUESTIONS

In 1944, G.C.Ganda was posted at to the head office of the State Bank of India, Kanpur. The same year on 14th November, he met Baba at the home of his colleague, Dixit. He says, "Baba said to me, **"I shall come to your house."** He then got up and left. I could not understand what he meant at that moment, but my brief meeting with him had such an effect on me that I followed him in my car. Maharaj's car travelled fast and I could not keep up with it. After that I had a great desire to meet him again.

"Later I found out that Baba had come to Lucknow. He was at Suraj Narain Mehotra's house. The next day I went there with my wife and her sister-in-law. Baba was sitting in a room on the first floor. Many devotees were there. We stayed outside the room. Baba sent all of the devotees away one by one and then called us inside. First Baba said to me, **"Ask what you want."** I asked for his blessings and he has always bestowed his Grace on me. To my sister-in-law he said, **"You worry about your husband unnecessarily. Leave the worries aside and all will be well."** Lastly he spoke to my wife, **"You have come with something in your mind. Say what you want to ask."** Baba asked her twice to speak but she kept quiet. Baba asked her once again and when she did not speak that time, he said, **"All right, I shall come to your house and see you. Tell me then."** She had made up her mind not to express her questions in words and wanted to hear Baba's answers in private."

"Baba had come to Dixit's house in Kanpur, from where I brought him to my home. We had made arrangements for his reception in the outer room of the house, but he did not go to that side and said, **"I shall sit in your small prayer room."** He went into the house as if he was already familiar with it, and I simply

His Omniscience

followed him. He sat in the prayer room and asked me to send for my wife. Maharaj said to her, **“What do you want to ask?”** Still she did not say anything. Baba then spoke for about ten minutes answering all her questions in detail. In the end he said, **“Tell me if anything has been left out.”** As was her nature she did not speak, but there was a look of joy and contentment in her face. Maharaj said, **“Never harass a saint in this way in future.”** When Baba had left, she told me that Baba gave replies to all her questions. After this incident our whole family became his devotees”.

13. WORDS CAME TRUE

Jagdev Singh Vohra had Baba’s darshan through Subedar Major Ram Singh at Kilaghat, Fategarh, in 1930. Jagdev Singh was sent from Quetta to Rajput Centre for training and was staying with Ram Singh. One day Ram Singh took him to Baba. As soon as Baba saw them he told Ram Singh. **“He has come from Quetta. He worships Shiva. You retire, take your pension and leave your post for him.”**

Having completed his training, Jagdev Singh went back to Quetta and in time all that Baba had said took place. Although there were many Subedar’s senior to him, Jagdev Singh was promoted to the rank of Subedar Major and was transferred to Fategarh Centre. He took over from Subedar Major Ram Singh. After this, he remained Baba’s devotee throughout his life. This incident has been mentioned in Smriti Sudha, 1977.

Subedar Major Jagdev Singh Vohra of Rai Bareili.

Shri Baba Neem Karoli Ji Maharaj

14. NOT D.M. BUT M.D.

Dr. Anup Kumar Saxena, M.D., Bareilly, son of Kailash Chandra Saxena of Kichcha farm was a pupil in standard 7 when Maharaj visited their house and asked him **“What do you want to be?”** He replied D.M. [District Magistrate] because his Grandfather was an I.C.S. officer. Baba said **“You might become D.M. of Bombay or Calcutta. But what is the use of it? You will get a telegram from home and will not be able to reach home by the time of your parent’s death. You will become a doctor. You are born to be a doctor. You will serve your parents at home and the people in general outside. You will be educated at Meerut.”** The family was not at all interested in the medical profession. Anup Kumar succeeded in his exams and he applied to go to Meerut Medical College. He could not become D.M. but contrary to his own childhood aspirations and that of the family, he became M.D., a Doctor of Medicine. He now has his own clinic as prophesied by Baba. He looks after his parents at home and treats the patients in the clinic.

The details narrated above were received from Dr. Anup Kumar Saxena’s father.

15. YOU WILL GO TO THE HILLS

Dr A.J. Vantrov, a famous physician from France, was interested in the spiritual life and came to India via Sri Lanka in 1950. Having been initiated by a Guru at Kashi [Varanasi], he renounced the world and became known by the name of Vijayananda. In his book **“In the Steps of Yogis”**, published by Bhartiya Vidya Bhavan, Bombay, he has written about his own experiences and has narrated Lila of Maharaj. He writes, **“while I was watering plants one day, I saw Baba coming into the**

His Omniscience



Baba arms

Shri Baba Neem Karoli Ji Maharaj

ashram with a person. He was telling him about me, saying that I am English. By English he meant a foreigner, the word used for foreigners in common parlance in the Hindi language. Though I had heard about him, as he was very often mentioned in the ashram, I did not recognise him as I hadn't seen him before. Baba was well received and all the swamis present in the ashram were called to have his darshan. Everyone had Baba's darshan in Annapurna's temple. Looking at me Baba said, "**He is a saint. He feels at home here now, but he will go to the hills**" and repeated, "**He will go to hills**".

At that time I had no intention of going to the hills. I wanted to complete my sadhana in that ashram. Two years after this event, in 1959, I had a desire to visit the Almora hills. After roaming about in the hills for many months, I returned to Kashi ashram, but the unpolluted mountain environment attracted me. In the beginning of the next year, I went back to those hills and stayed there. I was greatly impressed at the truth of Baba's comments about me at our first meeting.

16. HE WILL MEND HIS WAYS

One day Thakur Mahavir Singh told Maharaj, "You love Karanvir so much, yet he calls you mad Baba". It made Baba laugh heartily and he said, "**This is the reason that I like him so much. People come to me with some motive. He only comes to me with love.**" Thereupon Thakur said, "Why don't you reform Karanvir when you like him so much? See, his elder brother neither chews betel, nor does he smoke. He always occupies himself by doing good for others. But Karanvir is fond of all sorts of nonsense and his health is always impaired. Why don't you make him realise it?" Baba unexpectedly became serious and said,

His Omniscience

“Mahavir, you should not count on your elder son. Karanvir will improve with time and fulfil all your expectations.”

Mahavir did not take Maharaj's words seriously at the time. Two years later, his elder son died. Karanvir was so touched by the pitiable condition of his grief stricken father he decided not to do anything that would hurt his father's feelings. Baba's words proved true. As far as he could, Karanvir fulfilled all his father's expectations.

Karanvir Singh's father Thakur Mahavir Singh, Incharge G.R.P., Agra Cantonment,

17. ALL WILL BE SET RIGHT IN NO TIME

Durga Prasad Tewari narrates that the D.I.G. [Dy. Inspector General of Police] came to Aligarh for an inspection. He was unhappy with the local police because a gang of wire thieves had not been caught. He told them to make an early arrest. Baba arrived in Aligarh the same day. The D.I.G., who was a devotee of Baba's, sent Tewari in the jeep to collect Baba. While escorting him, Tewari was thinking of how to arrest the wire thieves. This weighed heavily on his mind. Baba unexpectedly spoke out, **“The order to make an arrest has caused you anxiety.”** Tewari did not understand what Baba was talking about. When Baba repeated his comments, he understood that it concerned him. He replied, “Maharaj, being in service, I have got to worry about my job.” Baba said, **“Don't worry. Everything will be set right within three days”** and repeated **“Everything will be set right within three days.”**

The next day, a head constable and two constables woke Tewari up. They had with them the three thieves who had cut the wire. About 50kgs of wire was recovered from them. The police got information

Shri Baba Neem Karoli Ji Maharaj

about the other wire thieves from them and on the third day the man who had bought the stolen wire was also arrested. Everything was set right in three days.

This incident has been mentioned on page 8 of Smriti Sudha, 1979.

Durga Prasad Tewari, retired Dy. Superintendent of Police, Agra.

18. YOU WILL BE REPAID

This incident took place in 1973. Ravi Kumar, an army contractor at Allahabad, came to Kainchi to have Baba's darshan. He wanted to offer some items that could be used in the ashram, but he did not have enough money. So, he contacted Nandlalji, a ghee merchant in Haldwani. He told him of his problem and asked Nandlalji to help him. He promised to pay back all the costs incurred on his return to Allahabad. Nandlalji did not know him, nor did he ask him his address, but he assured the contractor that he would buy everything requested soon, and send it all to Kainchi ashram. Nandlalji had to spend a lot of money to buy the things required. Baba unexpectedly sent for Nandlalji from Haldwani, and asked him why he had sent all these provisions. Nandlalji told Baba all that had happened. Baba asked, "**Do you know that man?**" When Nandlalji replied in the negative, Baba asked him, "**How will the money be collected?**" Nandlalji replied, "I have sent all the goods on the word of that gentleman. If he doesn't send the money to me, it will not bankrupt me". Baba was pleased with his reply and said, "**You did right. That man is a thorough gentleman. Had he asked you to send things costing ten times more, he would have paid in full.**" Baba's words fully assured Nandlalji of the payment. About five months passed. A month after Baba's

His Omniscience

Mahasamadhi, Nandlalji received a bank draft from that person, repaying the amount in full.

19. TWO MORE CHILDREN

Puranand Tewari, from Kainchi, was a great devotee of Maharaj, and Baba was also very generous towards him. In 1971 his wife's health deteriorated gradually until one day her condition became serious. Tewari said, "Being worried about her, I went to the ashram to tell Baba of my concern. Maharaj was sitting alone in his kuti facing the window. The sun was setting. I bowed to him from outside the window, went into the room and sat facing his back, on the floor, by his takhat. Some moments passed in silence. Then Baba suddenly turned around and showing two raised fingers said, "**Two more children are yet to be born**". He then became serious and sat quietly, facing the window. In the mental state I was in then, I could not understand him. My wife was at death's door and Baba had said two more children. Then it came to my mind that my wife would not die if two more children were still to be born. Surely she would escape death, and I felt a little more relaxed. I offered pranaams to Baba and went back home. Then, I began to think that my wife was ageing and if she was going to give birth to more babies, she would not be able to withstand the physical strain. I then thought that the birth of a child was a matter for joy. Why then did Baba become serious and keep quiet? I didn't have any answer to this question and it remained a mystery. Gradually my wife recovered.

In September 1973, Maharaj took Mahasamadhi and in the winter of that very year my wife gave birth to twins. Both children had a beautiful appearance, but

Shri Baba Neem Karoli Ji Maharaj

they were stillborn. Then I understood the meaning of Baba's silence.”

20. DECISION OF THE COURT

Expressing his gratitude for Maharaj's Grace, Harish Chandra Dhaundiyal, an advocate from Nainital, narrated, “Many cases of a political nature had been pending in the courts against me and my five friends between 1958 and 1968. Maharaj told me that they would finally be settled in our favour, so, I was never worried about them. First we were acquitted by the court, but the Government appealed to the High Court against the decision and the cases were remanded for a review. After reviewing the cases the Session Court sentenced each of us to two years imprisonment. We appealed against the sentence.

Meanwhile some of my relatives went to Kainchi to see Baba and they asked him about me. Baba told them that the matter would be set right when a particular judge, whom he mentioned by name, would decide the case. The judge that was hearing the case at that time was transferred and another came in his place. The appeal was heard in his court. All that day the case was argued and the hearing was adjourned to the following day. I was afraid, because the judge, in whose court the appeal was being heard, was not the one mentioned by Baba. Anyway the next day the hearing was again postponed but for an indefinite period. It was taken up again when the judge, mentioned by Baba, took charge. He gave the decision in our favour.”

His Omniscience

21. BODY IS WORN OUT

Dhaundiyal narrated another of his experiences with Baba. Once, he asked Baba about the health of three people. He says that his first question was about his law teacher who had suffered a second heart attack. The second question was about his mother and the third concerned his brother-in-law who had been ill for some time. Baba told Dhaundiyal not to worry about the first two people. He asked him to tell his teacher to move about and also to go out of Bareilly to work. Regarding his brother-in-law, Baba said **“His body is worn out.”** Thirteen days after Baba said those words, his brother in law died.

22. DURATION OF SIX MONTHS

One day in 1955, Maharaj was staying at Birla temple, Delhi. Radhay Shyam, a dealer in gold and silver in Firozabad, was busy attending to him. Standing at the door all day, he directed visitors to Baba’s room. A man who seemed to have no faith in ascetics or temples sat alone at a distance. When Radhay Shyam saw that night was setting in, he asked the man who he was waiting for. The man replied that Birla had advised him to meet Baba and he wanted to see him alone. Although he was asked to return the next day, he refused to go home. Radhay Shyam explained it all to Baba, and Baba said, **“Let him sleep in your room, we shall talk tomorrow.”**

The next day Baba gave that man darshan. The man told Baba, “My family consists of only three people, my wife, a son, and myself. My son has been missing since 1947. I want to know whether he is alive or not. If alive, should I hope to meet him again?”

Shri Baba Neem Karoli Ji Maharaj

Maharaj sent him away saying **“Go, you will meet him in 6 months.”**

After 4 months, the man began writing letters to Radhay Shyam in Firozabad expressing his disappointment at the fact that his son had still not returned. Radhay Shyam replied informing him that Baba had gone to the hills and that his letters could only be delivered on his return. He also requested him not to send any further unnecessary letters as the period mentioned by Baba had not yet elapsed. After 6 months, Radhay Shyam received a contented letter from the man informing him that by Baba’s Grace his son had returned home and was in fact a teacher in Chandigarh. He also requested Baba’s address, so that he could go to thank him in person.

23. WHEREABOUTS OF A MISSING PERSON

In 1932, Jagdev Singh came to see Maharaj, together with a subordinate Sikh officer. Speaking about Baba’s greatness, Jagdev Singh told him that Baba would answer his question correctly even if he did not ask it. The Sikh officer wanted to ask something in particular about his friend Gainda Singh, but he didn’t say anything to Maharaj. Looking at him, Baba said, **“You want to ask about Gainda Singh’s son who has run away from home. The boy has been asking the priest at the Gurudwara at Amritsar to take him as a disciple. His wife has died and his mother is alive. The priest is not inclined to make him a disciple without his mother’s permission.”** Stricken at the death of his wife, he had disappeared. The officer passed this information on to his friend Gainda Singh, who at that time was Jailer at Farrukhabad. He went immediately to Amritsar and brought his son back

His Omniscience

home. After this Gainda Singh also became Baba's devotee.

This incident was published on page 36 of Smriti Sudha, 1983.

Subedar Major Jagdev Singh of Baheta village, Rai Bareilly.

24. YOU WILL BE SUPERINTENDENT OF POLICE

Ram Narayan Sinha, Sub Inspector of Police, was very devoted to Maharaj. He had been in the Department a few years. One day, Baba asked him to bring a pen and paper. When he brought it Baba wrote Ram, Ram, Ram all over it. At the end of the page he wrote **"You will become Superintendent of Police."** He then put his thumb print on it and underneath signed Baba Neem Karoli. This manuscript has been kept carefully by Sinha. In those days of British administration it was unthinkable for a lowly sub-inspector to rise to the post of Indian Police Service [I.P.S] officer. Consequently Sinha did not believe Baba's written prophecy, but he kept that piece of paper.

Later on in 1947, when India got Independence the British officers went back to England and the Muslim officers opted to go to Pakistan. This created a scarcity of Police Officers in Uttar Pradesh. In these circumstances Sinha was promoted to Superintendent of Police. He continued in this capacity for more than five years, when the Government brought forward a scheme whereby officers promoted from the ranks were to be demoted and replaced by newly trained IPS Officers. Sinha was very much upset by this scheme and told his wife that he had better retire or resign if necessary, rather than serve in such humiliating circumstances. Just then his orderly came to tell him

Shri Baba Neem Karoli Ji Maharaj

that there was an ascetic in the street outside who wanted to talk to him. He went out and saw that the ascetic was none other than Baba Neem Karoli. Seeing him Baba said, **“You won’t leave the job. I say none can remove you.”** After that event Sinha received a Government letter stating that, in recognition of his meritorious service, his promotion to Superintendent, IPS Officer was confirmed. Sinha was quite old then, and used to become quite emotional when narrating his experiences of Baba.

25. YOU WILL BE I.G.

Once the appointment of Inspector General of Police was under consideration by the Government of Uttar Pradesh. Hari Shankar Mathur, a devotee of Maharaj, was Deputy Inspector General. There were six or seven other D.I.Gs who were senior to him. One day Baba asked Mathur **“Why haven’t you taken charge of the I.G?”**[Inspector General]. Mathur replied that he was quite junior. Baba said, **“No, you will be I.G, go and take charge.”** The same night, Mathur received a letter from the Government appointing him I.G. S.S.Panwar, I.P.S. [Retd.], Saharanpur.

26. AWARE OF ORDINARY AILMENT

This is an incident which took place at Kainchi Ashram on 17 September 1971. One of Baba’s American devotees, to whom he had given the Indian name of Radha, came to Kainchi to see him. She writes: “One day I was irritated by an itch on my head. Although I did not have lice in my hair, I suspected them to be the cause. So, I asked Dwarkanath, who was standing nearby, to look. He did not find any. At

His Omniscience

that very moment, Maharaj sent for me. After bowing before him I sat on the floor by his takhat. Without saying anything, he patted me on the head and rubbed it for a while. I got much relief from it. Both of us were silent and no one uttered a single word. I take it to be one of his many ways to show that he was aware of even insignificant problems.”

27. AFTER TWENTY YEARS

Puranand Tewari and his brother went to Nainital, taking some papers concerned with the litigation of land. Puranand had to return to Kainchi to get one more document, but his brother fell sick and he remained busy taking care of him until evening. By this time there were no buses, so, leaving the sick man there, Puranand began to walk to Gathia. The darkness of night had fallen and he still had several miles to go. There was only one shop at Gathia, the owner was called Choudhry. Tewari asked to be allowed to stay overnight, but he refused and said that if a truck stopped he would ask the driver to pick him up along the road. Puranand set out into the darkness again carrying a small torch.

Further on he came to a scary culvert known as Khufia Danth. A steel chain hung from a tree there and it was said that an ascetic had tied a ghost to it. Though Tewari was a young man of about 21 years old, he was scared of ghosts. As he got closer, in the dim torchlight, he saw a bulky man sitting on the parapet in that lonely place. The man called out loudly, **“Who is there? What’s your name? Where do you live?”** Tewari got frightened. He thought it was a ghost, but he believed that there is no point in running away from an evil spirit, so he went closer, and recognised the man. He was Baba Neem Karoli, who Tewari had heard of and seen

Shri Baba Neem Karoli Ji Maharaj

earlier that same day in the house of an overseer in Nainital. Puranand cherished a desire in his heart to touch Baba's feet, but he hesitated. At that solitary place, Baba had perhaps given him the opportunity. He told him his name and Kainchi his village. Baba said **"Your brother has fallen sick, don't worry, he will be all right."** Tewari was amazed and remained standing respectfully with folded hands. Baba continued, **"Now go. You will get a lift on the way. A litigation is on, do not worry, you won't lose in any court. It is suffering due to 'Karma.' The case will drag on for a long time."** When Tewari asked Baba why he was there, Baba said, **"I have come here to avoid evil spirits. There are many evil spirits in Nainital."** Tewari then asked, "Baba, when will I have your Darshan again?" He replied **"After 20 years. Now go, you will get a lift."** Tewari bowed, touched his feet and went on his way. He thought that Baba did not want to give him darshan any more so he just said 'after 20 years'. He had hardly walked 500 yards when a truck driver, approaching from behind, called to him and offered him a ride. This event took place in 1942.

On 25th May 1962, Maharaj was returning from Raniket. He stopped in Kainchi. Puranand was sleeping in his house and Baba sent a labourer to go and get him. The labourer told Tewari that a bania, [businessman], had come to meet him. He came out and saw that Baba Neem Karoli had been waiting for him. He was reminded of the promise Baba made to him 20 years earlier. In this way Baba kept his word.

28. TRANSFER CANCELLED

In 1965, Central Jail in Agra was emptied so that the prisoners from the Pakistan War could be accommodated. Bhushan Chandra Joshi was the

His Omniscience

Superintendent of the jail. He says, “the Inspector General of Jails was in Agra, and he told me to get ready because I was going to be transferred.” Joshi immediately got his luggage packed. Later that day he got news that Baba was visiting someone’s house in Agra. Joshi went there to have Baba’s darshan. Seeing him there Baba at once said, **“Is the I.G. God, that you have packed your luggage on his word? I say go and unpack your luggage. You will not be transferred now.”** Joshi was a great devotee of Baba and on returning to his house he obeyed Baba. Later he received a written order from the Government, entrusting him with the task of supervision of the Pakistani prisoners. He remained in Agra until 1968.

29. BHUSHAN’S PROMOTION

Bhushan Chandra was promoted and made Dy. Inspector General of Prisons, U.P. He was not at all happy with his promotion. He did not know whether to accept the appointment or not. The reason was that he had a weak heart and was afraid that too much travelling would be involved. He was perplexed and could not decide what to do. He went to Kainchi to ask Baba’s advice on the matter. When he was at the gate of the Ashram, Baba was sitting in his room and he said to the devotees present there: **“Joshi is coming. He thinks he would die of touring duty.”** They did not understand what he meant. After a short time Bhushan came into the room. Baba said to him **“Are you afraid? Will you die of a touring duty? Accept the promotion. You still have to become Inspector General.”** Although there was no chance of him becoming an I.G., or so he thought, he did, in time, become an additional I.G. and he later retired from that post.

Shri Baba Neem Karoli Ji Maharaj

30. AGREEMENT THE DAY AFTER TOMORROW

Jagan Prasad Rawat first had Maharaj's darshan at the home of Bhagwan Sahai, I.C.S at Lucknow in 1946. He says, "As soon as I touched Baba's feet, he said to me: **"Where were you? What did you talk about with Lal Bahadur and Pant? They did not accept your proposal? They will agree with you the day after tomorrow."** I was surprised that Baba knew about the secret matters of the Government, but I purposely avoided further conversation about this matter. At the next meeting, two days later, Govind Ballabh Pant and Bahadur Shastri accepted my proposal completely. Jagan Prasad Rawat, [formerly a minister in the U.P. Government], from Kamlanagar, Agra.

31. THREE SONS

In 1968, Rajinder came to Kainchi for Baba's darshan with her mother. As soon as Baba saw her, he said to her mother, **"Get the marriage of your daughter arranged."** He gave Rajinder 2 rupees and sent them away. They came out of the Ashram, got on a bus for Haldwani and sat down. When the conductor came to give them tickets they found that they were 2 rupees short to pay the fare. It was paid with the money that Baba had given to Rajinder. They had accepted the money from Baba very reluctantly. Now they understood that his purpose in giving it was to save them from that humiliating situation. At home the family began to make arrangements for Rajinder's marriage which took place the following year. After her marriage, when the girl and her husband went to Kainchi for Baba's darshan, Baba held up three

His Omniscience

fingers and said to her, **“Three sons will be born.”** Indeed, she gave birth to three children, all boys. Rajinder, the daughter of Jagannath Anand, Agent Anand Transport, Haldwani [Dist. Nainital].

32. FAIL – PASS

In Nainital, Shrimati Durga Mai's son had sat his B.A. Exam. He was afraid of failing and seemed depressed. His mother came to Kainchi and telling Baba of the situation she asked whether her son would pass the exam or not. Baba at once said, **“Fail-Pass”** and smiled. All the devotees present laughed. Then he said, **“He will pass and get a job in a bank.”** The boy's name was published in the pass list and he got through the same year. Later he got a job in a bank.

33. SHE WON'T MARRY

When Kumari Godawari Tewari completed her education, she got a job in the Dept. of Planning, U.P. One day she went to Hanumangarh to have Baba's darshan. When Baba saw her he immediately said, **“She won't marry.”** She said, “Baba's utterance proved true in my case. I was rendered helpless by circumstances. I had to shoulder the responsibilities of education and marriage for my brothers and sisters. Under these circumstances I had to give up the idea of my own marriage.”

34. B.D.O. DAUGHTER HAS COME

Godawari says: “Once I went to Bhumiadhar to see Baba. He said, **“My B.D.O. daughter has come.”** I

Shri Baba Neem Karoli Ji Maharaj

wasn't B.D.O. [Block Development Officer] then, so I did not understand. Baba then said, "**Don't go to America. Stay in this country and serve it. If you go there, you will become a westerner.**" This also appeared completely irrelevant. About a year after Baba said this I was posted to the Garampani block of Nainital as B.D.O. After a short while I got the opportunity to go to America, but remembering Baba's advice I did not accept the offer.

35. IT HAS TO TAKE PLACE SOMEWHERE ELSE

Deshraj Pabbi received two marriage proposals for his daughter, one from a family in Delhi, one from a family in Bareilly. His preference was for the one from Bareilly, but his wife preferred the one from Delhi. Because of this difference of opinion they could not accept either proposal. Deshraj was worried because a lot of time was wasted in indecision. At last both of them agreed to accept the proposal that Baba chose for their daughter. Deshraj came to Kainchi to tell him about it. Baba said "**It has to take place somewhere else,**" and then he got up and left to go and take a bath. Deshraj did not understand what Baba meant. He went to Delhi to accept that proposal but because of the delay it was too late. Then he went to Bareilly where he was also disappointed as the boy had got engaged to another girl. Sometime later they received another proposal from Amritsar that they were all happy with, and their daughter was married there.

Deshraj Pabbi of P-3, Mayanja, Rudrapur.

His Omniscience

36. IT WILL NOT BE DONE

Mahinder Singh, an acquaintance of Deshraj, had been for an interview for a job at Pantnagar University. He was quite confident that the job was his. He got worried when he did not receive the letter of appointment, even though he waited for some time. Deshraj sent him to Kainchi for Baba's darshan. As soon as Maharaj saw him he said, "**He has come for a job. Thakur has spoiled your case. The work will not be done now.**" In fact, Mahinder Singh received nothing but disappointment from that institution.

37. SPECULATION IN GOLD

One day, a rich man who speculated in gold on the stock market was present at Maharaji's durbar. Baba introduced gold as a topic of conversation and said, "**The price of gold will go down in future.**" The rich man said, "No Baba, there is no such possibility." Baba gave certain reasons and said, "**It's price will certainly go down.**" The rich man got the point and sold all his gold at a marginal profit. Later the price did go down and the man escaped a great loss. When he came to meet Baba the next time he offered Baba 2,000 Rupees as a way of showing his gratitude. Despite all his entreaties, Baba did not accept his money. When he had gone, a devotee told Baba that the money could have been utilised for the ashram and temple. He wanted to know why Baba had rejected the offer. Baba said, "**He wanted to buy me with that money.**"

The name and address of the rich man concerned is not available.

Shri Baba Neem Karoli Ji Maharaj

38. END OF SCHOOL EDUCATION

Mahendra Singh of Bareilly told how he came to Kainchi with his father in 1965. On the way, while the bus was driving through the hilly region, he told his father that the journey would have been more enjoyable on a motor bike. No more was said. The father was taking his son to see Baba to have his blessings for a successful outcome in his exams. The fact was he had failed for the last two years. Just after having Baba's darshan, the topic of the exams was brought up by the boy's father. Baba immediately said, "**He won't study. He will drive a motor bike.**" Hearing this Mahendra Singh was astonished as he remembered what he had said to his father on the way to Kainchi. When his father entreated Baba's favour, Baba said, "**I won't tell a lie. Let me ask Hanumanji.**" Immediately after that Baba said, "**He will get through the examination this time. But for the future, I say nothing.**" Mahendra Singh says, "I knew very well what I had written in the exam, but anyway I was declared a pass. This exam was my last. Exactly what Baba had said happened."

39. THE MAGIC OF SPEECH

Kamla Soni was to undergo an operation on her stomach. She was scared and others in the family were also worried. The whole atmosphere in the house was gloomy. Suddenly the telephone rang. Baba asked Soni, "**What's the matter?**" Soni started talking about Kamla's operation. Maharaj interrupted him saying, "**The operation is done. Talk about something else.**" Kamla says, "There was a mysterious charm in Baba's speech. It changed the atmosphere in the house. Everyone became more relaxed and I myself felt relieved." The next day she went for the operation

His Omniscience

happily as if she was going somewhere pleasant. The operation was successful and she faced the trouble with ease.

Kamla, wife of R.C. Soni, Inspector General of Forests.

40. UNEXPRESSED DESIRE FULFILLED

Although Shrimati Durga Sah had heard of Baba, as he was by then known to every household in Nainital, she had not found time from her housework to visit him at Hanumangarh. Once, when Guru Purnima [full moon of the Guru, in July] was being celebrated at Kainchi, she went there in the company of some other women. Puja to Maharaj was being carried out. At her first glimpse of Baba she received so much grace that a wave of bliss passed through her body. She remained sitting with her eyes closed, and she felt that she was having the darshan of Hanuman through Baba.

A few months later, many of Maharaj's devotees from Nainital were going to Vrindavan to see him. Durga Mai was keen to go with them, but felt unable and helpless, due to family circumstances. She was sad at heart as everyone known to her had left for Vrindavan. In the meantime, a woman who had not gone telephoned Durga Mai's husband and persuaded him to allow his wife to accompany her to Vrindavan. She hurriedly left for Vrindavan with the woman. On reaching the ashram, when she bowed to Baba in reverence, he said jokingly, "**I chanted a Mantra to call you.**" She was overwhelmed.

41. ONE AILMENT: MANY TREATMENTS

One day Baba was sitting on the parapet by the side of the road. A sadhu named Balak came and

Shri Baba Neem Karoli Ji Maharaj

offered pranaams to him. Baba said to Balak, **“What’s the trouble?”** Balak told him that he had been suffering from stomach pains since the previous evening. Baba gave him some of the remaining water from the lota [metal pot], that he used when washing. He drank this and then Baba made him run around. In a little while the pain subsided.

The same day, Pandit Mama, who had come with Maharaj, also had pains in his stomach. Baba immediately got him admitted to Ramsay Hospital, Nainital, and sent his devotees to enquire about his health throughout the day. A devotee asked Baba the reason for according different treatment to Pandit Mama. Baba, in reference to Balak, said, **“God takes care of the person who has no one to look after him. Pandit is a well to do man. He wants good treatment and also expects others to express their sympathy to him.”**

42. PRESENT ON CALL

Once, on the evening before Sankranti, [the day of transition of the sun over the Tropics of Cancer or Capricorn], Maharaj came to the house of Devkamta Dixit at Kanpur. Early the next day, before 4o’clock in the morning, they both left by car for Prayag, Allahabad. It was very foggy and visibility was poor. Dixit suggested that they spend more time in Kanpur, as he felt that it was too early to travel. Baba didn’t say anything and the car continued on for another two kilometres. Near Chakeri, Baba suddenly directed the driver to drive through the gates leading to a bungalow. As soon as the car entered, Hiralal Sah [Habba] came out to welcome him. Overwhelmed by love and joy, he said, “Baba, when I woke up I remembered you. It was my keen desire to have your darshan today.”

His Omniscience

43. DESIRE FOR HALWA

Iftiqar Hussein went from Nainital to Kainchi to meet Baba. He bought some mangoes to offer to him. One of the mangoes was a peculiar shape and he had a fancy for it. It came to his mind that Baba could be regarded as an enlightened saint if he gave that particular mango back to him as prasad. He then left for Kainchi ashram by car. He was also aware that Baba gave puris and vegetables to every visitor as prasad. So another idea flashed in his mind. His presumptions about Baba being an enlightened saint would be confirmed if Baba gave him warm halwa to eat. Before he arrived at the ashram Baba gave instructions for the preparation of halwa. When Iftiqar Hussein arrived Baba was in his room. After some time when the door was opened, everybody went inside. Iftiqar Hussein placed the mangoes at Baba's feet. Baba smiled and at once gave him the mango of his choice. He was amazed and said, "Master, I have committed a blunder." Maharaj immediately sent someone to bring warm halwa and gave it to Iftiqar Hussein to eat. Now the tears welled up in Iftiqar Hussein's eyes and he earnestly apologised for his impropriety.

This event has been mentioned in Smriti Sudha, 1978.

Iftiqar Hussein I.A.S. [Indian Administrative Service],
Registrar for Co-operative Societies, U.P.

44. NO DISCRIMINATION

In the November issue of Kadambini [a Hindi magazine], Dr.R.K.Karoli wrote about his own experience with Baba. He writes that before going to hospital one day, he went to the house where Baba was staying. On the way he thought of taking some

Shri Baba Neem Karoli Ji Maharaj

bananas for Baba but couldn't buy any. When he got there, he had to wait for his turn among the other visitors. Meanwhile an industrialist arrived, got out of his car, and straight away walked into the room to meet Baba.

Dr Karoli was very perturbed; he felt that the rich and famous had easy access to the saint. So he decided to go back to the hospital to make good use of his time. He was about to leave, when a man came up to him and asked if he was Dr. Karoli. When he said yes, the man said that Baba was calling for him. Asking the Doctor to accompany him, the man led him to Maharaj. Baba said, **"You have not brought bananas? Come, take these bananas as prasad. You were intending to go back. Listen, I don't discriminate between people."**

45. FULFILLMENT OF DESIRE

When I, [the writer], came to Kainchi, I did not know the ashram way of life, nor was I acquainted with the people there. I saw a relative of mine taking a piece of roti [bread] from Maharaj's room. I got curious about it and asked him. He told me that this is called Maha Prasad. I understood that it was the leftover food from Baba's meal, but my desire was not limited to a piece of bread. I thought that I would be very lucky if I got the entire leftovers of his meal without me asking for it. The very next morning, Baba, after finishing his meal, asked Shrimati Shakuntala Sah from Nainital, to give me all the leftovers. I did not know Shrimati Sah then. She came to my room bringing Baba's thali [plate]. She said, "I have brought you this plateful of Maharaji's prasad." Then she gave me the plate which she had kept covered with a piece of cloth. I was very surprised and was deeply moved. I thought myself very fortunate

His Omniscience

indeed. It has been my experience that all sorts of desires that arose in my mind, no matter how trivial, whilst I was in Baba's presence in Kainchi, were fulfilled without having to wait long. Consequently, I felt that I had been giving a lot of trouble to Baba by desiring things unnecessarily. I resolved not to do so. But, when other such occasions arose, either I forgot my resolution or I found myself hopelessly lacking in determination.

46. AN UNUSUAL WAY OF SHOWING GRACE

At Church lane, Allahabad, Sudhir Mukherji once showed Baba a calendar, which had been printed in Lucknow. The calendar depicted Hanuman deep in the meditation of Lord Rama. Seeing it, Maharaj said, **“Hanumanji is absorbed in meditative bliss and so am I. Get it framed tomorrow and keep it in the nearby almirah [cupboard].”** I suggested that the picture should be placed there the next day accompanied by the recitation of Sundarakand and Hanuman Chalisa. Baba agreed and, leaving that task to me, asked me not to tell anyone about it. A bhandara was arranged for the following day. Although it was not publicised in any way, and it is not clear how and from where, many people gathered there on that auspicious occasion. The bhandara lasted till midnight.

After this celebration, I longed to have the same calendar to provide a focus for worship. I looked for it in vain in Allahabad, and when I went home to Lucknow, I tried to get it there but failed. One day my nephew saw the very calendar in the house of Dr Har Narayan Singh, who was a Lecturer at D.A.V. Degree College, Lucknow. My nephew asked Dr Singh to give the calendar to me. Dr Singh said, “I myself am a devotee of Hanuman. I cannot part with this picture of my deity.”

Shri Baba Neem Karoli Ji Maharaj

My nephew returned home and told me what had happened. That night Hanumanji appeared in Dr Singh's dream and ordered him to give His picture, the calendar, to me in the morning. He also told him that the outcome of my worship, [the good karma] would also accrue to him. The next day, while I was reading the morning paper in the living room of my home, Dr Singh arrived and introduced himself to me. Telling me of the dream, he gave me the calendar. Thanking Dr Singh, I was overwhelmed by Baba's Grace. I understood that my desire was not hidden from Maharaj and that it was He who gave darshan to Dr Singh in the form of Hanuman. After all He himself is Hanuman. That picture of Hanuman is still with me.

47. LONGING MATERIALISED

Dr Brahma Swarup Saxena lived near Allahabad High Court. He practised Homeopathy from his home as a service to humanity. He said, "Patients with chronic diseases would occasionally come to me and tell me that they had been sent to me for treatment by Baba Neeb Karori. I attended them and they would be cured. It surprised me to notice that my medicines worked better on the patients sent by Baba than on other patients. I did not know Baba nor had I ever seen him. So, I had a keen desire to meet him, but it was not possible for me to leave my work to look for him.

One day a robust man, wearing a dhoti with a blanket wrapped over his shoulder and bare feet, entered my room when his turn came. Without any formal introduction he stood before me. When I asked him what his problem was, he told me that he had a burning sensation in the palms of his hands. I asked a few questions to help with the diagnosis but he did not give specific answers and then said "**Give me any**

His Omniscience

medicine that comes to your mind.” I was rather disturbed by this, but calmly gave him some medicine for three days to try and then asked him to report back to me on the fourth day. He said, **“What will this small quantity of medicine do? Give me a larger quantity. I am going away and will not come back.”** Then he asked the man who was with him to give me twenty Rupees. From his appearance and his way of talking, I guessed that he must be a sadhu baba. But being busy at that time, it did not come to my mind that he might be Baba Neeb Karori. I filled a bottle with the medicine and gave it to him. The man with him put two ten rupee notes on my table. This was in spite of me saying that I do not charge sadhus for medicines. They took the medicine and both of them left. I immediately put that money in the charity box.

The next patient entered the room. After the usual exchange of greetings he said to me, “Do you know the man who just went out of your room?” When I said that I did not, the man told me that he was Baba Neeb Karori. That great being sat waiting for his turn for two hours. I was stunned to hear this. My conscience pricked me. I could not show him the respect that was his due, because of my ignorance. I went outside to look for him but he was nowhere to be seen.

48. SEASONAL FRUIT

Shankar Prasad Vyas of Varanasi was sitting in his room at Kainchi Ashram and was involved in a discussion about fruit. He said he had eaten all kinds of fruit but he hadn't eaten a mango since his arrival. Sometime later he went into the temple area and saw Baba sitting in his room. Seeing him Baba at once said, **“You didn't get mangoes to eat?”** Shankar Prasad felt petty and sat quietly by Baba. After a while a devotee

Shri Baba Neem Karoli Ji Maharaj

arrived with a basket full of mangoes and offered it to Baba. Baba asked an attendant that was standing nearby to carry that basket to Vyas's room. With folded hands Vyas humbly said "Baba, I was talking casually about mangoes in my room. What shall I do with so many mangoes?"



Baba holding fruit

He then picked up a few mangoes from the basket and raised them to his head. Baba looked at him, smiling.

49. AN OPPORTUNITY TO SERVE

Whenever Baba moved from one place to another, devotees got busy preparing for the journey. Someone got his car filled with petrol, someone bought first class railway tickets for him and for the people accompanying him. A devotee at Allahabad once made

His Omniscience

up his mind to buy Baba a railway ticket. When Maharaj got ready to leave Allahabad, the devotee kept some money in his pocket to buy tickets and went with him. When they got to Prayag station, the devotee followed Baba but hesitated to ask Baba if he could buy him a ticket. Baba turned to him and said, **“You are carrying money in your pocket. Why don’t you buy a ticket?”**

50. BABA VALUED HIS DEVOTEES’ SENTIMENTS

Bhuvan Chandra Tewari, at present in charge of Roadways, Bus Station, Nainital, is a long time devotee of Maharaj. Whenever he went to have Baba’s darshan, he took something or other to offer to him. One day Tewari saw some small pears in a shop in Bhowali. He selected a kilo of good pears with the thought that whichever pear Baba chose to eat, it should be tasty. Having washed them carefully with love, he put them in a bag and went to the ashram at Bhumiadhar. Maharaj was sitting on a parapet by the side of the road a short distance from the temple. He was surrounded by devotees who were offering him good quality sweets and dry fruit which were expensive. Tewari put his simple bag of pears before Baba. While he talked to people, Baba ate all the pears one by one and smilingly handed the empty bag back to him. He got the offerings of all the others distributed among the people present. Tewari was touched and thought how Baba values the sentiments of the person bringing the offering.

51. A GRUDGE AGAINST BABA

An aimless, unemployed youth came to meet Baba. Baba took pity on him and got him a good job

Shri Baba Neem Karoli Ji Maharaj

through people present at the time. He spoke to members of the boy's family, and arranged for his marriage into a good family. Baba gave him the opportunity to lead a happy and comfortable life. After getting the job, the youth increased his expenses to such an extent that he became distressed. His family became a burden to him. He lost the ability to think rationally. He blamed Baba for his marriage and held a grudge against him. One day, on the pretext of having darshan, he went into Baba's room at the house of Suraj Narayan Mehotra in Lucknow. As soon as Baba saw him, he threw his blanket aside and bared his chest saying, "**Do you want to kill me? Come and kill.**" He was stunned to see the severe expression on Baba's face, and by the exposure of his evil intentions. Immediately, a devotee, holding him by the hand, took him outside and asked him what the matter was. The man confessed and told the truth. He felt utterly humiliated and left with his head bowed.

52. FREED FROM WORRY

Puran Chandra Joshi worked in Nainital for the Forestry Department of U.P. Once, while he was attending Maharaj, he stayed in Bhumiadhar ashram for about fifteen continuous days. During this time he did not even think of his family or his office. Some people suggested to his wife that he may have the intention of becoming a sadhu. They said she should inform other members of the family so that they could have a timely word to deter him from this course. She herself did not believe that her husband would ever become a sadhu and she did not want to involve other family members unnecessarily. She was, however, worried about him. The very next day Baba came to their house from Bhumiadhar and said to her, "**You thought that your**

His Omniscience

husband will become a sadhu? Don't fret about it. If he had become a sadhu, I would have immersed you in bliss."

53. PEACE TO A RESTLESS MIND

Ramesh Chandra Pandey narrates, "Arrangements for our marriage were being made at the bride's house. The bride's aunt had to make all the arrangements for the wedding and she was very worried as she did not have enough money for it. She also could not find a way to solve the problem. It is said that the saints are moved by the distress of others. Maharaj arrived at the house, the family were his devotees. After some conversation he got ready to leave. Just before he was about to go he said to the bride's aunt, "**Why do you worry about money? Look into that box of yours. You have kept money in it.**" When Baba had gone she thought about how Baba knew that she kept money in a box. She knew how much money she had in there, so was not eager to open it. She left it for a while and then thought again about the circumstances. She went to open the box. She was simply amazed to find that it was full of money. She was deeply moved by Baba's compassion. Now there was nothing more needed, the wedding arrangements went ahead smoothly. Ramesh Chandra Pandey, Digamber Jain Degree College, Barot, District Meerut.

54. A RUPEE FROM A POOR MAN

Prem Lal, one of Maharaj's devotees, was the manager of Titagarh Paper Mills, Lucknow. Baba often used to visit his house. One day he arrived with some

Shri Baba Neem Karoli Ji Maharaj

devotees. Prem Lal had engaged a new servant to clean in the kitchen. The servant had heard about Baba and was keen to have his darshan. After having finished his work he sat on the doorstep of the room where Baba was sitting. His upper body was bare and he sat with his head bowed in reverence. Baba asked him, **“When you visited your Guru, you gave him one rupee?”** The servant confirmed this by nodding his head. Baba then said, **“You have brought a rupee tucked in your waistband for me?”** He nodded again. Baba then said, **“Come, why don’t you give it.”** The servant took out the rupee and gave it to him. Maharaj, who would refuse the offering of lakhs of rupees, accepted a rupee from a poor man with great affection that day. Sending him away, he told his devotees, **“A rupee from this poor man is more valuable than your twenty thousand rupees.”**

55. SIGNIFICANCE OF HIS COMMAND

Maharaj was at Church Lane, Allahabad. A woman came for his darshan from Jagati Niwas, Colonelganj. Seeing her Maharaj said, **“Are you well?”** The woman, who seemed to be healthy, answered, “Baba, I am quite well.” He at once said, **“Consult the lady Dr. Barar and complete the treatment she suggests. Don’t worry about money. I shall give money. Her fee is sixteen rupees.”** The woman then said, “I am healthy. I don’t require any treatment.” Baba did not agree with her and said, **“It is my command. Won’t you carry it out? When your legs fail you, even the members of your family will not care about you.”** Hearing his words, the woman got scared. She could not discuss it with her family, for she herself felt healthy. As it was imperative to obey Baba, she went to see Dr. Barar without telling her family. Dr. Barar

His Omniscience

checked her over thoroughly and told her that because she had presented early for examination, her condition could be cured. The doctor prescribed a long course of treatment for her. Thus Maharaj saved her from intense agony in the future.

56. NOT BY THIS BUS

After staying at Kainchi Ashram for some time, Pandit Shankar Prasad Vyas got ready to return to his home in Varanasi. He had decided to go to Kathgodam by bus and went to Baba for his blessings. Maharaj said, **“You won’t go by this bus”** and sent him by another bus the same day. Vyas says that he saw the bus that he had originally wanted to travel on. They passed it along the roadside where it was lying damaged after having met with an accident. Then he understood the significance of Maharaj’s words.

57. CLOSENESS TO UNCLE

Devkamta Dixit of Kanpur is an old devotee of Baba’s. He had Maharaj’s darshan with his uncle, Durga Shankar Dixit, at Nainital in 1946. Baba at that time told him **“Stay with your uncle, do not run after a vaidya or a doctor, have a long walk every day and eat a lot of fruit.”** Dixit was surprised when Baba mentioned his illness, however he did not place any importance on his instructions. But he did do as Baba had told him. In fact, doctors had thought that he was suffering from a serious illness, but after further tests they found this situation to have changed, and this was no longer the case. He recovered quickly. He continued to maintain a close relationship with his uncle, who

Shri Baba Neem Karoli Ji Maharaj

gave him the management of Budhwal Sugar Mills. Dixit had never expected this.

58. GO AWAY FROM HERE

After attending a meeting of the Public Accounts Committee in Ranikhet, Jagan Prasad Rawat, went to have Baba's darshan at Bhumiadhar, along with many other people. Maharaj gave them a lot of prasada to eat. The Minister wanted to stay with Baba for some time but all of a sudden Baba said abruptly, "**Go away. Go away from here immediately.**" The Minister followed his instructions, left immediately and went to Nainital. Hardly had he sat in his room when there was a severe earthquake. If he had delayed in following Baba's instructions, anything could have happened on the way. The consequences of an earthquake in the hill region can be severe. There are landslides and sometimes parts of the road just disappear.

This incident has been mentioned on page 27, of Smriti Sudha 1981.

Jagan Prasad Rawat, Minister, Government of Uttar Pradesh State

59. DISOBEDIENCE

Once at Hanumangarh, Nainital, Maharaj told his devotee, Bhagwati Prasad, "**Go and recite Hanuman Chalisa before Hanumanji, and do not go anywhere else.**" Just then, the Raja of Kashipur's car arrived to take Baba and he left. After Baba's departure other devotees also started leaving. As Bhagwati Prasad did not want to stay there on his own, he went with them. He ignored Baba's words. On the way, a huge stone came rolling down the mountainside onto the road.

His Omniscience

Bhagwati Prasad was hurt, whereas others with him were unharmed. He was immediately admitted to Ramsay Hospital, Nainital.

Bhagwati Prasad, Retd, Inspector of Schools, Uttar Pradesh.

60. A WARNING

A Muslim constable named Haji did sentry duty at the gate of Kainchi Ashram. One day, as usual, he went for Baba's darshan before his work. Maharaj said with a smile, "**Haji, it is a bad day for you. Don't leave your duty. Don't go anywhere.**" Haji bowed before him and went away to his duty. Later, he forgot Baba's warning, and leaving the gate, he walked towards the bus stand. On the way, he slipped on a banana peel and fell down. He fractured his arm and was sent to hospital. He regretted that he did not pay attention to Baba's warning.

61. FORBADE SPECIAL SADHANA

Ganga Prasad Shastri was very devoted to Baba. One day he asked Baba whether his sadhana would be accomplished or not. Baba replied, "**Pandit, you have Hanuman's complete Grace with you. There is no need for you to do any sadhana anymore. If you do, you will have problems.**" Shastri thought that Baba had said so because he was old. He felt he was quite strong and he undertook another spiritual sadhana. In a small accident his pelvis was fractured and he could not move about independently after that. Whenever he remembered Baba he would say, "Baba gave me good advice, which I ignored. I would not have suffered in this manner if I had followed

Shri Baba Neem Karoli Ji Maharaj

his advice.” He felt that this was a result of not paying attention to Baba. He died in this helpless state.

62. NOT TO MARRY

Ramesh Chandra Pandey narrates that the marriage of a girl in his family could not be settled and everyone was worried about it. The astrologer that read her horoscope said that she would be married in the thirty second year of her life. A marriage was arranged for her that year and all the preparations for it were underway. One day, quite unexpectedly, Baba arrived. Everyone in the house came to pranaam to him. When the girl bowed to him in reverence, Maharaj said to her, **“Do not get yourself married.”** Nobody understood the significance of his words, and they were taken lightly. She was married as arranged, five months later her husband died and she became a widow.

Ramesh Chandra Pandey of Digamber Jain College, Barot

63. COOK AGAIN

Maharaj and some devotees arrived in Bareilly by train about 10am one morning, and went to the house of Dr Bhandari. Dr Bhandari gave everyone lunch. After sometime Baba said, **“Clean the dining table and cook food again for seven people.”** He was obeyed and everyone waited for the guests. Before evening, Prem Lal arrived from Lucknow with his family. He had not told Baba about his visit, nor had he informed Dr Bhandari. He was surprised and happy to see Baba there. The family came to know that Baba had already asked that the meal be prepared for them. Baba’s consideration for them made them realise how much he loves them.

His Omniscience

64. FEEDING THE CHILDREN

It was the month of October. As it was getting cold in the hills, the number of visitors to Kainchi Ashram had reduced. One day, at about 2pm, Kundanlal Sah, an engineer, was going home from Ranikhet to Bareilly. He stopped his car at the ashram and went in to have Maharaj's darshan. There were four people with Baba then and after some time many elderly ladies who were devotees, arrived from Nainital. Baba asked all of them to prepare puris in the kitchen. Sah says that he could not think why so many ladies would be preparing so much food, as there were only five people with Baba. All the inmates of the ashram had already taken prasad. Then it came to his mind that there must be some other reason for preparing large quantities of puris and vegetables. Completely out of the blue, at about 7 in the evening, two buses full of Scouts from Rajasthan arrived at the gates of the temple. They were touring the hills and had arrived there via Dwarahat and Ranikhet. Baba was very happy to see the children. He made them eat to their heart's content.

65. PEACE & COMFORT BEYOND IMAGINATION

One day Maharaj asked for puris and vegetables to be prepared throughout the night. Many hundreds of kilos of puris were fried. There was no festival at the ashram and nobody understood the purpose of Baba's order. The next day prasad was distributed as usual and a lot of the food already cooked remained. The workers were worried that such a large quantity of food would go to waste. Towards evening, a bus went out of control because of some mechanical defect, and collided with the parapet of the road just outside the

Shri Baba Neem Karoli Ji Maharaj

ashram. Its front wheels slipped on to the steep slope and the bus came to rest in such a way that it blocked the traffic on both sides. About 150 buses were stranded. In those days there were no shops there except for a small tea stall. Soon darkness fell on the Kainchi valley and there was no way out of that situation. The passengers would have to spend a cold night, sitting in buses with nothing to eat. Baba sent for everyone and gave them hot tea and plenty of food. The women and children were provided with bedding and accommodated in the ashram. The male passengers were given blankets, so that they could spend the night in their bus and keep watch on their luggage. The passengers were amazed and grateful. The comforts and facilities provided to them in that lonely place, at that odd hour, were totally unexpected. It was also an eye opener for the ashram workers, who were very happy.

66. FOOD FOR A HUNGRY MAN

Bhuvan Chandra Tewari was a clerk at the Roadways bus station in Bhowali. One day he was sent to replace another worker at Brewry station. That day he had left home without having had anything to eat. At the station he was so busy that he continued working on an empty stomach. Maharaj was at Bhumiadhar that day and he could not bear a devotee to go hungry. Tewari says that at about 2 p.m., Baba sent a basket packed full of puris and spicy potatoes for him, with a conductor of a bus going via Bhumiadhar to Brewry. Tewari felt Baba's kind-heartedness. He shared that prasad with everyone there.

His Omniscience

67. DR. BHONSLE'S HUNGER SATISFIED

This incident took place at the time of the struggle for independence of India. Dr Bhonsle, who was renowned for the treatment of incurable diseases by massage, was involved in a political movement, and had to go underground. The police were searching for him. He took shelter in a dharamsala in Rishikesh and had to remain there, without food, for several days. All of a sudden, Baba came into his room and as if he knew him very well, said, "**Oh, you are famished. You haven't had food for several days. Come.**" He took him into an adjoining room where a plate of food was already set out. When Bhonsle had finished eating Baba said to him, "**You run away from here now. The police are coming after you.**" Baba then asked him "**Where will you go?**" and without waiting for a reply he said, "**Go straight to Tibet, crossing the Himalayas.**" Following Baba's advice, Bhonsle went to Tibet and stayed there, a free man, for many years. Later, when the political climate had changed, he returned to India.

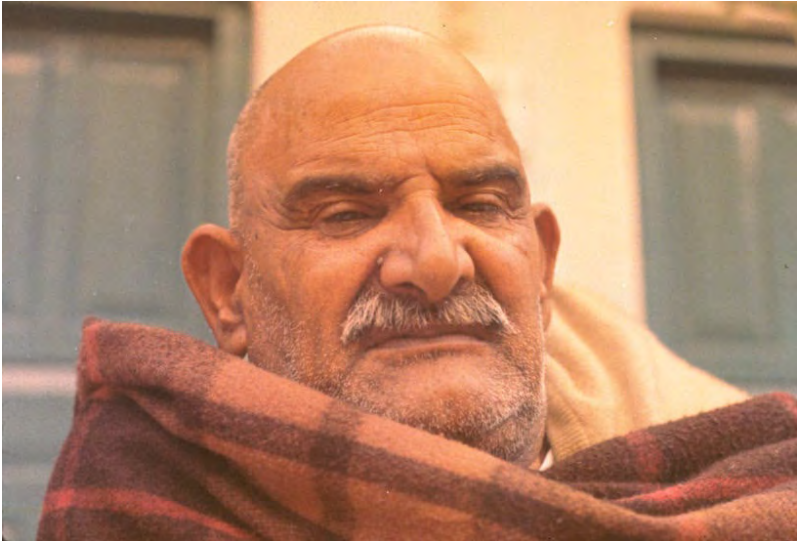
One day Dr. Bhonsle went to Kanpur to the home of Shiv Narain Tondon, formerly a Member of Parliament, to treat his nephew. Seeing Baba's photograph there, he started talking about him. When Tondon told him that Baba was in Lucknow, staying at the house of Suraj Narain Mehotra, he immediately left for Lucknow by car. He arrived at Mehotra's house at about 8pm and had Baba's darshan. Taking Baba's feet in his hands, he massaged them for a long time while narrating the experiences he had had twenty years before.

This incident was mentioned on page 87 of Smriti Sudha, 1983.

Shri Baba Neem Karoli Ji Maharaj

68. DESIRE FOR GOOD WORK

Late one evening, Shri Ma and some other women devotees arrived in Kainchi for Baba's darshan. Baba was not there, he had gone to Bhumiadhar. There were no buses at that time to return to Nainital. It was a daring and risky business to walk the twelve kilometres to Bhumiadhar at night. Although they could have stayed in the Ashram, Shri Ma and Shri Jivanti Ma did not take food without having had Maharaji's Darshan, so they left without having a meal. On the way, a black dog appeared out of the darkness and accompanied them all the way, as if he was there for their protection. When they arrived at Bhumiadhar at midnight, Shri Ma thought of giving the dog some food, but the dog had disappeared and could not be found anywhere.



Baba profound

Even before Shri Ma had arrived, Maharaji had asked Brahmacharaji to prepare food for them.

His Omniscience

Brahmacharaji waited outside the temple to greet them. As soon as they arrived they had Maharaji's darshan, he praised them for their courage and said, **"When you have started on the path to God, proceed, do not stop, He will take care of you."** He then asked them to go and take prasad.

69. MAHARAJ GIVEN A TEST

Dr Ramlal Sah of Haldwani told me that this incident occurred before the construction of Kainchi Temple, before 1962. While we were having tea with a dentist in Indra Pharmacy, Nainital, we were told Maharaj had arrived in Bhumiadhar. The dentist proposed that we should go and give Maharaj a test. He prepared some questions concerning Turiyavastha [one of the highest states of Samadhi, when the individual Self merges with the universal Self]. Both of us took a bus to Bhumiadhar. Baba usually ignored such people who came to test him. Accordingly, we were treated with a befitting indifference. Baba's room was full of devotees and visitors. Their shoes lay scattered at the door. We did not find any room to sit inside, so we offered pranaams to him from the door. We sat on the shoes and had his darshan from there. Baba looked at us once. Without saying anything to us, he asked one of his devotees to read out of the Yogvashishtha. The devotee opened the book at random and started reading from that page. Whatever he read was the complete answer to my friend's unasked questions. We had nothing in our hearts but the utmost reverence for his super natural powers. Having offered pranaams to him again, we returned to Nainital. The dentist later on became a sadhu.

Shri Baba Neem Karoli Ji Maharaj

70. REMOVAL OF DOUBT

This event goes back to May 1944 when I, the writer, had Maharaj's darshan for the first time at a house in Blunt Square, Lucknow. Returning from my office, I found that members of my family were getting ready to go and see Baba, who had just arrived in the neighbourhood. They asked me to accompany them. I did not know Baba then. I always gave reverence secretly in my heart to those wearing sadhu's clothing, but in general, I kept myself apart from them because I could not tell the difference between a real holy man and a fake. I did not agree to go with them because I would not be able to offer salutation openly to Maharaj, and since this meeting was in a neighbour's home, I felt that this would be disrespectful to all. I also felt bad that I didn't go or make any effort to find out who the Baba was. So, when everybody had gone, I sat and meditated on Baba. Telling him about my inner conflict, I asked him to either send for me or come to my house to give me darshan. I told him I knew that he could do this if he was a saint. At that same moment, in my neighbour's house, Baba asked my sister, "**Where is your brother? Why has he not come here?**" She tactfully replied that I had just returned from my office and was at home. Baba commanded her, "**Go and fetch him. Bring him here.**"

I was surprised when my sister arrived and told me all that had happened. This removed my doubt. I went at once and bowed at Baba's feet in reverence. He turned his eyes away from me immediately. Baba didn't say anything to me. He got up and went away with another neighbour, Gargi Datt Mishra, to his house. All the others followed him. I came back home alone. I was upset.

I again meditated on Baba, and prayed to him to come to my house and give me darshan. After a short

His Omniscience

while I saw Maharaj coming to our house with other devotees. We welcomed him. He lay on a takhat and I massaged his feet. He talked to everyone there. Though I was quite eager to talk to him, he did not look towards me. He then got into a car and left. Baba had fulfilled all my preconditions, but still I could not get peace of mind. How could I? My uneasiness was the ugly consequence of testing a siddha atma.

Eight years after this incident I again had Baba's darshan in Tagore Town, Allahabad. I felt that this long wait had been my penance. Holding me by the hand this time, he took me outside, and in a secluded place, he started humming "**Ram he keval prem piyara. [The only thing that is dear to Rama is Love].**" Indeed, the only access to Baba is through Love, not by Reasoning. Baba's holding the hand of a person had its own significance. It meant that he had accepted that person. I have been closely associated with my beloved and revered Baba ever since then. Sometimes he gratified us by coming to our home, other times I had his darshan elsewhere.

71. DARSHAN TO RANJEET SINGH

Sardar Ranjeet Singh was driving his bus between Bareilly and Ganai. He says, "My bus route went past Kainchi. I had seen the temple and ashram being constructed. There was always a crowd of devotees at Kainchi, and I always drove by. I never went to have Baba's darshan, because I could not leave the bus. Bhumiadhar temple had been constructed earlier and it was also on my route. One day, while I was driving to Ganai via Bhumiadhar, I saw a large crowd along the way. I was told that Baba Neeb Karori was there. I could not stop there to have his darshan, because of the inconvenience to my

Shri Baba Neem Karoli Ji Maharaj

passengers. I consoled myself by thinking that highly enlightened saints are the image of God, and therefore, if Baba was an enlightened soul, he would know my feelings and would give me darshan of my own.

The very next morning, while I was driving back to Bareilly past the ashram, Baba was standing alone at a turn in the road as if he had been waiting for me. I immediately stopped, got off the bus, and did pranaam to him. Baba asked, "**Where are you going?**" and without waiting for a reply said, "**You should never bother a sadhu in this way, understand?**" I apologised for my mistake.

Sardar Ranjeet Singh, bus driver with U.P. State Road Transport Corporation, Retd 1983.

72. BOY'S LACK OF WISDOM

My [the writer's] cousin had sat his High School Examination, Uttar Pradesh Board, Nainital. He had seen Baba many times and had heard talk of Baba's Lila every day in his house. He was worried and thought that he should visit Baba to know of his exam results before they were released. He went to Kainchi Ashram and told Baba about his concern. Like a child, Baba at once said. "**You will fail.**" The way he spoke was convincing enough, but the boy could not persuade himself to accept it as true. Yet, realising that it was an utterance of a saint, he was even more worried. He thought about it for days and finally presuming that Baba would have forgotten what he had said before, he went back to Kainchi to ask him the same question again. This time Baba straightaway said, "**You will pass.**" The reply pleased the boy, but the thought that Baba had initially said "**Fail**" and then "**Pass**" put him in a quandary. After a gap of several days he went to Kainchi again and asked the same question for the third

His Omniscience

time. This time Baba said “**Fail**”. Hearing the word “**fail**” twice from Baba, he became sad. Baba said to his devotees, “**Even the wisest have not been able to fathom me, how can this boy do so?**” The boy failed. His name was published for module resit and he got through.

73. RECITATION OF GURU MANTRA

R.C.Srivastava, from the village of Khochan, Ayodhya, was a teacher at the Ghorakhal Sainik School. He had Baba’s darshan for the first time in Kainchi in 1966. He says, “As soon as I went into Maharaji’s kuti he said, “**Come, Srivastava, come**” and told the devotees present, “**He belongs to Ayodhya. His father works in the Water Works department.**” I was very impressed by his words, as I had never met him before. As I had heard about him in Ghorakhal, I came to Kainchi ashram to see him. I met him many times after that, and each time the impression he left me with deepened.

I was initiated in the “Nanak Shahi Mantra” by my Guru and I recited it every day. Once, when I came to Kainchi to see Baba, I deliberately sat behind other visitors. I was having his darshan and simultaneously reciting my Guru mantra. Baba called me to him again and again, giving me fruits, and after taking prasad from him, I returned to my place each time and started to repeat my mantra. I said to him “Baba, you are giving me all the fruit”. Thereupon Baba smiled and whispered, “**Because you were testing me, now you go.**” Baba had visualised my mental state. I didn’t want to leave his company, but at the same time I wanted to restrain his influence on me because I was afraid that it might lessen my devotion to my own Guru.

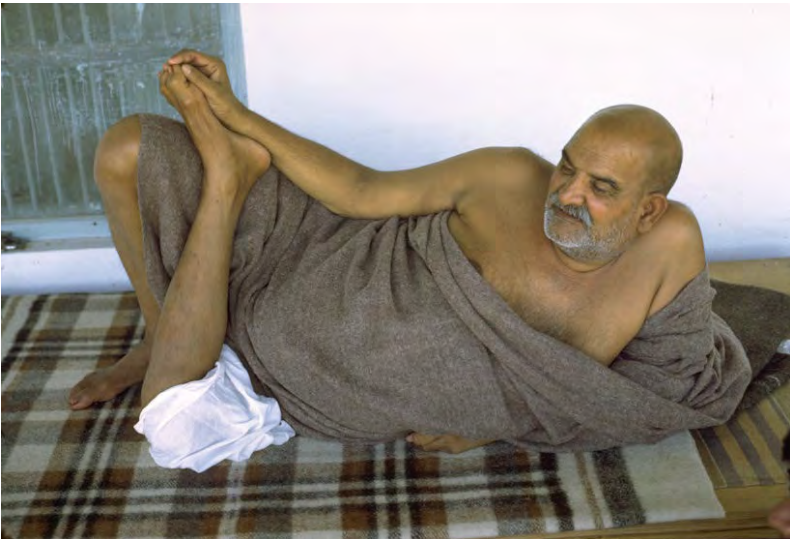
74. GO, THE TEST IS OVER

Kumari Godavari, B.D.O., Garampani, narrated that when she went to Kainchi to see Baba one day, she saw him giving out mangoes. There was a very small packet of cloves among them. When all the mangoes were distributed, Baba picked up that packet. He told the visitor who had brought the mangoes, **“You, husband and wife, quarrel a lot. The wife should attend her husband and the husband should not lose his temper unnecessarily.”** Then, giving him the packet containing the cloves, Baba said, **“Yesterday, at your house, you were talking about giving me a test. Now go, the test is over.”** In fact that little packet of cloves was put there deliberately to test Baba.

RAM

OMNIPRESENCE

There are no physical limitations to Baba's body. It can exist at any time and in any space. He is present everywhere and can present himself anywhere in an instant. All are within his sight and hearing. Matter never impedes his movements. To enter a locked room or to come out of a still locked room was merely a play for him. His lilas prove that he has complete control over Space. His all pervading knowledge is indicative of his omnipresence. Hence, it is very likely that the lila described in this chapter on omnipresence may be similar to those mentioned in the previous chapter on omniscience. However here, only those lila that mainly illustrate and reflect his omnipresence have been included.



Baba grey blanket holding foot

Shri Baba Neem Karoli Ji Maharaj

75. VISIT TO VARANASI

Devkamta Dixit of Kanpur had accepted the offer of a Directorship at Premlal's Paper Mill with Baba's consent. The Maharaja of Vijayanagaram was another Director, and Dixit and he became very friendly. After some time the Maharaja died. Dixit wanted to go to Varanasi to offer his condolences to the family, but he hesitated to do so, as he had not met them before. After a few days, Baba came to his house and said, "**You didn't go to Varanasi?**" Dixit explained the difficulty. Baba said, "**Come, I'll go too. I'll also let you have Shankar's [Lord Shiva] darshan.**" They left Kanpur by car. When they arrived at the Maharaja's mansion at Varanasi, Baba said, "**Don't take the car inside. I'll go to the temple of Sankat Mochan Hanuman.**" Dixit was surprised, because Maharaj had come to visit the family and without any reason he had changed the programme. Instead of taking him to the Vishwanath [Lord Shiva] temple as had been decided at Kanpur, Baba wanted to go to Sankat Mochan. When they arrived there Dixit saw the whole family of Maharaja Vijayanagaram was present. All of them received Baba warmly and took him to their mansion with great love and reverence.

76. SUITABLE HEIGHT

I [the writer] went to Kainchi from Allahabad to participate in the installation and consecration ceremony of the temples on 15th June 1973. We had received many proposals of marriage for my elder son. We wanted to settle the marriage with Baba's consent and blessing. One of the things my wife hoped for was that the girl would be tall, as our son is tall. While at the ashram I made every effort to have an opportunity to

His Omnipresence

talk to Baba alone. One day during evening darshan, Baba spoke to me about this in front of many people. He said, "**Now you should get your son married.**" I asked him "Where?" He asked me, "**Where have you got proposals from?**" I told him about all the proposals I knew about. He did not approve of any of them.

In the end he asked me to arrange a marriage with the daughter of Amba Datt Tewari of Allahabad, who had never actually met Baba. I had received a proposal from him just the previous day at Kainchi which I had forgotten all about. Then I realised why Baba had not given me the opportunity to talk to him about it for so many days. He wanted me to receive Tewari's proposal first. Anyway, an educated girl from a cultured family had been selected by Baba. He gave his consent about this girl twice and finally said in clear words, "**It is my command.**" I took out the two horoscopes of the bride and groom to be from my pocket and placed them at Baba's feet. He picked them up and put them under his arm. In the end, raising the forefinger of his right hand, he said, "**Girl's height is suitable.**" It was a reply to my wife's desire. I was surprised that Baba had heard the conversation we had had in our house in Allahabad.

77. NOT RECOGNISED

Devkamter Dixit asked Maharaj to inaugurate the new girl's school at Vagarka on the 6th December 1960. Baba wanted Kehar Singh to do the ceremony instead, as he was then the Secretary of Education for the Govt of U.P. They all went to Vagarka. The villagers were pleased to see Baba. There was an arrangement for lunch and a photo call. Kehar Singh did not want to be in that group photograph, as it would prove that he was not in Lucknow doing his official duty that day. Baba

Shri Baba Neem Karoli Ji Maharaj

asked him to sit with the group for the photograph, and he had to obey. Baba was aware of Kehar Singh's worry. The next day, when the print of the photograph was received from Kanpur, all were surprised to see that the image of Kehar Singh sitting in the centre was so blurred that he could not be identified. The images of the others were very clear.

78. TIGER'S DARSHAN

Jagdish Chandra Pande, Birla Vidyamandir, Nainital, says, "Maharaj has always been kind to me. I had been unemployed after my graduation from Allahabad University. Baba got me appointed as manager of Kehar Singh's farm at Rudrapur, Nainital. One day I went to Rampur for some work. While I was returning to the farm through a grassy stretch of land, I saw a tiger, a tigress and a cub coming from the opposite direction. I stood stock still. I did not have any weapon with me for my protection. I couldn't even run away. I saw them coming towards me. All of a sudden, the tiger turned to one side and the tigress to the other, and the cub began to smell my body. I was terrified. Meanwhile the tigress growled and, holding the cub between her teeth, dragged it away. At that time Baba was staying in the house of Jamuna Datt near Colonelganj Police Station, Allahabad. A friend of mine who lived in the University hostel went to see Baba. During the conversation, Baba asked him about me and immediately made him write me a letter, saying: **"Don't be afraid of lions or tigers. They also come to meet good souls."**

His Omnipresence

79. BABA KNEW HE WAS COMING

Bhuvan Chandra Tewari, at present in charge of the Roadways Station, Nainital, tells of an event that took place when the entry to Kainchi ashram was over a weak wooden bridge. He said, "Many of us were sitting with Baba inside the ashram. All of a sudden he said, **"He has gone to Hanumangarh."** Nobody understood who Baba was referring to. After some time he said, **"He will come here just now. He is hungry. Prepare fresh puris and vegetables for him."** He then said to me, **"Go with a gas lamp and stand across the bridge. Hold the old man by the hand, help him across the bridge carefully. His sons will not take care of him."**

It was dark. The old man and his two sons got out of the car. Seeing me there with a gas lamp, the old man said, "Has Baba sent you to escort us?" When I said yes, his eyes became moist. Meanwhile, his two sons had crossed the bridge. They had forgotten to help their old father. I helped him to cross the bridge carefully and took him to Baba. The old man prostrated himself at Baba's feet. Tears flowed from his eyes. He was choked with emotion and his body trembled with joy. Baba gave him warm food to eat and sent him off lovingly.

The old man was Ram Narain Sinha, retired Superintendent of Police. He had come to see his son at Rajbhavan [Governor's residence], Nainital that day. There he had said that he would only eat his meal after he had had Maharaji's darshan. For this reason his two sons had first taken him to Hanumangarh, and learning of Maharaj's whereabouts from there, they had brought him to Kainchi Ashram.

Shri Baba Neem Karoli Ji Maharaj

80. THREW OUT

An army officer arrived in Kainchi. He stood at the door of Baba's kuti, where Vishambher of Aligarh stood waiting for his turn to go inside, holding a large puja plate. At that time all the Mas [mothers, women devotees] were in Baba's kuti. Baba asked the women to leave so that his devotee, Vishambher, could also have a chance to do his puja. When the women were coming out the army officer started to count them, 1, 2, 3, When all of them had come out, Vishambher, the army officer, and others went into the room. Baba suddenly got up and started hitting the army officer with his fist. Vishambher's puja plate and its contents fell and were scattered all over the floor. Baba threw off His blanket, pulled the officer into the courtyard and hit him so hard that he rolled across the courtyard like a ball. At the gate he told the officer, "**Do not come here again ever.**"

The officer came to Kainchi now and then even after Baba's Mahasamadhi, but he never entered the temple premises. He would pranaam from outside and then he would go away. The impression the people present there at the time had, was that he was punished for improper thoughts while counting the women devotees. It unnerved everyone in the ashram.

81. WHY WERE THE SWEETS DISTRIBUTED?

Dr Suresh Chandra Mehrotra, from Gorakhpur, lived in Agra at the time this incident took place. His friend, Dr Laxmi Chandra Joshi, took him to Maharaj. They did not take anything with them to offer to him. When Baba saw them he said, "**Give me sweets. I would like to have some.**" Mehrotra left immediately to go to the market to fetch a kilo of sweets for him. Baba

His Omnipresence

took a small piece and got the rest distributed among the people present. Mehrotra then asked Baba, “Why did you ask me to bring sweets for you and then give them all away to people?” He replied, “**You have been blessed with a son.**” At the time Mehrotra’s wife was in Delhi with her parents, awaiting the birth of a child. Mehrotra had no idea of the birth or the sex of the child. On hearing Baba’s words, he kept quiet. He returned to his house and was surprised to find a telegram for him, announcing the birth of a son.

82. SAVING OF FOOD EXPENSES

On one occasion when Kumari Godawari Tewari, B.D.O. Garampani, said she was going to Kainchi to see Baba, an acquaintance of hers, Pant, asked if he could accompany her. She herself wanted to have Baba’s darshan before taking her evening meal, but she suggested to Pant that he ate before they went. Pant said, “Food is served to everyone in Baba’s ashram, so let me save a day’s food expenses.” When they arrived for darshan with Baba, a woman was offering him fresh Kalakand [a sweet made with milk and sugar]. Baba gave some Kalakand to Godawari saying, “Have Prasad” He turned to Pant and said, “**You go and take prasad in the dining room. That will save you your one day’s food expenses.**”

83. COME, EAT AND GO

Nandlalji is a well known ghee merchant from Haldwani. Ghee for the Kainchi Ashram is purchased from his shop. He had had Maharaji’s darshan at Haldwani and had faith in him, but he never got an opportunity to visit Kainchi. One of Baba’s devotees, a

Shri Baba Neem Karoli Ji Maharaj

friend of Nandlalji, had bought a new truck and was going to Kainchi to ask for Baba's blessings. He invited Nandlalji to accompany him. Nandlalji got ready saying, "I have never been to satsang in Kainchi, let me enjoy it today." He checked the ashram ghee account and found that he needed to collect Rs 1300.

They arrived in Kainchi at 11pm. At that time Baba was seated on a takhat on the roof of the ashram's dharamsala with some devotees. When they got there Baba sent everyone except Nandlalji to have prasad. Taking his hand out of his blanket, Baba placed it on his own shoulder and then gave Nandlalji a wad of notes that he asked him to count. There were 1100 rupees. Baba then sent Nandlalji for prasad. After he had eaten, a worker at the ashram directed him to the room where he would spend the night. The thought that he had not brought any bedding with him had worried him, and he was not sure what to do about it. When he got to the room, he saw two freshly made beds, one for him and one for his friend. He was happy to see those cosy beds. Baba again called him to his kuti, and gave him the other two hundred rupees, thus clearing the ashram's ghee account. Baba then asked him, "**How are you getting on with your satsang?**" Nandlalji replied, "It is so." Baba then said, "**Why don't you go to your Guru's place?**" and without waiting for a reply he described the Guru's physique, and appearance, saying, "**He was a saint of a very high order.**" Referring to Kainchi he said, "**Here the Satsang is Aao, Khao, Jao. [Come, Eat, Go].**"

84. EXPERIENCE OF INDRAYANIJI

This event took place in 1960. Maharaji was in the house of the District Magistrate of Nainital. Suddenly he asked the D M to send someone to fetch

His Omnipresence

the woman, named Indrayani, from Indra Pharmacy. A policeman was sent.

Shrimati Indrayani, who comes from an affluent family, is an educated and saintly lady. Her family had come to India in 1947, leaving their wealth in Pakistan. They had a farm at Palia where she lived. During the summer she usually stayed in Nainital. Her living expenses from Palia farm was sent to her care of Indra Pharmacy. She had not received it and had had to borrow money. The situation worsened as all the provisions in the house were exhausted and she had no way of paying back the debt she owed, or of borrowing more. She was very worried and upset and had gone to Indra Pharmacy to try to borrow some money.

Sometime after her arrival at Indra Pharmacy, a policeman came and stood by her. He asked her name. She says, "I was startled by his question. I told him my name and asked him why he was asking. The policeman told me that I was called to the District Magistrate's house. I got anxious at this. He said, There is no reason for anxiety. Baba Neem Karoli is there and he has asked the District Magistrate to send for you. I have been sent to escort you. I had not met Baba before. I was surprised that he knew my name and had sent for me. Anyway, I accompanied the policeman to the house. Seeing me Baba shouted with joy, "**Our Indrayani has come.**" It was the impact of his darshan that, like a four year old child weeping before her mother, I started to weep bitterly before him in anguish. Baba put both his hands on my head and said, "**Don't worry. All will be set right.**" That same day, I received my bank draft and all my worries were over.

Shri Baba Neem Karoli Ji Maharaj

85. VYAS'S REMORSE

Pandit Shankar Prasad Vyas was speaking about the characteristics of Hanumanji to a gathering in a large pavilion at Sangam, Allahabad. Maharaj stood behind the gathering and listened to Vyas's discourse. At the end of the discourse, Baba called a devotee and asked him to fetch Vyas. When the devotee gave Baba's message to Vyas, he said, "Who? Baba Neem Karoli? I have no time." The devotee stared at Vyas in disbelief, he was horrified by such curt behaviour towards Baba. Dudhari baba, who was present on the dais, said something to Vyas and he accompanied the devotee to Baba. Baba said, "**You have become such a big man that you have no time?**" Vyas was stunned to hear his words. He could not understand how Baba could have overheard his conversation, with the din of the large crowd and the dais some distance away. At the same time Baba turned back to him and looking at him said, "**Prabhu Datt is coming by car. Tell him that I will not go.**" Vyas looked around but did not see any car coming towards them. Two minutes later a car stopped and Prabhu Datt Brahmachariji, a well known and highly respected holy man, got out. As soon as he got out of the car and saw Baba, he at once began doing dundavat* all the way till he held Baba's feet. Vyas held Brahmachariji in high regard, and this made him suddenly realise Baba's greatness. He regretted his earlier behaviour. After that Baba invited him to come to Kainchi in the summer.

* Dundavat: Full length prostration on the ground, a sign of surrendering at the Master's feet

His Omnipresence

86. FREEING FROM THE BONDAGE OF DESIRE

One night, when all the ashramites [inmates of the ashram], were asleep, Baba called out “**Jivanti, Jivanti, make some mung dal for me, I am hungry.**” Both the Mothers got up and reminded him that he had already had dinner and that now it was past midnight. Baba made a show of being angry and said, “**If you don’t want to cook the food for me, I will wake Brahmachari baba to do it.**”



Baba looking through office window

Jivanti Mataji cooked Him mung dal and roti, which he ate. The two Mothers also ate again. After that they all went back to sleep. The next day Baba received the news that a certain devotee had died at 2am the previous night. Baba said, “**On his deathbed his mind was thinking of mung dal and roti, instead of being**

Shri Baba Neem Karoli Ji Maharaj

focussed on God. My devotee would have gone thinking of food. I had to eat for him to relieve him of that desire, so that he would be free from rebirth."

87. A SAINT PASSES AWAY

Maharaj was at the Haldwani Furniture Mart, with one of his devotees, Puran Chandra Joshi. He tells us that "While talking to others, Baba became absorbed in some deep thought and remained silent in that mood for some time. Then he said faintly, **"Puran, give a spoonful of water to drink. He is in great agony."** Joshi could not understand what the matter was, but nevertheless he poured two spoonfuls of water into Baba's mouth. After some time, two tears fell from his eyes and Baba said to Puran Chandra, **"Raman is no more. India has lost a great saint today."** This incident occurred on the day that Maharishi Raman left his physical body in Arunachal.

88. A SHARP REPRIMAND FOR RUMOURS

This happened at Church Lane, Allahabad. It was two in the afternoon and Maharaji was sitting among a group of devotees. The writer was also present. The Home Minister, Govind Ballabh Pant was ill and was lying in a coma in Delhi. A visitor came and informed Baba that Pantji had died. Hearing this, Baba covered himself from head to toe with his blanket and sat silently. After some time passed he sharply reprimanded the man saying **"You are spreading rumours among people."** Justifying himself, the man said that he had heard the news at the market. Baba said, **"Such things should not be spoken without**

His Omnipresence

knowing the truth about them.” Pantji died two days later.

89. A MISLEADING THOUGHT

When Kehar Singh, Secretary to the Government of Uttar Pradesh, bought a new car, he had the incorrect idea that a person who had a car would spend more time in Baba’s company, travelling with him. When Baba came to Lucknow, Kehar Singh went in search of him by car, hoping that now he would get an opportunity of going around with Baba. Wherever he went he was told that Baba had just left. He went around everywhere looking for him but still got the same reply. In the end he returned to his house frustrated. As soon as he arrived at his house he received a phone call from Baba. Baba, telling him where he was, said, **“Choudhry, where have you been roaming today? Come and visit me.”**

90. BUFFALO IS NOT GIVING MILK

Kehar Singh bought a buffalo through a person known to him from Lucknow. He was cheated because although she seemed healthy, she was in fact old. His wife did not want to keep a buffalo and was upset when one arrived. One day the milkman did not turn up to milk it. Mrs Singh tried her best until 11 at night, but still the buffalo did not give any milk. Just then the telephone rang. It was Baba talking from the house of Jamuna Datt Pant, at Colonelganj, Allahabad, who did not actually have a telephone in his house. Baba said, **“Kehar Singh, what are you doing? The buffalo has not given milk? Forget it now. It is quite late, go to**

Shri Baba Neem Karoli Ji Maharaj

bed. She will give milk in the morning.” Sure enough the buffalo started giving milk regularly from then on.

91. SHE HAS COME AFTER WRITING “AUM”

Puran Chandra Joshi from Nainital is one of Baba's long standing devotees. His wife, Kamla, wanted to see Baba, but did not get the opportunity because of her domestic chores. One day she told her husband of her desire to have Baba's darshan. That particular day Baba was visiting the house of Dr. Bhatt at Mallital, Nainital. Joshi suggested that she could see Baba at Dr. Bhatt's house the next morning. She got up early next morning, had her bath and then said her prayers. While she was writing “AUM” on Baba's photograph that she kept on their puja, she thought that he would know what she was doing now, if he were an enlightened saint. After finishing her worship, she went to the doctor's house and had Baba's darshan for the first time. As she bowed to him, Baba said, “**She has come after writing “AUM”.**” She was surprised to hear Baba's words. It was not in her mind to give him a test. It was only a random thought.

92. SUFFERING FROM DROPSY

At Allahabad, a woman was very worried after hearing about the serious illness of her brother-in-law. She went to Church Lane to see Maharaj. The writer was also present. The woman was weeping and holding Baba's feet, she said “Baba, my brother-in-law has seven daughters. He is lying sick at his village and his condition is very serious.” Baba said “**He is suffering from dropsy.**” The woman, agreeing with Baba's statement asked him to bless her brother-in-law

His Omnipresence

for his survival. Baba's eyes moistened and he said, **"Don't make me tell lies. I can only pray for him."**

This event indicates that the omnipotent Baba did not think it proper to interfere with the laws of Destiny in this instance.

93. SAVED FROM DROWNING

Baba was very kind to Onkar Singh, Senior Superintendent of Police. Onkar Singh had faith in Baba, and completely depended on him. When confronted with any difficulty, he immediately remembered Baba. At these times Baba blessed him and all Onkar Singh's troubles were sorted out.

This event took place in 1948, when the River Ganges was flooding at Kanpur. Kishan Chand, the then District Magistrate who later became the Lt. Governor of Delhi, was inspecting the affected areas by boat. Many important people were on that boat including the Superintendent of Police, Onkar Singh, the district Congress President, and the Tahasildar [tax collector]. Suddenly water began filling the boat. The lives of everyone were in danger, and there was no way out of the situation. In desperation Onkar Singh cried out again and again, "Baba, we are drowning. Save us." All the others were worried and hearing him screaming, thought that he had become mad with fear. Just then a floating uprooted tree touched their boat. Seeing it, Onkar Singh left the boat and climbed on to the tree. The others followed him. Within a few moments the boat sank.

The Ganges flows by the boundary of Unnao and Kanpur. The floating tree could have been carried away to Unnao or could have been overturned by the fast flowing water, neither happened. The tree floated to

Shri Baba Neem Karoli Ji Maharaj

the bank on the Kanpur side. Everyone was saved from drowning.

Even after His Mahasamadhi, incidents of Baba's Grace of this kind are still happening. Baba saved the lives of a family who nearly drowned while on a boat ride on Nainital Lake. These details are given in Lila 378.

94. YOU DIDN'T GO?

One day, Daya Narayan Khatri went to Kainchi from his home town, Bareilly. The next day, after the morning arti, Baba ordered Khatri to go back home. Shri Sarvadhan Singh Raghuvanshi spoke on Khatri's behalf saying, "Baba, he only came yesterday evening and you are sending him off today." Baba then told him to go the next day. The next morning after arti, Baba asked Khatri, "**You didn't go?**" He replied that he had asked his permission to go that day and it was still early. Baba said, "**Well you go now**" and sent him back to Bareilly. When he arrived at his house, he found that his wife's health had deteriorated the previous night and her condition had become serious. The doctor had stayed with her all night. Her condition improved slightly just before his arrival. It is his belief that Baba had taken the responsibility for his wife's safety on himself when he permitted him to stay for one extra day at the ashram.

95. PURCHASE OF CAR FORBIDDEN

Shri S.D. Ganda was Personnel Manager for the State Bank at Kanpur. In 1967 he was sent to Germany for training. He had already obtained Baba's permission to go. His family was staying in Kanpur. One day Baba

His Omnipresence

went to their house in Kanpur and said to his wife, **“Write a letter to Ganda immediately. He must not buy the car in Germany that he is in the process of buying. This is my command. The car will have an accident.”** Having said this, he left at once. Four hours later, on the same day, Baba arrived at the house again and asked, **“Have you written or not?”** Ganda’s wife replied that she had not written yet but would write the letter straight away. Baba said, **“Write it at once and post it.”** Then he left. She immediately wrote the letter and posted it to his address in Germany. Ganda was negotiating the deal, which would be completed on the Sunday. Though the mail is not delivered there on Saturdays, Ganda received the letter on Saturday evening. Baba took on the responsibility of getting the letter delivered. Following Baba’s instructions, Ganda cancelled the deal.

96. SAVED FROM SUICIDE BY DROWNING

Baba was going to Umadutt Shukla’s house by tonga [horse carriage]. On their way, when they came to a wooden bridge over the Gomti River, Baba said, **“Shukla, you were going to drown yourself in Gomti one day? Why? Tell me.”** Shukla felt ashamed to answer that question, so he kept quiet. Baba repeated the same question three times. In the end Shukla told the story.

“When I was about sixteen years old, I did not know Baba. I was determined to commit suicide by drowning myself in the Gomti. When it was very dark, I stood on the bridge at a place where the river was very deep. I was about to jump into the river when the wind blew very hard and a bright light illuminated the darkness. I was startled by this unusual phenomenon. My body trembled so much that I lost the courage to

Shri Baba Neem Karoli Ji Maharaj

commit suicide and I went back home.” He also told Baba the reasons why he felt this way. When Baba heard this He quoted from the Ramayana, “**A strong wind blew. That was God’s light.**” Baba had saved Shukla’s life twenty years before he knew Baba.

97. SAVED TWO LIVES

Ramesh Chandra Sah is a scientist at the Pusa Institute, Delhi. He and his family are Baba’s devotees. He owns an apple orchard at Mukteshwar, Nainital. In the winter of 1962, his wife and daughter were sleeping at their house. It was a cold night, coal was burning in a grate and the doors of the room were shut. The poisonous gases from the burning coal made them unconscious. Baba appeared to them in a dream. At that time Baba was at Vrindavan Ashram. He got a grate of burning coals brought to him that he took into his room, and closing all the doors and windows, he stayed inside. The devotees were surprised at his behaviour. Sometime later when they opened the door they found Baba in a bad way. They opened all the doors and windows and took the grate out. In a little while, Baba became well and miles away in Mukteshwar the two women also regained consciousness. When the family came to know about Baba’s compassionate act on their behalf, they considered themselves blessed with Baba’s kindness, showered on them from a distance.

98. LATE BY HALF AN HOUR

Bhanu Pratap Singh arrived at his uncle’s house, Lakpat Singh Raghuvanshi, the Commissioner of Bareilly. His uncle sent him and his cousin to Bareilly

His Omnipresence

railway station to meet Maharaj and escort him back to their house. The train arrived on time. They searched for Baba on the platform and in the train but there was no sign of him. When they returned home they found Baba talking with Raghuvanshi.

Bhanu Pratap says, "I was meeting Baba for the first time and I did not know anything about his divine powers. I just thought that the mistake was ours, that we had missed him at the station. Baba had to go back the next day. A ticket was bought early and he had to board the train at 1pm. My uncle asked me to see Baba off at the station and Baba delayed our departure for no reason. With only five minutes left before the arrival of the train, Baba said to me, **"I am going to visit Dr Bhandari, he lives in this neighbourhood."** I was already worried about the delay, so I told Baba that he would then miss the train, as we were already late. Saying that the train was half an hour late, he went to Bhandari's house. I asked at the enquiry office about the train and they told me it was running half an hour late. I was amazed at Baba's divine powers and fascinated as well.

99. OPERATION IS DONE

Maharaj went to the house of Santosh Kumar Choudhry accompanied by Bhagwati Sevak Bajpai and other devotees. The Government had appointed Choudhry the Controller of Athalton West Cotton Mill.

Choudhry was not at home, so his wife received Baba and the devotees with him. She phoned her husband to tell him of Baba's arrival and also sent a car to collect him. Tunis West was the owner of Athalton Mill and Choudhry was at that time having important discussions with him. As soon as he received the phone call, Choudhry told him he could not continue the

Shri Baba Neem Karoli Ji Maharaj

meeting and had to go home. Tunis West did not appreciate this and asked him the reason for it. Telling West about the arrival of his Guru at his house, he invited West to go with him. Although West was not interested in spiritual matters, he did not say anything and accompanied Choudhry to his house.

When Baba saw Tunis West there he said to Choudhry, **“Why have you brought him? He didn’t want to come.”** When Choudhry asked West if that was true he said, “I was very disturbed by the interruption at the time.” Baba then said, **“Tell him that his wife has reached England. She has been operated on. There is nothing to worry about. She will get well.”** On being told this West said, “She was quite healthy and there was no question of her undergoing an operation.” Later on, when he phoned her in London, he was surprised to hear that she had indeed been operated on the previous evening. Tunis West was very impressed by Baba and asked Choudhry how Baba had learned all that so quickly.
Santosh Kumar Choudhry, IAS at Sarsaiyaghat

100. MAHARAJI’S JUSTICE

Baba arrived at Bhumiadhar ashram. When the news of his arrival reached Nainital, his devotee Puran Chandra Joshi and his close friends decided to go to Bhumiadhar. All his friends left by bus, but did not ask him to accompany them. Joshi was hurt by this.

When he returned home he was distressed, and became angry with his wife and son for no apparent reason, and behaved harshly towards them. With a heavy heart, he then set out for Bhumiadhar alone. He did not get a bus and it was raining. Talking to a labourer he met along the way, he walked to Bhumiadhar. Baba had already left for Gathia. As the

His Omnipresence

labourer also wanted to have Baba's darshan, he wanted to go with Joshi to Gathia, but there was no public transport. They saw some women going to Gathia by truck, and they got a lift.

When Joshi had Baba's darshan, Baba was indifferent to him, but showered his affection on the labourer. He was given food to eat and was sent off with a lot of prasad to carry home for his family.

Baba said nothing for some time and then picked up a copy of "Kalyan", a monthly magazine, and asked Joshi to read from it. When he opened the magazine, he saw an article entitled "Anger" on the page it had opened at. He read it to Baba. Baba asked him to read it five times. While he was reading it for the fifth time, he himself realised that he had left his house in a state of anger. After that, Baba treated him as usual.

Joshi's friends, who had gone ahead of him from Nainital, did not get Baba's darshan before him. Baba gave them the opportunity of meeting Him after He had given darshan to Joshi.

101. IMMUNITY FROM CONSCRIPTION

This incident took place at the time of the Second World War. By special ordinance, the Government of Uttar Pradesh declared that the medical services were to be conscripted for war duty. Dr. M. U. Khan didn't want to go to war and was worried, as there was no way of escaping it. One of his friends advised him to get the blessing of Baba Neeb Karori. Khan was not able to find Baba, but Baba came to Lucknow and gave Khan darshan. When the doctor told Baba about his concerns, Baba said, **"Offer laddus to Hanumanji. Everything will be set right."**

Shri Baba Neem Karoli Ji Maharaj

Dr Khan at once took the laddus to the Hanuman Temple in Aminabad, and got them offered to Hanumanji.

Soon after, the Government of U.P., cancelled the conscription, and made war services optional.

102. FEED PRASAD

On one occasion Dr. Khan's wife became ill and although they tried various treatments they could not get the fever down. Khan felt very sad; there was nothing he could do. In desperation, he remembered Baba. Unannounced, Baba arrived at his house. When the doctor told him the problem Baba said, **"Offer laddus to Hanuman and give her the Prasad to eat. She will be cured."**

The doctor did this, but he himself was worried about this form of treatment. He told his wife of his concerns, but his wife had faith. She had a few laddus and then slept soundly. Her fever came down while she was asleep.

103. BOY, WHO WAS DUMB, SPEAKS

Maharaji was staying at Dak Bangalia in his village, Akbarpur, and his relative, Shyam Sunder Sharma came to see him. All of a sudden Baba said to him, **"You go into the garden. Someone will come looking for Baba Neem Karoli. His son, who is dumb, will be with him. Tell him that there is no Baba here. You say anything you like, his son will be cured."**

Shyam Sunder said, "As soon as I arrived in that small garden, a car drove up and stopped. Dr. Beg [C.M.O. Firozabad] and his son got out. He asked me,

His Omnipresence

“Where can I find Baba Neeb Karori? We are looking for him. My son has been dumb since birth. We have taken him for treatment at various places but there is no improvement. Someone advised us to receive Baba’s blessing and gave us this address.” I repeated Baba’s words. On impulse, I asked the boy his name. The boy spoke his name although the speech was indistinct. I told Dr. Beg that his son was able to speak. He should talk to his son and he would be cured. He himself was amazed at his son’s reply.”

104. GAVE THE NAME PAVAN

Shyam Sunder said, “One day I was sitting with Baba in Dak Bangalia at Akbarpur. All of a sudden he looked at me and said with a smile, “**Your aunt has given birth to a son. Tell her to name him Pavan. He will survive.**” The boy was given the name Pavan. None of my aunt’s previous children had survived. But Pavan has grown up and is healthy.

105. DISAPPEARED IN AN INSTANT

One day Maharaji was sitting under a tree at Hanumangarh, Nainital. Many of his devotees were with him, among them Jagdish Chandra Pande and Hiral Sah [Habba]. They were talking about Adi Herakhan Baba and Habba told how Herakhan used to disappear in the twinkling of an eye. During the discussion Baba got up and said to Jagdish, “**Pick up your jacket. Let’s go.**” Jagdish Pande turned to pick up his jacket. Everybody’s attention was diverted to Jagdish. Jagdish turned back to Baba but he was nowhere to be seen. They searched for him at Hanumangarh for half an hour. They searched every nook and cranny but Baba

Shri Baba Neem Karoli Ji Maharaj

was not to be found. Later, he was seen on the top of a distant hill. When the devotees got there, Baba just smiled at them.

106. “THE MONKEY TOOK THE FORM OF A MOSQUITO”

Tularam Sah, advocate, Shri Ma, Nandan Mai, Girish and other devotees, came from Nainital to 4, Church Lane, Allahabad, to have Baba’s darshan. When with Baba the advocate would sometimes recite “The monkey took the form of a mosquito” from the Ramayana. Maybe this was his way of saying that Baba was Hanuman. One day, after the distribution of the morning prasad, Baba walked through his own room and went into a small adjacent room. He got his bed made there, on the floor. He also said that he was not well and wanted to take some rest on his own. No one should come to see him. He got the room closed on all sides. It was then locked on the outside and the key was given to Tularam Sah, so that the room could not be opened by anyone else

At noon Shri Ma saw Maharaji outside. He was going towards Allenganj. She immediately told the others. Tularam Sah was compelled to open the lock to verify whether Baba was in the room. Baba was not there.

Tularam Sah and Girish followed Baba and saw him, climbing up the stairs of the house of Prakash Chandra Joshi, the writer’s brother-in-law. Joshiji came out and welcomed everyone. Later, while food was being offered to Baba, the Mothers and other devotees arrived from Church Lane. Baba smilingly looked at Tularam Sah and hummed, “**the monkey took the form of a mosquito.**”

His Omnipresence

107. DISAPPEARED FROM A CLOSED ROOM

A similar incident was also witnessed at Nainital. Baba used to come and give darshan at the house of the Commissioner, Shri Ramrup Singh. On such occasions the commissioner attended Baba and did not like to leave his company. Once, after dinner, the commissioner asked Baba to rest there at his house. The commissioner believed that Baba had fallen asleep. He knew that Baba wandered around, day or night, and he wanted to have Baba's darshan again in the morning, so he bolted the door from the outside. The next morning when the commissioner unbolted the room, Baba was not inside. He had disappeared.

108. THE GHOST

Nasir Ali was a retired Sub-Inspector of Police and a long-time devotee of Maharaji. In 1963, he came to meet Baba at the home of Suraj Narain Malhotra in Lucknow. He was eighty-four years old then. He wanted to narrate an important event in his life to Baba. Baba, putting his finger to his lips, gestured to him to keep quiet. Nasir Ali was so overwhelmed by emotion that he carried on and began his story joyfully.

"Many years ago when I was young, I was the Station Officer at a village police station. One day, I had to go and investigate something far away and got back at about 11pm. When I asked the Head Constable about the day, he told me that a man had been put in the cell under Section 109. I peeped inside and saw a tall, well built man there. I went home and after having my supper, went to sleep. Early in the morning the two night duty constables were at my door, shaking in their boots and wanting to resign. When I asked the reason, they told me that the man held under Section 109 was a

Shri Baba Neem Karoli Ji Maharaj

ghost. He was in and out of the prison all through the night. When he came out the lock and the door opened automatically and when he came back in they closed.

As soon as it was daylight, I went there and saw the same man I had seen the night before. I thought that he could not be a ghost; he therefore must be a saint. I accepted my mistake and offered my apology for the disrespect shown to him. The man said, **“Neither have you made a mistake nor have I been insulted. So there is no question of an apology.”** I asked him to join me for a meal, as I would then know that he was not annoyed with me. He agreed and came back to my house. He rested for the whole day and then went out in the evening to attend the call of nature. I sent my two sons with him. On the way he took out apples from under his blanket and gave them to the boys to eat. He asked them to go back home but they were not prepared to leave him. Then he went behind a mound for ablutions and disappeared. He was not to be seen anywhere on that flat land.” Then, pointing to Baba, Nasir Ali said, “That man was our Baba.”

“After this incident, Baba has always been kind to me. He came to our house once or twice a year and he protected me from worries and troubles. Whenever I was in trouble, I would fast for the whole day. Then I would take a bath and shut myself in my room. Sitting on the floor in the darkness, I remembered Baba and he would come and sit beside me. I would tell him my problem and he would give me a solution. He himself helped me and steered me out of all troubles.”

109. DOESN'T WANT TO MEET

Karanvir Singh told me that one day Baba was at his house talking with them. All of a sudden he got up and said, **“I am leaving.”** When he was asked why and

His Omnipresence

where he was going, he said, **“Some people are coming. I don’t want to meet them.”** He then went out. By the time Karanvir Singh got up from his chair and reached his lawn, Baba was not to be seen anywhere. He had disappeared into thin air. Karanvir Singh was surprised at his sudden disappearance, but he did not pay any attention to that incident. A short time later, five people called at the house asking for Baba. Learning from Karanvir Singh that he had just left they were disappointed and went away. Karanvir Singh also said that he had witnessed many similar incidents but never thought of them as miracles.

Karanvir Singh, son of Thakur Mahavir Singh, 100 Shazadi Mandi, Agra.

110. ESCAPE FROM WELCOME

Long ago, when the journey to Badrinath was more difficult and you could only get a bus as far as Pipalkoti, many devotees went on a pilgrimage to Badrinath with Baba. Tularam Sah, Habba and family, Girish, and Umadatt Shukla were among those that accompanied him. Advance information had been sent to Mr. Nautiyal, who was the manager of the Kali Kamli Dharamsala, Badrinath. He had made arrangements for a grand reception for Baba at a place called Devdarshan, and all devotees from Badrinath had assembled there to welcome him. Baba was riding on a “dandi” [a kind of seat carried on the shoulders of four men] and all the other devotees were following him on foot. A crowd of people had gathered at Devdarshan to receive Baba. Baba and his devotees walked through them unseen. They still stood there waiting for him.

Arriving at Badrinath, Baba asked the devotees with him to stay in a dharamsala and he himself rested in a cow shed at Badrivan. When Mr Nautiyal came to

Shri Baba Neem Karoli Ji Maharaj

know that Baba was staying in the cow shed, he went there for darshan. Mr Nautiyal did not understand how people who had wanted to have Baba's darshan, simply did not see him and the group of devotees pass by. Devdarshan is such a small place, how was it possible? Baba looked at him and smiled, for he had never wanted a reception arranged for him.

111. THE GANGA GIVES SHELTER

Bhagwati Sevak Bajpai of Kanpur said that once Maharaj was at Sarsaiyya Ghat, Kanpur, surrounded by about two hundred devotees. Just then Panwar, D.S.P. [city], and Govind Chandra, Senior Superintendent of Police, arrived there and asked Baba to give darshan to Gulzarilal Nanda and Lal Bahadur Shastri. They wanted to have his darshan. In spite of Baba saying that he would not be able to meet them, the two police officers brought them there. Before Nanda and Shastri had arrived, Baba had disappeared. Nobody saw where he had gone. Nobody saw him go. A search was made for him everywhere but he was nowhere to be found. The same evening, Bajpai saw Baba at the railway station. On being asked why he did not want to give darshan to Nanda, Baba said, "**Instead of coming by himself, he wanted to come escorted by the police.**" On being asked again where he had hidden himself, he answered, "**The Ganga gave me shelter.**" In gratitude to Mother Ganga he asked Bajpai to arrange a bhandara. Before he could make the arrangements, people started arriving there with food and sweets for prasad and a bhandara was held.

His Omnipresence

112. ASK YOUR GURU

A man lived in Bhowali, in the hills. He was the disciple of a renowned saint. He often came to Kainchi to meet Baba. His Guru also sometimes came to visit Baba. The man was impressed by the fact that many people were devoted to Baba and he wanted to find out more. Baba always remained indifferent to those who wanted to test him. The man was disappointed not to get an opportunity to talk to him. At the same time he was not able to suppress his desire to be near him. One day he waited for a long time at Bhowali to get a bus to Kainchi. All of a sudden he felt disheartened and decided not to go to Kainchi after all. It also came to his mind that Baba would give darshan of his own accord, if he were an enlightened saint. He was thinking this when Baba came and stood before him. He was amazed and offered pranaams before Baba. Baba said, **“What can I tell you? You ask your Guru whatever you want to know.”**

113. VERY TIRED

This incident occurred one morning in 1958. Shrimati Damyanti Tewari was walking from Brook Hill to Hanumangarh to go to see Maharaj. By the time they got to Tallital, they were tired. They walked up to Kishanpur with great difficulty. Mrs. Damyanti says, “I told my husband that I was not able to walk any further. I said, “if only we could have Maharaji’s darshan here”. Baba perhaps heard my sincere call. I saw a man lying on his back on a cot, in an old garage by the roadside. He had covered his face with a cloth and was lying unaware of his surroundings. When we went near to him he uncovered his face. We felt happy and amazed, as the man was none other than Maharaji. I could not

Shri Baba Neem Karoli Ji Maharaj

believe my own eyes. We sat at his feet, near his cot. Maharaj said to me “**Are you very tired?**” I was stunned to hear this.”

Shrimati Damyanti Tewari of 73B, Sector C, Mahanagar, Lucknow

114. BABA’S SAVING GRACE

Suraj Narayan Mehrotra’s son fell from the upper storey of their house in Lucknow. He was badly hurt with severe internal injuries. The doctors treated him as best they could but his condition deteriorated. Shrimati Mehrotra was worried. She remembered Baba. At that time Baba was at Church Lane, Allahabad, and they were busy preparing his meal. Baba suddenly got up and prepared to leave. Despite the earnest request of the householders, Baba would not stay for his food. He said, “**The condition of my son is bad. I am not going to have my food now.**” He went out alone and in an instant arrived at Mehrotra’s house in Lucknow. Baba asked for milk. He drank some himself and gave the remaining milk to the boy to drink. Soon the boy’s condition showed improvement and he eventually regained his health.

115. GIVE THAT MEDICINE

Diwakar Pant was Station in Charge of the U.P. Road Transport Corporation, Almora. One day he became seriously ill and at midnight his condition became critical. In the hills, it was not possible to send for a doctor at night. The members of his family were around him waiting for daybreak. He was fading fast. His wife lost all patience and was very upset. Just then she felt Baba shaking her violently by the shoulder with

His Omnipresence

one hand, and saw him pointing to a medicine with his other hand, saying, **“Give that medicine to him. He will be all right.”**

In her anguish, she was not surprised at Baba arriving there, nor did she bow before him. Only she saw Baba, no-one else saw him. She at once gave an uncertain dose of the medicine to her husband. Meanwhile Baba had disappeared. There was a peculiar change in her husband, he became violent. It appeared, from his excitement, that he had lost his mind. All the members of the family became frightened and regretted the foolish act of his wife. She did not know the name of the medicine, nor had she any knowledge of its use, nor did she know the quantity to be administered.

The next morning Dr Khajan Chand was called. He calmly listened to the story of the condition of the patient, and examined the bottle of medicine. The medicine was Coromine. He called Pant’s wife to him and asked her, “Daughter, why did you give this medicine?” She was very ashamed and sad, and could not reply as she was weeping bitterly. The doctor, patting her on the back, told the family that it was she who had saved her husband. It was the only medicine that could be given at that time to save the life of the patient. The doctor said, “He will be all right now. There is nothing to worry about.”

Baba used to say, **“There is no need to ask things from God or a Saint. They themselves give what is appropriate.”** By appearing himself, Baba bestowed his Grace on his devotee and so saved his life of His own accord.

Shri Baba Neem Karoli Ji Maharaj

116. SEE YOU IN BAREILLY

Pyarelal is a businessman from Bareilly. He says, "In 1959 I went to Nainital with my wife and stayed at the India Hotel. One day the hotel manager, Choudhry, told me that Maharaji had arrived in Bhumiadhar and that I should go and have his darshan. I was surprised to hear the word Maharaj. I asked, "Maharaj who?" He told me that he was a sadhu and that he would know me by name. I immediately went there. I saw a big man sitting in the outer room, but he was not dressed like a sadhu. I asked the ashramites about Baba. They pointed towards the man, and expressed surprise saying, "Baba has just arrived, how could the news have reached Nainital so quickly?" Anyway, I had Baba's darshan. He sent me off telling me to see him the next day, at Dr Bhandari's house in Bareilly.

I set out for Bareilly early the next morning and went straight to the Doctor's house. I was surprised to see that Baba had arrived before me. He said to me. "**I am going away for some time; you will see me again after five days.**" I told him that I also had to go away for some work and that I might not be able to have his darshan. He said, "**I will wait for you.**"

I went to Gonda and from there to Allahabad. I had to go to Varanasi as well, but the thought of meeting Baba came to my mind. I left Allahabad for Bareilly on the night train. The train arrived in Lucknow the next morning. When it moved on again, I saw Baba running with the train all the way to Bareilly. I was totally amazed. Whenever the train stopped at stations, he disappeared. On arriving at Bareilly I went straight from my house to Dr. Bhandari's. I had Baba's darshan there, and came to know that he had arrived just before me. I was astounded to see him there, but I could not ask him about what I had seen on my way to Bareilly.

His Omnipresence

Baba then came to my house with me, and took a simple meal of dal and roti. After some time, Kishan Chandra Tewari and Tula Ram Sah also arrived from Dr. Bhandari's house. Baba made them have prasad."

117. MULTIPLE DARSHAN

Sardar Ranjit Singh, a driver for U.P. Transport Buses, had some doubts in his mind about Saints being an image of God. How he had Maharaji's darshan initially has been mentioned in a previous Lila 71. Immediately after that darshan he had a peculiar experience. He says, "After having Baba's darshan, when I drove the bus along the road, I saw him walking ahead of us. I was at my wit's end as I thought that I was hallucinating. A man cannot walk faster than a bus. After having covered some distance, I saw him again. This time Baba was climbing up a hill. Now there was no reason for any doubt. After this he was seen several times at many places along the route. This confounded me and I accepted the fact that Maharaj is indeed God. I became His devoted servant. Twenty years have passed since then, and I have been serving the ashram and the devotees ever since."

118. SEEING BABA IN DIFFERENT PLACES

Shrimati Nandan Mai was going from Nainital to Bhumiadhar to see Baba. She wanted to use a footpath to get down to Bhumiadhar from the Nainital/Bhowali road. From up there she saw that Baba was at a bend along the road with His devotees, a little way from the temple. As she was tired after her long walk she thought that it would save her a lot of trouble if Baba gave darshan at the temple. As she neared the temple,

Shri Baba Neem Karoli Ji Maharaj

she clearly saw Baba sitting on the platform of the temple. She was very pleased. However, by the time she arrived there, Baba had disappeared. She looked for him everywhere and at last asked Brahmachari baba who pointed down the road showing her Baba sitting there. She could not disbelieve what she had seen; she was surprised by Baba's Lila.

Now she walked to the bend in the road to have Baba's darshan. She thought she would say something to Baba in front of the crowd of people. She thought she would quote from the Ramayana, "I saw two children, here and there. It was the aberration of my mind that I could not understand the mystery." Baba would certainly appreciate the purpose of her quote. The other devotees would not understand anything. But as she went closer to Baba, he laughed loudly. She had decided to go there and say something specific, but she forgot all about that hearing His laughter. This was another instance of Baba's divine play. It was difficult to say anything in Baba's presence unless He willed it.

119. FROM NARMADA TO BAREILLY

One night, the late Lakhpat Singh Raghuvanshi, Commissioner, was resting at his house. He was to have an operation on his prostate gland the next day. He was very worried about it and could not sleep. Being upset, he remembered Baba in his heart. Just then, someone knocked loudly on the door. All the members of the family were puzzled. They thought it might be dacoits [thieves], but then realised that dacoits would probably have broken the door in to gain access, not knock on it. They decided to open the door. It was Baba. He went straight to Lakhpat Singh's room and said, "**You remembered me and I had to come from the bank of the Narmada River.**" Baba told him to go

His Omnipresence

and have the operation done without fear. Lakhpat Singh got peace of mind. The operation was successful and he was cured.

120. FROM AGRA TO JHANSI

One day some rich men were taking Maharaj from Agra to Jhansi. The train was crowded. Dr Mahavir Singh, In-charge G.R.P. Agra, got Baba and the devotees with him into a separate compartment of the train, with the help of his constables. Thakur made Baba sit on a seat near the window and instructed the constable travelling with the train to take care of him. He then stood on the platform, talking to Baba through the window. When the train was just about to leave, an old man arrived and asked Thakur to help him get into the train through the window. The old man was not able to board the train through the door because there was a large crowd there. He said he had some urgent work and had to travel on that train. Baba at once jumped out of the train. He lifted the old man himself and made him sit in his place.

Mahavir Singh was in a fix. He had got that seat for Baba with great difficulty and it was not possible to find him another one. Then Baba said, "**Come, let's go home. I want to meet Karanvir Singh.**" Thakur said, "You meet him regularly, why especially today?" The train started just then and they returned home. Baba enjoyed conversation with Karanvir Singh. He had a meal at about 8pm and then asked him what time the train would arrive at Jhansi. When he was told that it was just about to reach the Jhansi station, he got up at once and said, "**I am going to go.**" and left. He disappeared into the darkness. The next day when the constable on duty on the train returned from Jhansi, he told them that Baba was not to be seen at all on the

Shri Baba Neem Karoli Ji Maharaj

train during the journey, but that he appeared at Jhansi station. That incident bewildered the Singh family. They looked upon Baba in awe.

121. BABA GAVE DARSHAN IN LONDON

This incident occurred in 1972 and concerns an American devotee, Mrs. Heather Thompson, to whom Baba later gave the Indian name, Sita. At that time she was studying at a University in London. She had not met Maharaj and had only heard about him through friends.

She writes, “One day I was travelling by bus in London. I had occupied a seat near the entrance of the double-decker bus. There was nobody by my seat, and the conductor was on the upper deck. The bus was almost empty. Suddenly the bus stopped. An old beggar got into it. He was wearing many layers of tattered clothes and was holding a red and blue blanket* in his hand. He stood in front of me and looked at me with a gentle smile as if saying, “move aside as I want to sit by you.” I moved aside and he sat down.

I do not like staring at people, so I turned my face a little and peered out of the window. At that time I thought what a lovely smile he had. How nice that old man was! The words “old man” turned my thoughts to Maharaj. I had always heard that he was known as “the old man with a blanket.” So, I turned my face to see him again. I was surprised to see that the seat by my side was vacant. It was a matter of a few minutes. Where had he disappeared to? I also looked outside. If he had wanted to get off the bus, how could he? The bus had

* This particular blanket was offered to Baba in Kainchi, by a woman from the hills. Baba had been in Kainchi.. He had not gone out at all.

His Omnipresence

not stopped anywhere. The road was deserted and the beggar was not to be seen anywhere.

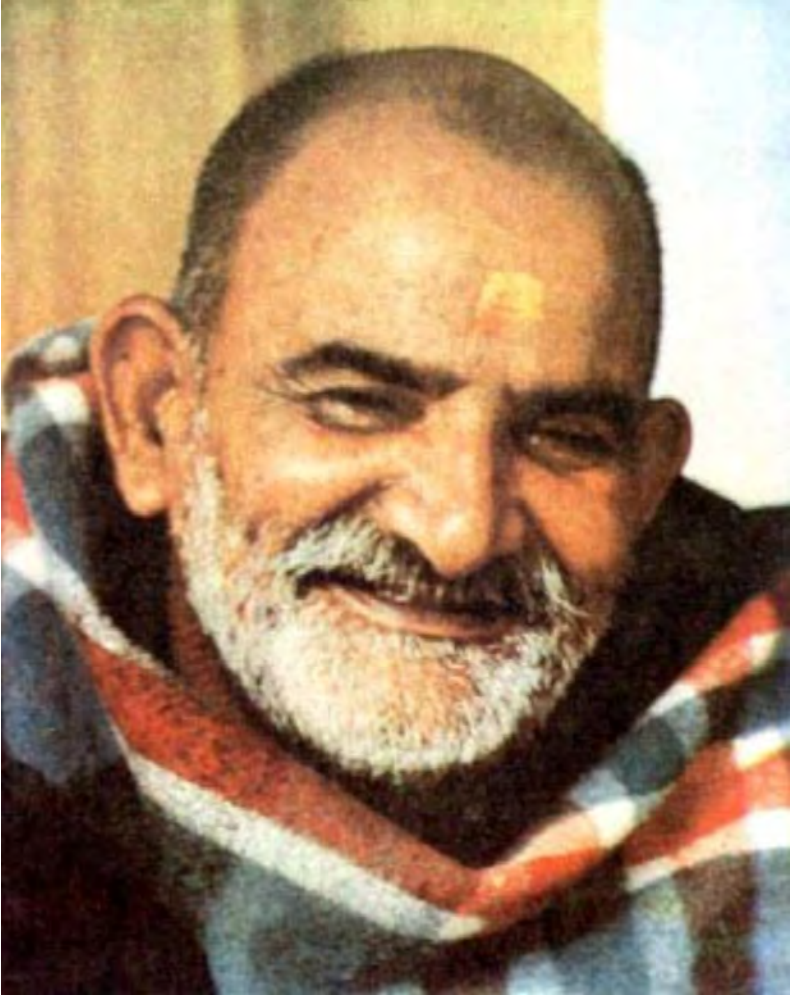
I could not understand how it all happened. It was not a case of hallucination. The next day some of my friends came to me and said that the previous morning [I was in the bus at that time] they had a sudden inspiration to help me with money so that I could buy a ticket to go to India to visit Maharaji.

It was all rather strange. Anyway, one more problem I had was yet to be solved.

Although the amount offered by my friends met my travel expenses, a poor student like me had no means of subsistence in India. Maharaj had to show another miracle to solve this. In England, a student gets travel expenses from the University to go back home after the end of each term. I had applied for this, but I was surprised to see that the authorities had issued a cheque for double the amount that I had asked for. I pointed out the mistake to them by telephone. Going through their account books, they informed me that the amount paid to me was correct. I now realised that Maharaj wanted me to go to have his darshan.

I arrived in Delhi by plane within a month, and went directly to Kainchi to see Baba. As I went in to the ashram, I decided to ask him if he was the same old man who had met me in London. When I went to him, I saw he was wearing the same blanket that that old man was carrying, that day on the bus in London. Baba looked at me with the same “I know all” smile as he had on the bus. After this there was nothing left to ask, I knew he was the same old man who had met me in the bus in London. What a benign look that was! It filled my heart and soul with bliss.”

Shri Baba Neem Karoli Ji Maharaj



Classic Baba

122. AN UNUSUAL EXPERIENCE

This incident took place on the 4th November 1971. An American devotee of Maharaj, to whom he had given the name Radha, was with her American friend Anjani [her Indian name]. They were going from

His Omnipresence

the ashram of Ma Anandamai at Vrindavan travelling by rickshaw. The rickshaw puller was pulling the rickshaw very fast. Radha all of a sudden closed her eyes with fear and had Maharaji's darshan in that state. She had never had such an experience before. She says, "Maharaji then said to me, **"There is going to be an accident. Jump off."** I immediately obeyed his command, without having had time to say anything to Anjani. I did so knowingly, with a cool mind and without hesitation. I was not at all afraid nor was I anxious about my safety. There was no apparent reason for my impulsive action then and any spectator would have considered me insane. Just then another rickshaw collided with our rickshaw at the crossing. It all happened so quickly. Anjani was a little hurt. I gave her first aid and she was all right. Maharaji was with me. I wanted to express my thanks to him, but he did not give me an opportunity. Whenever I was in his presence, he either changed the topic of conversation or he did not pay any attention to whatever I said."

123. THE HAND OF BLESSING

Bhushan Chandra Joshi had a heart attack in Delhi. He was immediately admitted to the Medical Institute. The doctors found him to be in a critical condition. He was given oxygen and taken to the ward on a stretcher. He says that he saw Baba's hand of blessing on him and felt that he did not need any more oxygen. He removed the tube and despite the remonstrances of the doctors, he refused further oxygen. He soon recovered his strength and returned home from the hospital.

Bhushan Chandra Joshi, Inspector General of Jails, Uttar Pradesh.

Shri Baba Neem Karoli Ji Maharaj

124. KHEER OFFERED

Sudhir Mukherji, of Church Lane, Allahabad, once offered kheer to Maharaji's photograph. Leaving the bowl of kheer as an offering, he went into another room to work. When he returned to the room, he saw kheer dripping from the photo. He was surprised and drew everyone's attention to this miracle. Maharaj was not in Allahabad at that time. I, the writer, was there that day. I saw the kheer dripping from that photo with my own eyes, and asked for that prasad.

125. MAHARAJI'S HANDWRITING IN A MAGAZINE

Sarvadaman Singh, whom Maharaj called Inder, is the Chairman of Kainchi Trust. It was the Navaratra [festival of goddess Durga] in October 1984. He was performing the religious ceremony [puja] of Shat Chandi Yagna, for nine days, in the Yagna Shala of the ashram. He had some copies of Kalyan, a monthly magazine, which he intended to read in his spare time. One day he was reading one of the magazines and saw "Rama, Rama" written in Baba's handwriting in it. He was surprised and brought it to the notice of the other devotees. The writer also inspected it. It was undoubtedly Baba's handwriting.

During his lifetime, Baba used to go to his devotees' houses, unbeknown to them, and write "Rama, Rama", in his handwriting. This was a way of Baba making his presence known to his devotees after his Mahasamadhi.

His Omnipresence

126. BE HERE NOW

With Maharaji's permission, Richard Alpert [Ram Dass] published a book, "Be Here Now", in America in 1971. He gave instructions to the publisher to print the book and came to India with the first copy to present it to Maharaji. This book is written in English and it is a known fact that Maharaj had not studied English. Five months later, Baba drew Ram Dass's attention to some untruths in two passages of the book** and said, "**Lies should not be mentioned in this book. They will hurt you. I ask you to delete those passages from the book.**"

Ram Dass became anxious as a long time had elapsed and the book might already have been published. He expected that about thirty thousand copies would have been printed. He contacted Steve Durkee and found out from him that the next thirty thousand copies were in print. Explaining the situation to Baba, he said that the changes could only be incorporated into the next edition. It would be a loss of \$10,000 to reject the thirty thousand books. Maharaji said, "**Money and truth have nothing to do with each other. When you printed it first, you thought it was true, but once you know it isn't, you can't print lies. You will be hurt by it. You must correct it now.**"

Ram Dass sent a cable to Steve. After a week he received a reply from Steve reporting a strange incident. The book could not be printed because Baba's photograph, to be printed on a full page, was missing. The original was also missing, so a new plate could not be made. The printer had pulled the job off the press to

** The "lies" in the book consisted of mis-information about Hari Dass Baba that had been given to Ram Dass by others and which had not been cross checked, having been accepted in good faith.

Shri Baba Neem Karoli Ji Maharaj

await further instructions. The phone call to Steve served the purpose.

[Full details of this incident have been mentioned on page 200 of “Miracle of Love”.]

127. BABA APPEARS

Maharaj appeared wherever he liked. He performed such Lila so skilfully that it only caused surprise. Ordinary people were taken aback, and sadhus were also confused. Dr A.J.Ventrov, who is also known as Swami Vijayananda, mentioned such an incident in his book, “In the Steps of Yogis.”

“The Kumbh Mela was on at Prayag. While seated on the banks of the Ganges one night, some sadhus from a certain ashram were talking about various topics. During the course of their conversation, Baba Neeb Karori was mentioned. One sadhu said that Baba could go anywhere. He was endowed with such powers that he could appear from wherever he might be if remembered wholeheartedly. This statement became the topic under discussion. Other sadhus were not ready to accept this as true. They argued that whoever has taken the bodily form would certainly take time to move from one place to another.

Pointing out that arguments would not serve any purpose, a sadhu said the matter would be regarded as true if Baba appeared when called. Otherwise it is false. At this, the sadhu stood up and called Baba loudly. When he had called several times, even he was surprised to see Baba talking to someone just near him.”

His Omnipresence

128. TAKING RAMA'S NAME

Hanumanji, the recitation of the Ramayana and the name of Rama, were very dear to Maharaji. Whenever the devotees organised the chanting of Ramayana, Maharaj was present there in some form, even if it was an imperceptible form. If a devotee had not had darshan for a long time, he would organise the recitation of Ramayana or the chanting of Ram's name. Maharaj had not been to Bareilly for a long time, so, Pyarelal Mahajan, a businessman, decided to organise non-stop Kirtan of Rama's name. His Guru, Shri Swami Vidyanandji came to his house. Pyarelal told him of the proposed Kirtan. The Guru started the Kirtan of "Hare Rama, Hare Rama, Rama Rama, Hare Hare."

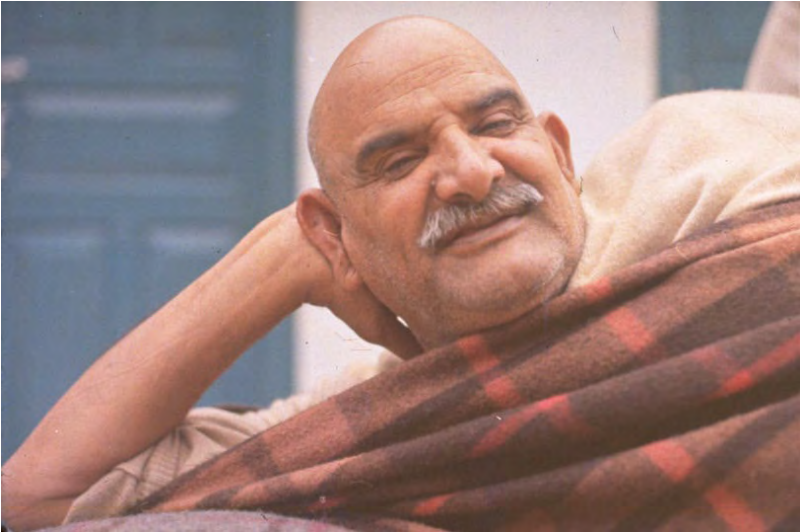
Pyarelal and his wife enjoyed singing the Kirtan till late at night. She then went to sleep in her room on the upper floor of the house. Pyarelal rested in an adjacent room. He was sleeping when Baba knocked at the door. When he did not wake up, Baba went upstairs and knocked on his wife's room. She woke up but was afraid to open the door so late at night. Baba turned away and went to Dr Bhandari's house. He phoned Pyarelal from there. Pyarelal went to the doctor's house with his father to collect Baba. When they returned Baba told them about his previous visit. When Pyarelal asked his wife about the knocking on the door, she corroborated the incident saying she had been too afraid to open it.

RAM

OMNIPOTENCE

Maharaji's omnipotence is a characteristic of his Divine Will, and is seen in his full control over Nature. He could do whatever he wanted to, nothing was impossible for him. The whole of creation, both animate and inanimate, including the elements of Earth, Water, Fire, Air and Ether [Space], could be utilised by him, at any time or place and for any purpose. The creation and transformation of matter were part of his daily Lila. He could appear in any form. He could make himself and people with him invisible to the eyes of others. Baba's incomprehensible acts are beyond human understanding. The scientific world cannot analyse him. Baba changed people's hearts effortlessly.

"The glory of His divine deeds cannot be explained." [Ramayana]



Baba leaning on elbow

His Omnipotence
CONTROL OVER NATURE, ANIMATE AND
INANIMATE

129. DEAD TREE BECAME GREEN

The entry to the Kainchi ashram is at the boundary of the temple premises. Just in front of it, about 25 metres away, there is a big stone that Baba would often sit on, surrounded by devotees and other visitors. By the side of the stone there is a big Uttis tree. It was old and dead. It was also bent, and people feared that it would be uprooted in a storm. One day Baba was sitting on that rock with devotees. Someone expressed his fear about the tree and asked Baba if it could be chopped down, as people may be injured if it fell. Baba simply said, **“Pour some Ganges water at the roots. It will become green again.”**



Kainchi Uttis Tree

Shri Baba Neem Karoli Ji Maharaj

Shri Ma and Pooranand were present. Shri Ma brought the Ganges water in a can and gave it to Pooranand, who poured it all on the roots around the tree. After sometime, the tree became as green as before and also became straight. It still stands to tell its wonderful story, even after so many years.

130. SPROUTED WITHOUT DELAY

This incident took place at Baba's village, Akbarpur. One morning, Shyam Sunder, who lived there, was going to his fields to sow mustard. On the way, he met Baba carrying a lota [pot] in his hands. Baba asked him, "**What are you carrying?**" Shyam Sunder took out the mustard seeds and showing them to Baba, said, "I am going to sow these." Baba took the seeds from him and put them in his mouth. He took them out again after a minute. They had sprouted. He said, "**See, they have sprouted. The seed is good. The harvest will be rich.**" Shyam Sunder says that year, the yield of mustard far exceeded previous years and following years.

131. ACHAL SAMADHI

Baba was always in the state of supreme soul consciousness, Paramhansa Avastha. He gave brief experiences of Achal Samadhi, a static state when the devotee's consciousness transcends the body, to some people. Kishan Chandra Tewari of Birla School, Nainital, Nandaballabh Joshi, of the Co-operative Dept. U. P. and Gurudatt Sharma of Northern Railway, Kanpur, were allowed to experience this state by Baba.

In Achal Samadhi a person has a taste of bliss and feels weightless. They become unaware of their

His Omnipotence

surroundings. The body becomes very still. The inner consciousness is concentrated. These Lila amazed the devotees present.

Once, at 4, Church Lane, Allahabad, Baba put Gurudatt Sharma into just such a state. He then turned to a doctor who had just arrived and asked, “**See, what has happened to him?**” The doctor was puzzled and confused. The man did not have an obvious pulse and seemed not to be breathing. Baba told some other devotees to carry the completely inert Gurudatt Sharma into another room. After some time Baba went into the room and touched Sharma, who then regained consciousness.

Gurudatt Sharma says that once Baba did this in Major Rikhi's house in Delhi. Someone present doubted his unconscious state and decided to test it. The person cut Gurudatt Sharma's foot with a razor blade, and blood flowed onto the floor but Gurudatt Sharma was completely unaware of it. When Major Rikhi saw what was happening, he cleaned and bandaged the cut foot. On regaining consciousness, Gurudatt Sharma was surprised to see his foot bandaged.

132. COWS OBEYED

This incident took place more than fifty years ago when Maharaj was staying on the bank of the River Ganges at Kilaghat, Fategarh. He had some cows to whom he had given names. Baba would call any one of the cows by her name and she would come and stand before him, refusing to leave until he told her to go. It was a very touching sight.

These incidents have been mentioned on page 31 of Smriti Sudha, 1978.

Shri Baba Neem Karoli Ji Maharaj

133. GANDUA THE DOG

In Neeb Karori village there was a dog whom people called Gandua. When Maharaj lived in that village he at times would go round riding on the dog. A dog cannot bear the load of a man but Gandua, taking the load of a heavy body, moved around effortlessly. Obviously Baba was capable of increasing or decreasing his weight as he wished.

134. BABA BECOMES WEIGHTLESS

On this occasion Maharaji was in Prem Ballabh Pande's house. A dandi was arranged to carry Maharaji down to Tallital. When the porters were carrying him down the slope, Baba unexpectedly said to his devotees, "**Who will carry my dandi on his shoulder?**" Looking at his build and assuming his weight, none dared to offer. Kehar Singh wanted to, but he said nothing, which he later regretted. When he mentioned this incident to other devotees who had actually carried him, they told him that it was easy to carry Baba's dandi. Haridas baba said that Maharaji become as light as a flower.

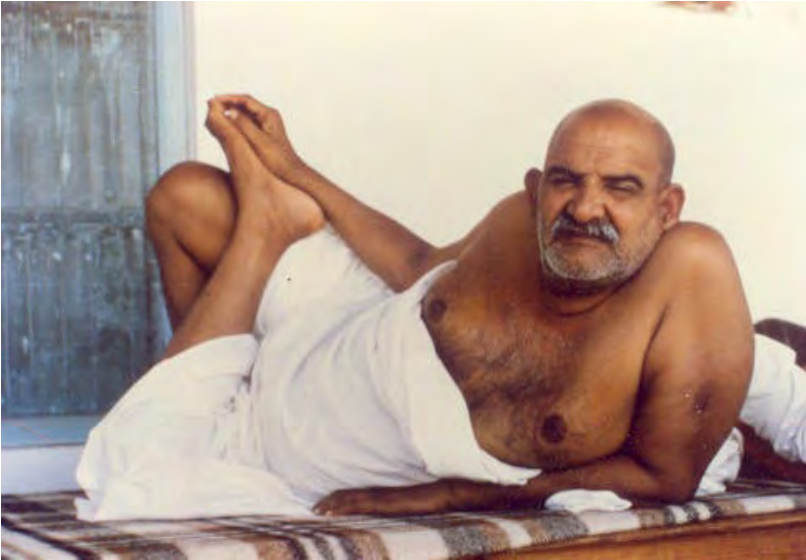
Prem Ballabh Pande, Assistant Secretary, Government House, Nainital.

135. INCARNATION OF HANUMAN

While staying at Kainchi, Shankar Prasad Vyas was walking with Baba one evening. They were walking along the road in front of the ashram, and Baba put his hand on Vyas's shoulder. He seemed engrossed in thought, so Vyas kept quiet. All of a sudden a thought that people regard Baba as the incarnation of Hanuman

His Omnipotence

flashed into his mind. But how can it be believed? While he was thinking this, he felt the weight of Baba's hand slowly become so heavy that he could not bear it any more. Baba's hand was placed on his shoulder in a natural way and its size was unchanged. Vyas was very perturbed. He hesitated to try and remove the hand so lovingly placed on his shoulder. In this state of uncertainty, he prayed to Hanumanji silently and asked him to excuse his impertinence. The situation immediately became normal. Thus his doubt was removed.



Monkey Paw

136. BODY LIKE A GOLDEN MOUNTAIN

While staying at Kainchi, Shankar Prasad Vyas told Baba that he had told the story of Hanuman so many times, but had not been able to see Him in His divine form. Baba said, **“Will you be able to bear the**

Shri Baba Neem Karoli Ji Maharaj

sight of him?” Then he kept quiet and Vyas also remained silent. That same night Vyas woke up with a start. It was about midnight. He opened the door of his room and just as he was going out through it, a form as bright and huge as a golden mountain appeared before him. The spectacle frightened him. He immediately closed the door and fell down on his bed. After this Baba entered his room, and rubbing him gently he asked, **“Are you all right?”** He recovered and bowed before Baba.

137. MARE WAS NO USE

When Maharaj lived at Neeb Karori village, an inspector of police, riding a mare, would come to see him. His mare was magnificent. It had been a great effort to break in the mare. Whenever he visited Baba, he removed the saddle and reins and left the mare to graze and rest. Motivated by his childlike temperament, Baba one day insisted on going for a ride. Though the inspector tried to dissuade him, Baba mounted the mare without a rein or saddle and made her run at break-neck speed. The mare tried to shake Baba off and he was seen hanging on, sometimes on the left side and sometimes on the right side, sometimes even underneath the mare. At last the mare became very tired. Baba dismounted and walked away from her. Instead of going to her master the mare followed Baba.

138. TALKING TO THE MURTI

Baba Shri Ram of Badrinath, who was about eighty six years of age, came with his devotees to Kainchi Ashram after his pilgrimage to Mansarovar and Kailash in October 1985. He had a close association

His Omnipotence

with Maharaj. He says. "I saw Maharaj conversing with the murti of Hanuman at Sankat Mochan Temple, Varanasi. He was talking to him in the same way as we are now talking to each other."

139. THE MURTI DECENDED

Maharaj often went to the Hanuman Temple at Sangam, Prayag. At times he went to the Hanuman Temple at Rambag. He addressed the murti there as the "Controller General." Hanumanji, at Rambag temple was on the first floor. One day, Shri Ma was there with Maharaj. She saw an old woman climbing the stairs with great difficulty to have darshan. She felt great pity for her and drew Baba's attention to the woman. The manager and the priest of the temple knew Baba. Baba asked the manager, who was standing by him, "**Why cannot Hanumanji come down? Mothers find it difficult to go up the stairs.**" In reply the manager said that the murti had been installed upstairs and there was nothing to be done about it now. Baba heard this and left. He had only asked a question, but God's will is supreme and must be materialised. Shortly afterwards it rained so heavily that the upper portion of that old temple where the murti had been installed collapsed. The rest of the temple remained intact and undamaged. When the murti descended to the ground floor, it did so in a standing position, as if Hanumanji had been carefully placed there. He was not damaged at all. Keeping the murti there on the ground floor, the whole temple was reconstructed around Him.

Shri Baba Neem Karoli Ji Maharaj

140. THE MURTI SHED TEARS

This much discussed event occurred in Vrindavan. A devotee of Baba's came there to have his darshan. He brought his friend, who was an atheist, with him. This man was not interested in meeting Baba, as he had only gone to keep his friend company. Maharaj made his devotee sit by him and asked the friend to sit on the platform in front of the Hanuman temple. Waiting for his friend, he sat there for a long time feeling bored. Then, turning around, as he glanced at the murti of Hanuman, he saw tears in the murti's eyes. The tears began to fall, drop by drop onto Hanuman's chest. This sight confounded the atheist and a total change took place in his feelings and thoughts. The murti, that he had considered a piece of carved stone, had changed his heart and attitude.



Vrindavan Hanuman

His Omnipotence

141. THE RAMNAGAR BRIDGE

The foundation stone of the bridge at Varanasi was laid by the late Indira Gandhi. There was great difficulty constructing this bridge, as the first pillar sank every time it was built. The engineers could not think of a way to solve the problem. People consulted the well known guru, Bijlia Baba of Varanasi, asking his advice. He advised them to invite Shri Neem Karoli Maharaj, as that work could only be completed by his grace. Kamlapati Tripathi himself went to invite Maharaj. Maharaj went there and told Tripathi, **“Pandit, get a small Hanuman temple built here. All work will be done.”** A temple was immediately erected and a small murti of Hanumanji was installed and consecrated by Maharaj. After that, construction of the bridge was easy. That Hanuman temple still exists near the bridge.

This incident has been mentioned on page 37 of Smriti Sudha, 1982.

142. BABA’S FEET

A sadhu once said Baba walked about three inches above the ground. The fact seems incredulous but the incident mentioned below confirms it.

It was April 1970. Devotees had gathered at Vrindavan ashram for the festival of Hanuman Jayanti [Hanuman’s birthday]. Hotridatt Sharma, from Aligarh, had come for Maharaji’s darshan. Looking towards Baba’s feet, hidden under his clothing, he remembered something that Radhay Shyam Sarraf, from Firozabad, had said, “Baba’s feet are not at all affected by what he walks on”. The more Hotridatt Sharma thought about it, the more he was inclined to doubt it. He was not able to understand how it could be possible.

Shri Baba Neem Karoli Ji Maharaj

Maharaj went out of his room asking Hotridatt Sharma to go with him. He picked up a blanket in his left hand for Baba to sit on, and went. Holding Hotridatt Sharma's right hand, Baba went towards the ashram of Hathi Wale baba. Continuing on, he went towards the fields on the North side, at the back of the ashram. Hotridatt Sharma says, "I was worried when I saw that rugged field filled with stumps of corn, jumbled bushes, shrubs and thorns. But Baba was unconcerned about them. Looking straight ahead he walked on that thorny field at normal speed. Neither of my hands was free and my feet, pricked by thorns, were soon bleeding profusely. When it became too difficult for me to walk further, Baba shook me by the hand and said, **"Why don't you walk, what's wrong?"** I told him my problem and he said, **"How has this happened? Why have thorns pricked you and not me? I am also walking on the same ground."** Seeing me at a loss to answer, he asked me to take the thorns out. When I had done so, the burning sensation subsided. Baba again held me by the hand and started walking towards more thorny ground. Gokhru, [the thorny seeds of a plant], had stuck all over the soles of my feet and it became impossible for me to continue walking. Scolding me, Baba said, **"What has happened now? Thorns have pricked only your feet; mine have not been touched at all."**

When he said this, I openly expressed the doubt I had had in my mind earlier. I told Baba that it was my mistake.

Although Baba wandered about bare-foot all day and night, in all seasons, his feet, and in particular the soles of his feet, always remained clean. He would sit on a clean bed sheet, without first washing his feet, and it would remain unsoiled.

His Omnipotence

143. PRODUCING PURI FROM UNDER THE BLANKET

My son [writer's] got low marks in his Mathematics exam for his B.A. Part 11 degree, and was preparing for a resit, hoping to improve his grade. One day Baba arrived at my sister's house in Allenganj, Allahabad, and she let us know. I asked my son to go to have Baba's darshan. He said that he did not want to go for Baba's darshan for the sake of passing his exam; he would prefer to see Baba after the result had been published. I agreed to this and went alone for Baba's darshan. When I was bowing before Baba, I heard my sister asking Baba to bestow his blessings on my son. So I told Baba about the conversation I had had with my son earlier. Baba was overwhelmed with emotion. Shaking his head he said, "**You do not understand, he is very shy**". We were surprised to see how such a simple thing had moved Baba. Then I remembered something Baba had once said to Sudhir Mukherjee, "**Who comes to me for just my sake only?**" The unselfishness of this boy pleased Baba. As Baba was leaving the house, I came out with Him. He took a piece of puri from under his blanket and giving it to me said, "**Give it to your boy.**" As a result of it my son not only passed his B.A. and M.A. exams, but also got a job in the State Bank of India before the M.A. results were announced. At Kainchi, when my younger son informed Baba of his brother's new appointment, Baba said, "**I have made him Manager.**"

144. PRODUCING PURIS FROM HIS HAND

I [the writer] lived at Thornhill Road, Allahabad. It was evening and I went to Church Lane with my wife for Baba's darshan. Everyone was having prasad there in

Shri Baba Neem Karoli Ji Maharaj

the house. We had gone there after eating our meal, so instead of going into the house, we went to the outer room. Maharaj was sitting on a takhat alone. I took his feet in my hands and gently massaged them. Baba sat silently. He rubbed his hands together and then put two warm and soft puris into my hands. I was more happy than surprised to receive that unique prasad from him. I wrapped those puris carefully in a piece of paper and on my return home shared the prasad with the members of my family.

145. PRODUCING MONEY FROM THE GROUND

Gopal Datt Pant Shastri's house is in Tagore-town, Allahabad. Shastri was a Sanskrit teacher in the Govt. Intermediate College. He was a great devotee of Maharaj and Baba often went to his house. When he died, his children were in junior school. After his death the economic condition of the family worsened and their only source of income was the rental of their house. Baba's work was to look after the welfare of his devotees. Hence even in the absence of his devotee, he remembered to visit this family every year whenever he came to Prayag. Shastri's elder son is at present working in the office of the Accountant General.

Once, when he was in Standard 10 at school, he saw Baba some distance away, coming towards him. He went forward and bowed before him. Baba said, **"Let's go, I will take you to visit Vindhyachal."** The boy was happy at the thought of going on his first visit out of town, but the thought came to him that his mother did not have any money to give him and without money he would not be able to bear Baba's expenses as well as his own. Just then, Baba said, **"Look, what is that there under that stone at the roadside?"** About ten steps further on, under a stone, were one hundred and

His Omnipotence

fifty rupees in brand new notes. The boy was surprised and wondered who had put those notes there. If someone had dropped them, how could they be under the stone? Anyway, he picked them up and showed them to Baba. Baba gave them back to the boy. At that time one hundred and fifty rupees was a large amount of money and the boy was happy to receive it. Then he eagerly explained the whole situation to his mother and left immediately with Baba, assuring her that he would be back by evening.

Baba's devotees welcomed him at Vindhyachal. They had gone by car and the boy had wandered around with Baba all day getting many delicious things to eat. In the evening Baba returned him to his home.

146. SATISFACTION OF A CHILD

A boy in Shri Hariram Joshi's house insisted on eating sweets and refusing food. Baba arrived at the house and asked why the boy was crying. The members of the family said that the boy had become obstinate and did not listen to anyone. When everyone had bowed before Baba, the boy also came to offer pranaam to him. Baba asked him to open an empty cigarette packet lying on the floor in the room. Inside, the boy found five rupees. Baba asked him to go and buy sweets with it and bring them to him. The boy became happy. A lot of sweets could be bought with five rupees in those days. The boy wanted Baba to eat some sweets but he did not accept any. The boy ate the sweets to his heart's content and felt satisfied.

Shri Hariram Joshi, Dep. Registrar, Co-op Societies, Lucknow.

Shri Baba Neem Karoli Ji Maharaj

147. ONE THOUSAND RUPEES IN AN EMPTY PURSE

Shrimati Savitri had come to Nainital from Begumpul, Meerut. One day she went to Kainchi to meet Baba. She had kept some money in her purse. After she bought sweets and fruit when she arrived in Kainchi and had paid the fare, she only had a five rupee note left in her purse. She says, "I was very worried. If I had to spend more money on my return journey, I would have had a big problem. When I went to Baba and bowed before him, he said, **"You do not have money in your purse?"** I replied casually, Baba there is enough. He said again, **"Ask if you need it."** I did need it, but I remained quiet because Baba should be offered money, it is not correct to ask him for it. On my return journey, I purchased a ticket with the five rupee note, emptying my purse. I arrived home and later when I opened the purse, I found ten one hundred rupee notes in another compartment of the purse. I was amazed at this divine Lila of my generous Baba."

148. BABA'S GENEROSITY

Shri Swami Mohanandji lived near Maharaji's ashram on Parikrama Marg, Vrindavan. This incident is from the time that Swamiji was getting his ashram constructed, and the labourers were working. One day the money he had kept for the construction work was stolen, and he had no money left to pay the workers, or to buy food. He was worried and remained without food. Baba went to him. Before Swamiji could tell him about the problem, Baba took puris and potatoes out from his blanket and made him eat. Then he said, **"You have not lost your money, look under your pillow."** When

His Omnipotence

Mohanand lifted his pillow again, he was surprised to find more money there than he had lost.

149. SATISFYING CURIOSITY

On one occasion Choudhry Mihilal of Lalpur was massaging Baba's feet at the Vrindavan ashram. Baba was alone and lying quietly. Mihilal wondered how Baba met the expenses of the ashram. Suddenly Baba said, "**Fetch that blanket from that wooden stool.**" When he picked up the blanket, he saw a lot of money under it. He replaced the blanket, covering the notes as they were, and returned to Baba quietly. Seeing his face Baba laughed and said, "**You thought how were we meeting the expenses of the ashram, Have you seen it now?**" Choudhry held Baba's feet and apologised.

This incident has been mentioned on page 36 of Smriti Sudha, 1982.

150. PROVISIONS WENT ON INCREASING

It was in 1956. Kehar Singh, I.A.S., invited Maharaj to eat at his house in Allahabad. Baba said, "**I shall eat at your house tomorrow evening.**" When Kehar Singh got home he told his wife Baba was coming the next day and asked his wife to prepare food for two extra people. His wife prepared two vegetable dishes ahead of time and prepared everything for the puris, ready to make them fresh later. Kehar Singh bought sweets from the market and then he himself went to Sudhir Mukherjee's house in Colonelganj to escort Baba. About ten people came with Baba in two cars.

Shri Baba Neem Karoli Ji Maharaj

As soon as Baba got into the house he asked for food. Kehar Singh served him a plate containing two hot puris, vegetables and sweets. Baba said, “**Serve food to all.**” Kehar Singh was in a fix. Anyway he put nine plates and small bowls out in the kitchen and told his wife what Baba had commanded. She was perturbed. It would not be acceptable if food was not served to everyone. Her husband had asked her to cook for two people. She was unable to prepare and cook more food in an instant. Finding herself helpless she left the kitchen. Kehar Singh asked their servant to cook food. He started frying puris with the dough that was already there. Kehar Singh started serving food in the outer room. The food automatically increased to such an extent that all had as much prasada as they could eat. Indeed, after they had left there remained enough food for another nine or ten people. Baba relieved the householders of their distress.

151. FOOD FOR TWO FED FIFTEEN

A similar incident has been narrated by Umadatta Shukla, the owner of a shop in Hazratganj, Lucknow. One day he brought Maharaj and another gentleman accompanying Baba from his shop to his house. His mother-in-law was preparing food for two, fried puris with cooked vegetables, and she also had some sweets from the market. While Shukla was serving food to Baba and the person with him in the outer room, R. K. Trivedi, I.A.S, and his father and his family arrived. Trivedi is Shukla’s cousin on his mother’s side, and his father is a great devotee of Baba. Baba asked Shukla to serve food to the visitors. Having had dinner, when everyone had left, Shukla’s mother-in-law said to him that the Trivedis should also have been asked to dinner. When Shukla told her that

His Omnipotence

everyone had eaten their fill before they left, she was surprised. She could not understand how twelve people were fed with the food prepared for only two, especially as there was still enough food left for the three members of the household. Really it was Baba who fed all.

152. QUANTITY OF FRUIT INCREASED

One evening, in 1973, Swami Chidanand, head of the Shivanand Ashram, Rishikesh, came to Kainchi with some devotees for Baba's darshan. They had been travelling in the hills of Uttarakhand, the northern region. Baba was sitting on a takhat in his kuti. They bowed before him and sat down on a mat. Yogesh Bahuguna, who came with Swamiji, had brought eight oranges to offer to Baba. He put them in an empty basket near Baba. After conversing for a little while, Baba distributed those oranges as prasad. The visitors were astonished to see that Baba had given an orange to each of the eighteen people present. After they had taken leave of Baba, Swamiji satisfied the curiosity of his followers by saying that Baba had Hanumanji's powers and is capable of doing anything.

The above mentioned incident has been taken from the article "Baba Neeb Karori" written by Swami Chidanandji and published in 1976 by the Divine Life Society, P.O. Shivanand Nagar, Rishikesh.

153. PETROL INCREASED

Maharaj went to Kanpur in Raja Bhadri's car. Ramanand, the driver, was with him. He stayed with his devotees at Kanpur for some time.

Shri Baba Neem Karoli Ji Maharaj

One day, Maharaj asked the driver to **“Take the car to Allahabad.”** There was only enough petrol in the car for about ten or twelve kilometres. The driver, explaining the situation to Baba, told him they would need to get the tank filled.

Baba paid no attention to what the driver had said and again asked him to go ahead. The driver was worried all the way, for the car could stop anywhere and at any moment. Then they would be in trouble, however no such thing happened. The petrol was sufficient for the journey and they arrived at Church Lane, Allahabad.

Ramanand was surprised by this experience. He told everyone present there, including the writer, about it.

154. WILL YOU HAVE TEA?

During the Kumbh Mela [religious fair] at Prayag in 1966, Maharaj had camped at Jhusi on the other side of the ‘Sangam.’ It was late at night and Maharaji’s durbar was still going strong. At that time, Brahmachari baba whispered into the ear of another devotee that it would be better if everyone could have some tea, as it was quite cold. There was tea and sugar but no milk. Just then Baba said, **“Will you have tea? Take a bucket with you and fetch in it milk from the Ganges. Tell Mother that I am taking milk and will return it tomorrow.”** Brahmachari baba immediately obeyed him. As soon as he came back with the bucket full of Ganges water, Baba told him to cover it. Reminding Brahmachari sometime later, Baba said, **“Why don’t you prepare tea now?”**

Brahmachari immediately put water on to boil, but was feeling anxious wondering how he would make the tea without milk. When the water had boiled, he

His Omnipotence

lifted the cover from the bucket and found that it was full of milk. Everyone enjoyed that hot tea on that cold winter night of Marg [December/January]. Everyone was amazed at that Lila. The next day, when milk was brought to the camp, Baba got one bucketful of milk poured into the Ganges.

155. GLORY OF THE GANGES

One evening, at the same Kumbh Mela described above, Baba was boating with some of his devotees. Speaking about the glory of the Ganges, Baba told them, “**Milk, not water, flows in the Ganges.**” The devotees kept quiet because their experience was different. Whenever Maharaji went out, one of his devotees always accompanied him, carrying a lota [metal pot] and a towel, in case He should need it. Baba asked Umadutt Shukla to fill the lota with Ganges water, and then to keep it covered. A lot of time was spent in discussion with Baba and it became dark. Baba ordered the boat to be taken back to the shore, near the camp. He then said to Shukla, “**Give everyone Ganges water to drink.**” The lota was full of milk. All were surprised at it. Everyone tasted a little of that delicious, nectar like milk.

156. SATISFACTION OF GIRISH

Once, Bhagwati Sevak Bajpai, Girish Chandra Joshi and a personal assistant to a senior official were with Baba at Sarsayya Ghat, Kanpur. Baba got a boat called to ferry them to a dry island in the middle of the Ganges. The secretary told Baba that it was not safe to go there, as bootleggers run their illegal winemaking operation from there. Baba did not listen to him. When

Shri Baba Neem Karoli Ji Maharaj

they approached the island, the bandits drew their guns and asked loudly who was approaching. Baba answered in a thundering voice, "**Baba.**" By the time they reached there, all the scoundrels were calm.

Baba went there to fulfil the call of nature, and afterwards the assistant washed the lota. After resting there for some time, Baba said, "**Girish is on a fast today. He is hungry. Go and borrow a lota full of milk from Mother Ganges and give it to him to drink.**" The assistant brought a lota full of Ganges water as instructed. It turned into delicious milk which Girish drank, which satisfied his hunger.

157. WATER CHANGED INTO PETROL

This incident happened at Kainchi ashram. Once, Habibulla, who was the driver of Baba's car, told him that there was no petrol in it. He asked permission to go and get it filled with petrol in case Baba wanted to go somewhere. Baba said, "**I do not have to go anywhere.**" The next night, Baba got into the car and asked him to drive. It was a cold night. Baba had covered himself with two blankets. Habibulla kept his blanket on one side and started driving. He told Baba, "Baba, you have not got petrol in the car. How will it go places? Where do you want to go?" Baba said, "**I have to go to Almora. Now drive.**"

The car ran for about five kilometres and after crossing the slope at Ratighat, it stopped. There was no petrol. They had no alternative except to spend the night in that desolate forest. The driver was very worried. He picked up his blanket and sat huddled in a corner of the car. Baba said, "**Bring water from the nearby spring and pour it into the petrol tank.**" On hearing those words that made no sense, Habibulla said, "Maharaj the car will be damaged. I am ready to

His Omnipotence

do whatever you say, but I shall leave this job tomorrow morning. I will not stay with you anymore.” Baba coaxed him saying, “**Not much, pour only three cans of water in.**” The driver did as he was told. Baba said, “**Now start the car.**” Habibulla said, “The car is ruined now, it will not start.” Baba again asked him politely to start the car. As soon as he started the car, it moved without any problem. He drove all night with Baba and brought the car back to the ashram in the morning. Habibulla felt ashamed that he had given an ultimatum to Baba about leaving his job.

This was narrated to the writer by Habibulla at Kainchi ashram on 17th June, 1985.

158. GRAM FLOUR

Baba went to the house of Nand Kishore Joshi. Baba said to Joshi’s wife, “**Give me food to eat. I shall eat roti made with gram flour.**” She was happy that Baba had come alone and so had given them an opportunity to serve him. But she was upset, because there was no gram flour [flour made from chick peas] in the house to allow her to make the rotis [flat unleavened breads] that Baba desired. She knew very well that Baba would go away without having food if there was the slightest delay. She also knew that there was no time to get more gram flour from the market, so she decided to mix whatever besan [flour made from chick peas, channa dal, after the skins have been removed] she had in the house with wheat flour, and then prepare rotis for him. As she opened the can containing wheat flour, she was surprised to find that all the wheat flour inside had turned into gram flour.

Nand Kishore Joshi, Chief Officer, Dairy Department, Lucknow.

Shri Baba Neem Karoli Ji Maharaj

159. CHECKING BABA'S STORE

Baba once selected three devotees to carry out an inspection of the stores. One of them was Hotridutt Sharma from Aligarh. He sent them to the storeroom one by one, and asked them to check the contents of five big cans. All three made different statements. One said that there was sugar in all of the five cans. One said that there was rice in all the cans, and the third saw sugar in two cans and rice in three cans. Baba laughed.

TRANSFORMATION OF THE INNATE QUALITIES OF MATTER

Sometimes, by the divine touch of Maharaj, matter lost its natural attributes. There is no doubt that his will power functioned in such cases. There were occasions when Baba consumed poisonous things in large quantities and no adverse effect on him was ever seen.

160. LSD BECAME INEFFECTIVE

After talking about LSD with his American devotee Ram Dass, Maharaj took three 300microgram pills of pure LSD from him, and put them in his mouth. One of these pills of pure LSD is plenty for an adult. Baba consumed 900 micrograms with no apparent effect. This was a big surprise for Ram Dass and he thought it over for some time. At last, disbelieving his own eyes, he concluded that Baba could not have swallowed those pills, because they definitely would have had an effect.

His Omnipotence

Three years later, when Ram Dass was again in India, Maharaj asked him again for LSD and this time took 1200 micrograms, probably because he wanted to remove Ram Dass's doubt. He placed the pills in his mouth and swallowed them very deliberately. He drank some water and then asked, **"Will I become crazy?"** Ram Dass joked along with "Maybe" but a little while later was racked with guilt and concern when Baba all of a sudden changed and he looked totally mad. Ram Dass wondered if he had misjudged Maharaji's powers, and questioned his own part in giving an old man such a mind-bending drug. Then, when Ram Dass looked at him again, he was perfectly normal, and looking at a watch. At the end of an hour, it was obvious that his previous reactions had been a complete put on, and he asked, **"Is there any medicine more powerful than this?"**

The full account of this incident appears on pages 229-230 of "Miracle of Love."

161. NO EFFECT FROM ARSENIC POWDER

The Indian Saint, Shri Swami Ram, writes his own experience of Baba, in his book, "Living with Himalayan Masters." He writes that a pharmacist in Nainital was carrying arsenic powder from Tallital to Mallital. On the way he saw Baba and bowed before him in salutation. Swami Ram was with him. Baba said to the man, "I am hungry. What are you carrying with you?" The man answered, "This is arsenic powder. I shall bring some food for you." Baba snatched the powder in one stretch and ate a handful of it. He then asked for water and drank it. The pharmacist became worried. He thought it was not possible for Baba to stay alive. When he saw that Baba's condition remained unchanged and remained normal, he felt amazed.

Shri Baba Neem Karoli Ji Maharaj

Shri Swami Ram, President of the Himalayan International Yoga Science and Philosophy Centre, U.S.A.

162. ARSENIC BECAME INEFFECTIVE

At Kainchi Ashram, a sadhu came to meet Maharaj. He had hidden arsenic in his clothes. Maharaj called the sadhu to him and cleverly removed the arsenic. Maharaj swallowed a large quantity of it and drank some water. The sadhu got very worried and said, "None can stay alive after consuming so much arsenic." But the arsenic had no effect on Baba, and he told the sadhu smilingly, "**Before the Love of God, all other intoxicants lose intensity.**"

163. ELEMENTS OF AIR AND WATER

At Hanumangarh, Nainital, on the day of the consecration ceremony of the Hanuman Murti there was a big storm. Maharaj threw his blanket away suddenly and said, "**The power of the son of the wind [Hanuman] is equal to that of wind.**" The fury of rain and wind subsided and the consecration ceremony could then be performed. This incident has been mentioned under the heading "Hanumangarh, Nainital" in the chapter "**Temples and Ashrams**".

164. COLD BREEZE ON A HOT SUMMER NIGHT

On a night in May 1958, Maharaji's devotee, Kehar Singh was at his house in Lucknow, trying to sleep. It was quite hot and he restlessly turned from side to side, but was not able to get to sleep. The

His Omnipotence

electricity was cut off so the fan was useless. Suddenly the weather changed. A cold wind like the one that blew in Shimla and Mussoorie started blowing. There were no clouds in the sky and there was no apparent reason for this change in the weather. Kehar Singh slept soundly. He woke refreshed the next day and after completing his daily chores he made his way to the house of Mehrotra, where Baba had been staying for the last two days. As soon as he offered pranaams to him, Maharaj said, **“You were not getting much sleep last night. You were tossing and turning all night.”** Kehar Singh replied, “Why, I did sleep, you caused a cool breeze.” At this Baba burst into laughter. The secret of his divine power was revealed.

165. I SHALL CHANGE THE SEASON

Baba Maharaj was a natural giver. He was a storehouse of Artha [wealth], Dharma [righteousness], Karma [desire and action], and Moksha [salvation]. On June 18th 1973, the marriage ceremony of Hotridutt Sharma’s daughter was to be solemnised. On 15th June he went to Kainchi to have Baba’s blessings and invited him to attend the ceremony. Baba said to him, **“Pandit tell me something I can do.”** With his hands joined in reverence Sharma said, “Maharaj you are doing everything.” Baba said, **“I shall do the work that nobody else can do.”** Hotridutt became thoughtful and then Baba clarified his statement. **“There is no electricity in your village. The marriage party will be uncomfortable, because of the heat, so I shall change the weather. Make arrangements for proper beds as it will be very cold on the 18th and 19th June.”**

The marriage party arrived at the appointed hour. It drizzled during the day and a wind started

Shri Baba Neem Karoli Ji Maharaj

blowing from the east. By night, it had become as cold as it usually was in the months of November and December. Hotridutt, as was his nature, told others what Baba had told him at Kainchi. Everyone who attended that marriage was amazed. After the marriage party had been sent off, the weather reverted to normal and it became extremely hot.

166. CHANGED THE DIRECTION OF THE WIND

Kehar Singh, I.A.S., had a large farm in Rudrapur, Nainital. Jagdish Chandra Pande was then the manager and he lived there. The sugarcane crop was ripe at his farm and also at his neighbours'. The two farms were separated by a small footpath. One day, the neighbour's crop caught fire and could not be saved. Jagdish Pande was worried. By some unknown inspiration, he picked up some soil, and remembering Maharaj, threw it towards the neighbour's crop with the faith that it would somehow save their own crop from that devastating fire. Instantly the wind changed direction and Kehar Singh's crop was saved.

167. GO, TAKE EVERYTHING

Onkar Singh has a big farm in Baharaich. The maize crop had been harvested and was lying on the threshing floor. Suddenly, the sky became overcast and it started drizzling. Onkar Singh became restless. He had no means of saving that huge crop. He knew that the whole crop, worth thousands of rupees would be ruined. Whenever there were crucial moments in his life, when things were beyond his control, he always remembered Baba. It had been his experience that wherever Baba might be, Baba would save him. Now,

His Omnipotence

when it started raining heavily, he remembered Baba in his distress. When he did not see any change in the weather, he lost patience and he was disheartened. He became angry and said, "Go take everything." Immediately it stopped raining around Singh's threshing floor, but continued to rain heavily in the village.

A long time after this incident, in Suraj Narain Malhotra's house, Kehar Singh reminded Baba of this incident and said, "You saved Onkar Singh's crop from destruction." Like a child, Baba very humbly said, **"What could I do? He had lost his self-control and in anger he was shouting, Go take everything."**

THE ELEMENT OF FIRE

168. FIRE IS A SADHU'S BANK

It was the month of October. On this particular day it was quite cold. Devotees at Kainchi Ashram had made a fire in a portable grate for Baba. He was sitting on a takhat and his devotees were sitting before him, clustered around the grate. Meanwhile, a sadhu, who had been wandering the countryside, came to Kainchi Ashram for the first time. He was pleased by the picturesque situation of the temple. He was told that it was the ashram of Baba Neem Karoli. Conflicting thoughts rose in his mind, as he could not reconcile the apparent affluence of the place with the simplicity of the word, baba, meaning sadhu. According to him, a sadhu should live in a hut by the riverside. He got angry inside and asking about Baba, he went to see him. The sadhu pointed his finger at Baba and said reprovingly, "Baba and this wealth."

Baba's face was calm and he smilingly asked the sadhu to move closer to him. He went over and stood

Shri Baba Neem Karoli Ji Maharaj

by Baba. Baba took some dirty and crumpled money from the sadhu's waistband. The sadhu was too stunned to say anything. Baba said, "**Why are you carrying money with you? Fire is a sadhu's bank.**" So saying Baba threw the notes into the grate. As the flames rose, the sadhu became angry and muttered to himself. Laughingly Baba said, "**You are going to Badrinath. Ask it from fire there. It will return your money.**" The sadhu was further enraged by these words. Baba picked up a chimpta [pair of tongs], took new notes out of the fire in his presence, and gave him all his money back. Baba then sent him for food and bidding him farewell gave him a blanket. The sadhu felt ashamed and bowing before Baba apologised to him sincerely. Indeed what better lesson for a sadhu could there have been than this?

169. WICKS WERE LIT BY TOUCH

Some Mothers used to come to Bhumiadhar to worship Baba. On one occasion they did not see him in the ashram. Baba was sitting on a parapet by the roadside a little distance from them. The mothers waited for him for some time, then they decided to go and worship him by the roadside, so they went towards him. Baba waved his hand to them signalling them to wait.

On Baba's return, he allowed them to carry on with the puja. They finished the rituals, but then found that they had forgotten to bring a box of matches to light the wicks of the lamps for Arti. Baba teased the mothers, then took the ghee soaked wicks from the thali [plate] in his hand and saying, "**Ma, Ma**" [mother]

He moved his hand around and immediately all the wicks lit up. The mothers performed Arti and went away happy.

His Omnipotence



Lady offering Arti

170. FLAME WAS KEPT ALIVE WITH WATER

This incident occurred when Hanumangarh, Nainital, was under construction. One day Maharaj was sitting at the puja [place of worship] in Shivdutt Joshi's house at Kishanpur, Nainital. An earthen lamp was burning near Baba and a small bowl, containing water and a spoon, was placed before him. Many devotees were sitting by him. They were talking about Havan, adoration by fire. A devotee was saying how Adi Herakhan Baba performed Havan with water. Shivdutt's daughter, Kumari Munni Devi, who teaches at Birla Balika Vidyalaya, says that Baba was using the small spoon to pour water onto the flame of the wick in the earthenware lamp. Whenever he poured the water on, the flame rose higher and higher. The devotees were listening to the debate on Havan with rapt attention.

Shri Baba Neem Karoli Ji Maharaj

They failed to understand why Baba was pouring water on the lamp.

THE ELEMENT OF AKASH [SPACE, ETHER]

An aspect of Maharaj's uniqueness was that he could meet people in person, talk to them and also perform other tasks simultaneously in different places. As people experienced such incidents only at one place, his powers mostly remained hidden and therefore they were unaware of what he may be doing simultaneously somewhere else. When people who had seen the incidents exchanged views, or the consequences of an incident disclosed his presence in two places, only then was the mystery revealed.

171. AT NEEB KARORI AND VRINDAVAN

This event took place in 1920 when Maharaj lived in his old cave at the village of Neeb Karori. In those days he did not mix freely with people. One day some people from the village were going to Vrindavan and asked Baba to go with them. Baba had never been to Vrindavan before, but he sent them off with assurances that he would join them later. Baba's devotee, Gopal, used to leave a plateful of food at the entrance to Baba's cave daily as Baba had instructed him. After eating his meal Baba would leave the empty plate at the mouth of the cave. Gopal was never allowed to enter the cave. This day was no different to any other. Gopal left the plate of food and collected the empty plate as usual. When the villagers returned from Vrindavan, Gopal discovered from them that Baba had been in Vrindavan with them, and had made them have darshan of some temples there. All of them had

His Omnipotence

enjoyed the journey they had been on with Baba. Gopal was surprised to hear all of that. He later told Baba everything that he had heard. Baba told Gopal that he should not believe what the people had told him.

172. AT KANPUR AND KATHMANDU

On one occasion Maharaj stayed with Devkamta Dixit for three days, and on the fourth day he accompanied Baba to the house of Hari Ram Joshi, [Dep. Registrar, Co-op Societies, U.P.], at Nazarbag, Lucknow. Joshi was ill with a fever. Seeing Baba in his house he got up from his bed and bowed before him. Baba lay down in his bed and instantly the fever left him. With folded hands Joshi said to Baba, "I was only thinking of you yesterday. I had listened to the news broadcast from Kathmandu. It was announced that the great saint of India, Baba Neeb Karori, had been in Kathmandu the day before and the King of Nepal had his darshan. From hearing that news, I expected that you would give me darshan when you returned."

Looking towards Dixit, Baba smiled. With a gesture of his eyes he drew Dixit's attention to what Joshi was saying.

173. AT AGRA AND VRINDAVAN

Habibulla was Baba's driver in Vrindavan. One night Baba woke him up and told him he wanted to go to Agra and then return to Vrindavan. He also said, "**It is a five minute job. We'll be back by dawn.**" They reached Agra in the middle of the night. Baba told Habibulla to park the car at Subjimandi and then follow him. Habibulla had a stomach ache and so didn't want to go. He told Baba that it was not a good idea to leave

Shri Baba Neem Karoli Ji Maharaj

the car unguarded. He also asked Baba how long he would be. Baba replied **“Half an hour.”** Habibulla then reminded Baba that when they were in Vrindavan Baba had said he would be five minutes. Baba said, **“All right. You wait for me for fifteen minutes and if I don’t turn up by then, go back to Vrindavan alone.”**

Habibulla’s stomach ache got worse. He waited for Baba for about twenty five minutes but at last, with a heavy heart, he returned to Vrindavan alone. After parking the car at the ashram, he went inside. He saw Baba sitting on a takhat and talking to people. He had come straight from Agra, driving very fast, so he was naturally very surprised at the sight. As he was still suffering from stomach cramps and was also very tired after the long journey, he went straight to his room without going to Baba. Baba understood the reason for his annoyance. He asked a man to fetch him. Habibulla asked the man, “When did Baba come back from Agra?” The man looked at him in surprise, “Where did Baba go? Ever since he came out of his room early this morning he has been sitting on his takhat and talking to people.” Habibulla was surprised to hear this.

174. AT ALLAHABAD AND KANPUR

S. K. Shukla was very eager for his promotion. Maharaj blessed him and he became Dep. Director of Industries of the Govt. of U.P. He had a new house built at Kanpur, with a special room for Baba upstairs. One day his friend, Bhagwati Sevak Bajpai, went to Church Lane, Allahabad to have Baba’s darshan and stayed overnight. During the course of a conversation about the Sankat Mochan Hanuman Temple at “Hanuman Setu”, Lucknow, Baba expressed his annoyance with Shukla. The next morning Bajpai took leave of Baba and reached his house in Kanpur within a few hours.

His Omnipotence

No sooner had he arrived at his house than he phoned Shukla to tell him about Baba's displeasure. Shukla asked him to come to his house at once. On his arrival there Shukla said, "You were talking about last night. Well, Baba was here with me then." As proof he showed him Baba's footprints. The floor in front of Baba's room had been newly plastered the previous day. Baba had gone into the room, walking on the wet floor, so his footprints were permanently embedded there. Both Shukla and Bajpai were astonished by this Lila.

175. AT ALLAHABAD, KANPUR AND BAREILLY

Maharaj got a Hanuman temple built at Panki, Kanpur through Devkamta Dixit. The murti was to be installed on the 21st January 1964. A few days before this, Maharaj had arrived at Church Lane, Allahabad. On the day of the consecration ceremony, I [the writer] was astonished to see Baba at Church Lane, at six in the morning. I could not understand why, on that special occasion, when a large crowd of devotees would be waiting for him at Panki, Baba did not think it appropriate to go there. Baba had finished his daily ablutions and after giving prasad to the devotees, he went into his room at about six thirty. Shri Ma and Shri Jivanti Ma were also there. Baba then asked Sudhir Mukherjee to lock the room from the outside and to tell every visitor that he had gone out. He lay very still on the takhat in such a manner that the Mothers found him in a state of Samadhi. I sat in the outer room in the hope that Baba might come out of his room at any time. Mukherjee was sending the visitors away as instructed. Just then, Jagati babu arrived, and seeing me sitting there in the outer room, came straight over to me. He asked about Baba and I told him what was happening.

Shri Baba Neem Karoli Ji Maharaj

At about eleven thirty, Baba called from inside the room to unlock the door. When he came out, I had his darshan once again.

Two days later, Baba was sitting with a group of devotees including Jagati babu and myself. Unexpectedly a car stopped outside. An engineer, one of Baba's devotees, had arrived from Kanpur. We all welcomed him. Jagati babu asked him, "How was the consecration ceremony held at Panki in Baba's absence?" The engineer was surprised at the question and exclaimed, "In the absence of Baba!" Then he said, "I received Baba on the consecration day at about six thirty in the morning and remained with him until approximately eleven thirty. The consecration ceremony was celebrated with joy and a bhandara was held. The occasion was marvellous." Jagati babu did not agree with what the engineer had said, for he knew very well that at that time, Baba was locked in a room in Church Lane. After some argument, both of them decided to take the matter to Baba. When Jagati babu raised the question, Baba said that the engineer was a liar. The engineer was taken aback to hear Baba say so. As he tried to remonstrate, Baba, raising his finger to his lips, signalled him to keep quiet. This was a clear proof of Baba's presence at Allahabad and Kanpur at the same time. Further enquiry into this matter revealed that other people had also had Baba's darshan at Kanpur.

Baba was also seen in Bareilly, that same morning. The wife of the Civil Surgeon, Dr A. D. Bhandari, was strolling in her garden when she saw Baba coming towards their house. He was travelling alone, in a rickshaw. Immediately she went inside to arrange a room for him. When she came out to receive him, she didn't see Baba or the rickshaw. She felt unhappy at Baba's coming up to the house and then leaving. When the doctor arrived home she told him

His Omnipotence

what had happened. He also enquired about Baba at various places but without any success. A few days after this incident, Mrs Bhandari met Shri Ma and told her what had happened on that day, the 21st January 1964. She could not believe her ears when Shri Ma told her, that Baba was present in Church Lane, Allahabad on that day.

176. I AM THERE

Ram Ratan Verma practised law in Mainpuri. He died in 1956. Verma was a devotee of Maharaj. Baba showered his affection on the whole family. Shrimati Shanta is the only child and she was already married at that time. When her father died she was devastated. Baba went to her house to console her. She wept bitterly before him, saying, "I don't have a brother, and now no one is left in my parents' house." The Ocean of Kindness, Baba could not bear to see anyone in tears. He emphasised at once, "**You have me.**"

Since then, Baba became her brother and maintained that relationship till the time of his Mahasamadhi. During that period, which was seventeen years, Baba went to her house every year on Rakshabandhan Day, the festival for brothers and sisters. The tradition is that a sacred thread, a Rakhi, is tied around the wrist. Maharaj got Shanta to tie the Rakhi, and he gave her money, also part of the tradition. Once, on Rakshabandhan day, she was in Meerut. Baba even went there to get the Rakhi tied. Out of the seventeen years, Baba was in Kainchi for eleven of those years, on that day. In 1973, the Rakshabandhan Day was in the month of August and on the 11th September, Baba ended his physical existence. He stepped out of Kainchi on the 9th September to set off on his final journey. He had been

Shri Baba Neem Karoli Ji Maharaj

at Kainchi ashram for months. Shanta says that Baba came to her house that August to get the Rakhi tied.

177. NOW SEE, HE IS SAVED

Baba's kuti had been built at Hanumangarh. He was sitting there on his takhat, among his devotees. Suddenly he got up and raised both his arms as if holding someone. He came out of his kuti and said, **"See, he is saved."** Nobody understood the significance of his apparent playfulness and some devotees laughed in ignorance. Puran Chandra Joshi says that three days after that incident, a woman came to Baba and offered pranaam. With a deep sense of gratitude she told Baba about an accident that had taken place in Kanpur, three days earlier. She said, "My five year old son fell off the roof. I was worried and remembered you, Baba. A man who was passing by spread his arms and caught the boy. The boy was unhurt. The man said to me, "See, he is saved." He handed my son to me and went away. I couldn't even ask him his name." Baba listened to her story with a smile. The devotees remembered what had happened three days earlier.

178. WHO DID YOU CALL?

Mrs. Shakuntala Sah, of Nainital, got an opportunity of going to Mirzapur with Maharaj. She went for the darshan of Vindhyavasini Devi and was much impressed.

A few years passed and she went to Allahabad. She met her father there and took him to have Vindhyavasini Devi's darshan. While taking a bath in the Ganges, her father had a desire to have a swim. In

His Omnipotence

his youth he had been a good swimmer, but now he was old. She forbade him and pleaded with him, but he could not resist his desire to swim. He went under. With a great effort he resurfaced and Shakuntala was stunned to see his desperate look. He went under again, right before her eyes. In her helplessness she remembered Baba and cried out “Maharaj, Maharaj.” In the meantime a man standing nearby jumped into the water with his clothes on and dragged her father out of the water. He recovered after some treatment. They wanted to give something to that man to thank him, but he had disappeared and even after enquiries could not be found.

Shakuntala returned to Nainital. She told Baba the whole story and then asked, “Who was that man?” Baba said indifferently, **“Keep quiet. Your work is done. Who did you call?”**

179. PERCEPTIBLE AND IMPERCEPTIBLE FORM

Kanhaiya Lal Srivastava, a sincere devotee of Maharaj, lives in Katra, Allahabad. Whenever Baba came to Prayag, he would inform all the devotees that Maharaj had arrived. He was scolded by Baba for this, but he was not able to resist the impulse to share Baba’s darshan. Once, when Baba was staying at Church Lane, he took three very dignified men to have Baba’s darshan. Before they arrived, Baba had left for Allahabad station with Sudhir Mukherjee. Kanhaiyalal also went to the station with the three men, and leaving them at a particular place on the platform, he went to look for Baba. He saw Baba and Mukherjee Dada sitting on one end of the platform. He went to Baba and humbly asked him to give those men darshan. Baba did not grant his request. Because Kanhaiyalal glorified Baba, it inspired people to want to meet him, but as a

Shri Baba Neem Karoli Ji Maharaj

reaction to this praise, they wanted to test him. Baba never liked people to praise him and he was always indifferent to those who wanted to test him.

Kanhaiyalal went back disappointed and stood quietly by his companions. He thought that Baba would have to return that way, so if they waited he would pass them and they would have darshan. After sometime, Baba got up and holding Mukherjee Dada's hand, wandered around the platform. There were not very many people on the platform, as no train was due. Maharaj passed by those four people twice, but they did not see him. Mukherjee Dada could see those people looking towards them and could not understand why they did not take advantage of the opportunity to meet Baba. He did not understand that being with Baba, he was also invisible to those people.

180. DISAPPEARED ALONG WITH CAR

At the entrance to Kainchi Ashram, a car was waiting to take Baba and Mukherjee dada. Many ashramites were standing on the roadside waiting to see them off. The car would have to go via Bhowali and at a bend on that road, Ambadatt Pande, Secretary to the Central Government, was standing with his family. They had anticipated that the car would leave before they arrived at the ashram, so they would be unable to have Baba's darshan there. They decided to stop on the road, to wait for Baba's car to pass them, with the intention of having his darshan. Before getting into the car, Dada also drew Baba's attention to the fact that the family had not arrived and would therefore be stopping at that particular bend. Baba said, "**They won't have darshan now.**" At this, Dada said that they would stand in front of the car to stop it. Baba said to him, "**You sit in the back seat bending low, so that your face**

His Omnipotence

cannot be seen from the outside.” Dada obeyed him and the car set off.

High up, on that bend, the family watched the car approach. After they had passed the bend Baba told Dada to sit comfortably. No one saw the car pass. The members of the family were puzzled about where the car had gone. It had disappeared. The devotees standing at the temple entrance down in the valley saw the car going towards the bend. When the Pande family arrived at the temple gate and talked to the devotees still standing around it, both they and the people present there were astounded. Not only Baba, but the entire car as well, had become invisible to them all.

181. PRESENT THOUGH ABSENT

One day I, the writer, was going from my home at Allenganj, Allahabad, to my office. On my way I saw Maharaj sitting on the veranda of Sudhir Mukherjee's house. I wanted to meet him but I was getting late for work. I thought and believed that Baba would not keep me there then, and would allow me to carry on to the office. It did not happen. Baba kept me with him until 1pm. I became carefree and thought that I would apply for a day off that day. While I was thinking that, Baba said loudly, **“Go to your work. You are sitting here doing nothing.”** I bowed before him and thought that I had better go back home, as the time had passed for going to the office. Then, I remembered that Baba had told me to go to the office, not home. I was in a state of indecision but decided to go to the office.

On reaching the office I wrote out an application for leave and went to give it to the person concerned. He glanced at the daily report and asked, **“ Which day do you want to be on leave? You are present today.”** I also checked the attendance register and was

Shri Baba Neem Karoli Ji Maharaj

surprised and puzzled to see my signature there. I said nothing and returned to my desk. I was not able to understand how it happened and who did it. I did not think of Baba then. I was also surprised to see that my colleagues who sat near me did not ask me the reason I was arriving so late.

That same evening, when I went to meet Baba, the idea that it was all his Lila flashed in my mind. I realised that His divine play had been to make up my absence by being present, there in my office, in tangible form. I was very moved by this.

LILAS OF DIVINE WILL

182. BULLETS WERE ABSORBED IN THE BLANKET

In January 1966, preparations were being made for Kumbha Mela, at Prayag, Allahabad. On the bank of the Ganges, towards Jhusi, Maharaj got a camp pitched, so that his devotees could stay there and so that a bhandara could be held there every day. He himself was staying at Church Lane. During the day, he would go to Sangam and there was no fixed time when he would return. Visitors would wait for him at Church Lane every evening.

One day some important people, among them a high official of the Central Government, arrived by car. They waited for Baba until 8.30pm and at last, disappointed, they thought of going back. When the Officer asked me, the writer, how much longer they should wait for Baba, I told them that there was no fixed time for his return. When he would give darshan depended on his mood. I suggested they stay for another half an hour.

His Omnipotence



Baba's Blanket

They agreed to stay until 9pm. I asked them when they had had Baba's first darshan. In reply, the Officer told me about an interesting event, which occurred when he was the District Magistrate at Jhansi. This story follows:

“One of Baba's devotees was the Civil Surgeon at Jhansi. One day during the course of a conversation, he told me that Baba Neem Karoli was a saint with high psychic powers and worth visiting. At times Baba had

Shri Baba Neem Karoli Ji Maharaj

also come to their house and he told me some of Baba's lilas, which made us eager to visit him. We had Baba's darshan once, at our friend's invitation.

During the Second World War, Baba arrived at the Civil Surgeon's house one day. He welcomed him and later that night while making up a bed for Baba on a takhat, he thought he would himself sleep on the floor so that he would be able to attend to Baba, should Baba need anything. Both of them went to sleep at 11pm and at about 1am the sound of someone restlessly tossing and turning woke the surgeon. He switched on the light and saw that it was Baba. When he asked Baba why he was so restless, Baba gave him his blanket and said, **"You go and throw it in water."** The surgeon asked Baba if the task could wait till the morning but Baba insisted that he go straight away.

It was a dark night and there was no road to get to the lake by car. He woke up servants and after completing the task arrived back before dawn. He saw Baba sitting looking happy. When the Civil Surgeon asked him the reason why it was necessary to throw the blanket in the lake, Baba said, **"Your son, [who is an army officer], was not able to face the German attack. A stampede occurred among his troops and he also ran away, but the German soldiers followed him. He jumped off the top of a ridge and got stuck in a marsh. The soldiers fired on him from above, and taking him to be dead, they left. All those bullets got stuck in my blanket and their heat made me uneasy. When you threw the blanket into the lake, then I was relieved of my discomfort."**

The blanket was new and there were no holes to be seen in it. The surgeon could not really comprehend what Baba had said but he was more at ease knowing that his son was safe and sound. Baba went away the next day. Many days after this incident, the surgeon's wife received a letter from their son. In it he told all the

His Omnipotence

same details but expressed his surprise at some unknown power that had saved him from a rain of bullets. There was no possibility of his life having been saved otherwise. From their son's letter the Civil Surgeon realised Baba's great blessing and wished that he had fully understood his words at the time."

By the time the officer had finished telling the story, it was 9pm. Just then Baba returned.

BABA'S MANY FORMS

It is said that Vishnu has many forms. Baba could change himself into any form he wished in a moment. Who could have recognised him in his various forms and guises, when his reality was not known in his usual form? His reality was only realised with reference to an incident or when his deeds came to light, or when the devotees had the darshan of their chosen deity in him. Baba was capable of creating any kind of circumstances.

183. IN THE GUISE OF A THIN SADHU

Shrimati Vidhya Sah used to come to Kainchi from Nainital to visit Maharaj. One day, while she was sitting near him, she had the thought that Baba did visit the houses of his devotees in Nainital. She wished that he would come to her house, but she hesitated to ask him. Her house was in the main market and one had to climb a narrow staircase to reach it. Seeing Baba's physique, she thought that he would not be able to climb up those steps. Baba said, "**I will come to your house. Get Havan performed.**" She got the Havan [fire sacrifice] performed by the priest in the temple. The day the final oblation was offered to the God of Fire,

Shri Baba Neem Karoli Ji Maharaj

she returned home after taking prasad. All the way, a sadhu followed her. She was slightly disturbed by this, but she could not feel that she could say anything to a sadhu. When she reached home she went in through a back door, passing through the house of a Punjabi family. The sadhu followed her but the Punjabi family scolded him and sent him away. She did not understand why the sadhu had followed her.

Many months after this incident, while she was again sitting by Baba, she remembered that Baba had told her that he would visit her house one day. She had got the Havan performed as he had requested, but he had not made the promised visit. Baba spoke at once, **“I did come. The Punjabi family in your house scolded me and sent me away.”** Seeing no similarity between Baba and that weak, thin sadhu, she was surprised at Baba’s words but did not disbelieve them. She felt full of remorse that because of her ignorance she had not welcomed him.

184. IN THE GUISE OF THE PRIEST OF PASHAN DEVI

It was Ekadashi that day. Shrimati Gurupriya was going from her house in Nainital to the temple, to have darshan of the deity. On her way she saw the priest of Pashan Devi. All of a sudden, the idea flashed in her mind that she should give food, to be given to a Brahmin on Ekadashi, to him. So she took him home. The priest did not accept uncooked food and wanted to have a cooked meal. She gave him a proper seat, brought a plateful of food from the kitchen and asked him to eat. While eating the priest saw a photograph of Maharaj hanging on the wall in front of him. He said, “Who is that hypocrite in that photo?” Gurupriya felt hurt by his words and became annoyed inside. She had

His Omnipotence

thought of giving ten rupees to the priest but because he had hurt her feelings she changed her mind. She decided to give him only one rupee. She had two notes in her box, a ten rupee note and a one rupee note. When the priest had eaten his meal, she sent him off giving him one rupee.

Then, she went to Leela Mai's house where Baba was staying. Baba had been sitting all by himself in his room. They were cooking his meal. While the food was being served to him, Gurupriya arrived. Baba ate a little and left the remaining food on his plate. In spite of Leela Mai's earnest request for him to have some more, Baba refused saying, "**Gurupriya has made me eat already today and I have cheated her out of ten rupees.**" Gurupriya could not understand what Baba meant. She had offered food to the priest not Baba and she had given him a one rupee note not a ten rupee note. She inferred that Baba was talking about the money she had given to the priest. She said, "Maharaj, it was one rupee not ten rupees." Baba immediately took out the new ten rupee note and showed it to her. Gurupriya could not believe it. When she returned to her house she opened her box and found a one rupee note, not the ten rupee note, inside. Who was that priest to call Baba a hypocrite?

185. AS A BEGGAR

Although Baba accepted invitations from his devotees to marriages and other such functions, he was never seen to attend these functions in the usual manner. The devotees believed that one of the advantages of extending an invitation to Baba was that the work was accomplished without any hindrances.

Shri Baba Neem Karoli Ji Maharaj

Once a devotee invited Maharaj to attend his son's marriage and made Baba promise to come. The devotee waited for him on the day. He had told everyone that Baba was coming and he had made special arrangements to welcome him. In the hustle and bustle of the marriage, a thin beggar, all tattered and torn, attended the function. Seeing him, the devotee got angry. Scolding the beggar, he led him by the hand and turned him out. When Baba did not come he became sad at heart. After the marriage, he went to meet Baba and complained to him because he had not attended. Baba smiled and said, "**I did come. Holding me by the hand you turned me out.**" Realising that it was Baba in the guise of a beggar, the devotee was very surprised and felt ashamed of himself.

186. AS A STRANGER

Devkamta Dixit asked Baba about his uncle's idea of holding a bhandara at Chitrakut. Baba gave his consent for this auspicious work and asked him to go with his family. Dixit asked Baba to grace the occasion with his presence. Baba agreed and said, "**At the end of the bhandara, three saints will come. Receive them well.**" The date of the bhandara could not be fixed then, the family needed to be considered because Baba had asked Dixit to go with his family. Keeping in mind the children's school holidays, it was decided to hold the function during Navratra. Dixit could not inform Baba of the date as Baba's whereabouts were unknown. So Dixit left his brother, Dr. Dixit, at home thinking if Baba arrived there, he could then escort him to Chitrakut.

Since his arrival in Chitrakut, Dixit had been helped by an unknown sadhu whom he had met there. The sadhu helped him make arrangements for the

His Omnipotence

bhandara, gave good suggestions and provided all sorts of facilities.

After Vijayadashami [Dussehera], Baba arrived in Kanpur on Ekadashi day and asked Dr Dixit, “**Has the bhandara been done?**” Dr Dixit could not give any definite reply and Baba himself said, “**It is not done yet. It will be held tomorrow.**” The bhandara was held on Dwadishi, the twelfth day. Baba arrived there with Dr Dixit in time and, after having prasad, left. The bhandara lasted until evening. Thousands of holy men had prasad. At about five p.m., the three saints Baba had mentioned arrived. They were well received and fed. Each of them had as much prasad as would satisfy many people.

When the feast ended, Dixit’s uncle, remembered the services and help of the unknown sadhu and wanted to give him a pullover to protect him against the coming winter. Devkamta immediately went to buy a woollen pullover for him, but when he went to give it to the sadhu he had disappeared. The manager of the dharmasala also did not know about him or where to find him. Who was that sadhu who left quietly without fuss after doing so much service?

187. IN THE FORM OF DESTINY

It was the evening of the 9th November 1962, and it had become dark in Bhumiadhar. Outside the temple, by the roadside, Brahmachari baba was warming himself by a fire. Maharaj was sitting alone, in meditation, in his kuti. A thin, weak man, with long matted hair and wearing shabby and tattered clothes, came and sat quietly near Brahmachariji. His hands and feet were both twisted. Brahmachari was looking at him, taking in every detail, when Maharaj came running out shouting, “**You have come, you have come**” and

Shri Baba Neem Karoli Ji Maharaj

sat with them by the fire. As Brahmachariji was in Baba's service, he got up and stood beside him.

Baba asked the visitor, **"Where have you come from and where are you going to?"** He replied, "I have come from Pilibhit and am going to Meerut." Brahmachariji wondered to himself why he had come to Bhumiadhar instead of going directly from Pilibhit to Meerut. Just then Baba asked, **"What is the purpose?"** He said, "Lal Bahadur Shastri is to be made the Prime Minister." Hearing this, Brahmachari was surprised, as there was no question of making Shastri Prime Minister in the lifetime of Jawahar Lal Nehru.

After that Baba enquired about his devotees one by one. The first question Baba asked was about Brahmachariji who was standing by him. The man said, "Brahmachari is the guru of sadhus." After many questions like that one, Baba asked about Tularam Sah saying, **"He is lying sick in Ramsay Hospital, what about him?"** With a heavy heart he said, "It is not good that you save everyone. He will certainly die on the seventh day from today." Baba at once got up and returned to his kuti. The stranger also went on his way and disappeared at once. On the seventh day after this incident, on the 16th November 1962, Tularam passed away. No duration of time was mentioned about Shastri, but he became Prime Minister after a year and a half.

Brahmachariji says that he thought it was all a show by Baba. Maharaj himself had appeared in this form of a visitor to baffle him.

188. AS A GUIDE

The son of Hari Kishan Tondon, I.A.S., lived at P. C. Bannerji hostel and was preparing for the BSc exam at Allahabad University. Kehar Singh was

His Omnipotence

Commissioner Excise at that time and lived at Drummond Road, Allahabad. One day Baba came to his house. After having a meal the telephone rang. It was in an adjacent room and Kehar Singh took the call. It was Tondon's son who said to him, "Uncle, I have not seen Baba for a long time. Can you tell me where I can meet him?" Kehar Singh invited him to come to his house and gave him the address. The boy did not know where Drummond Road was, so Singh directed him to take the road to the A. G. Office from the Hindu Hostel, turn right at the crossing and continue walking down that road. Then Kehar Singh returned to Baba, who asked him, "**Who was that on the phone? What did he say?**" Kehar Singh told him.

About twenty minutes later, they heard a rickshaw stopping in their compound. The boy was paying the rickshaw puller. Singh said to him, "Did you have any problem finding the house?" The boy replied, "Why should I? You had posted a man near the A. G. Office. He got the rickshaw stopped and asked me if I was going to Kehar Singh's house. When I said yes, he walked in front of the rickshaw and guided me here." Kehar Singh said, "I have not posted anyone there, where is that man?" The boy said, "He was with me and has just now disappeared. I could not even thank him."

Kehar Singh believes that Maharaj wanted to give darshan to his devotee's son. Baba himself inspired the desire for darshan and he himself guided him on the way. In confirmation of his belief Kehar Singh narrated another incident that follows.

189. IN THE GUISE OF AN ATTENDANT

Premlal was the manager of Titagarh Paper Mills, Lucknow, and his assistant was M.B.Lal who Baba called Ramesh. Baba went to Kanpur and stayed

Shri Baba Neem Karoli Ji Maharaj

there for six days. When they found out that Baba was in Kanpur, M.B.Lal went to have his darshan and stayed with Baba for a few days. His daughter Dolly was a pupil in Standard 10 at the Loretta Convent, and her examination fees were due. Lal roamed about Kanpur with Baba but was worried because he could not afford the fees. The deadline date for paying the fee was past, and he wondered how she would be able to take the exam, if the fees were not paid in time. Baba had read his thoughts. Anyway, when Baba left Kanpur, Lal returned to Lucknow. As soon as he arrived at his house, he went to his daughter's school to pay the fee. The headmistress knew him and asked him the reason for his visit to the school. Apologising for the delay, he told her that he had come to pay Dolly's fees. She told him that his daughter's fees were paid in time, four days previously. A plump old man had paid the fee. He was asked to take a receipt, but he would not wait, saying, "**I do not require it.**" Hearing this and remembering Baba, Lal started to cry.

190. IN THE FORM OF HANUMAN

Baba was at Kainchi Ashram. Shiv Gopal Tiwari, of the village Umu, was there among the devotees. He was a landlord of Unnao and was also a member of the Legislative Assembly, U P. Baba asked Tiwari to recite from Ramayana. Tiwari asked, "Where shall I start reading from?" Baba spontaneously replied, "**Read from where I spoke to Vibhishana.**" Thus he gave away his own identity. As soon as Tiwari began reading from the line "Vibhishana, listen to the ways of Lord Rama, he always loves those who serve him", Baba was overwhelmed with emotion. He wanted to hide his reality from people. He got up and taking the hand of

His Omnipotence

Sudhir Mukherjee, Lecturer, Allahabad University, left the place.

Baba's hand became so heavy that Mukherjee could not bear the weight. He was afraid that he would overbalance and topple Baba over with him. Arriving at the entrance to the Shiva temple, Baba rested his hands on the ground and crouched on his knees and toes. But he did not let go of Mukherjee's hand even then and the circulation was being stopped by the pressure. Gradually Baba's appearance changed, his face became red and the light brown hair stood up on his whole body. Mukherjee dada was very frightened, and tried to free himself from Baba. He struggled free with great difficulty, ran away towards the forest and lay unconscious there for a few hours. Baba had attained the form of Hanuman and he himself ran away from Kainchi. A search was made for Baba everywhere, but he could not be found. When Mukherjee came back to the ashram, people asked him a lot of questions to which he had no answers. Meanwhile, Baba in his usual form appeared on a roadside parapet outside the ashram and people had his darshan there. They then brought him back to the ashram.

191. IN THE FORM OF THE CHILD KRISHNA

A Muslim constable in the Police Department did the sentry duty at the entrance gate of the Kainchi Ashram. People used to call him Haji. He lived at the ashram and had his meals there. It was the festival of Guru Purnima and Baba had gone to Vrindavan. The Vice President, the late Gopal Swarup Pathak, was in Nainital and wanted to come to Kainchi to see Baba. He

Shri Baba Neem Karoli Ji Maharaj

decided to go and have the darshan of the Kainchi Temples any way.

At the appointed time, I [the writer] waited at the ashram gate to receive him. Haji was also there, on duty. We both stood silently for some time then suddenly Haji said to me, "Panditji, God does not reside in these temples, He is in Baba and we are only His servants." I praised him in my heart for his firm faith in Baba and went on listening to him quietly. He said, "When I saw Baba on Guru Purnima day last year, I was startled. The huge physique of Baba appeared to me like the child Krishna. Rubbing my eyes, I looked again and again at him and every time his child form was before me. A devotee standing by me was also looking at Baba without blinking. I shook him and asked him what he saw. Without looking at me he gave the short reply, the same, whatever you are seeing. Again I asked, the child Krishna? Gesturing with his head, he nodded in agreement." The memory of seeing the child Krishna is still cherished with pleasure by Haji. His enthusiasm, while he was telling of this experience was remarkable.

192. AS LORD RAMA

Devi Dutt Joshi used to go to Hanumangarh to visit Baba. There, one morning he met Baba coming down the stairs. He looked at Baba and was startled. He saw Rama with a bow and arrow instead of Baba. The scene changed in a moment and he saw Baba smiling at him. This incident made a big impression on him and he cried out, "I now know the reality. You are Rama. I will disclose this secret to everyone." Baba, by putting his finger to his lips, indicated that he should keep quiet. But he did not pay any attention to Baba and continued shouting.

His Omnipotence

This incident completely changed his life. He became very detached from the world and acquired a joyous radiance. He spent his days singing devotional songs to Baba. He remained blissful up to the last moments of his life.

Devi Datt Joshi, Headmaster, Government Normal School, Bhimtal.

193. A GLIMPSE OF RAM DURBAR

Ram Charit Manas [Ramayana] was being recited at Hanumangarh, Nainital. Baba was present and was sitting absorbed. Many women devotees were also present and they were sitting with their eyes closed, engrossed in the melodious recitation of the story. A five year old girl was sitting in front of Baba, looking at him, without blinking. The chapter called Uttarkand was being read. She saw details of Rama's coronation, which was being sung, like a film on Baba's chest. She saw that scene very clearly. At the part of the story where it said, "first of all, the saint Vashishta marked Rama's forehead with vermilion and then permitted all the Brahmins to do so." Rama's image was obscured by the arrival of the saint Vashishta and all of the other Brahmins who stood up to bless Rama. The girl cried out in anguish. She could no longer see Rama. Everyone looked at her. Baba at once picked her up and put her on his lap and soothed her. Later, while the women were going home, they asked her why she had cried out so loudly. She did not understand what was being sung but told them in detail what she had seen on Baba's chest. She told them that a sadhu with a long beard and jata [matted hair], and some others had stood in between, so she was no longer able to see the beautiful face of Rama. That was the reason she had cried.

Shri Baba Neem Karoli Ji Maharaj



Hanuman Nainital

194. IN THE FORM OF MOTHER

At Kainchi Ashram the Gayatri Yagna was being performed for one month and it was now time for the closing puja. I [writer] saw Manohar Pant, from Kainchi, kneeling at the feet of Maharaj in the upper room of Vishnu Kuti and crying with emotion, Ma, Ma. I could not understand the reason why he was calling Maharaj, Ma. Going nearer, I saw tears were flowing from Pant's eyes. Maharaj's hands were placed on his back, and Maharaj was standing like a statue, wearing a blanket and also shedding tears. This lasted for about ten minutes. After this, Pant became unconscious for a few moments and fell onto Baba's feet. Later on I talked to him about it. He told me that he was overwhelmed by Baba's motherly compassion.

His Omnipotence



Baba in front of Devi

Shri Baba Neem Karoli Ji Maharaj

195. A TREAT FOR THE DOGS

This incident has been mentioned on page 83 of Smriti Sudhar 1984. During the time that Hanumangarh was under construction at Nainital, the owner of Bijnore Sugar Mills, Seth Kundan Lal came with Trilokinath Brijbal of Mathura for Baba's darshan. Baba was in deep meditation and the devotees all around him were singing devotional songs. When Baba was talking to the visitors the Seth invited him to his house for a meal. Baba accepted his invitation. Kundan Lal asked Baba what he would like to eat. Baba said, "**missi roti** [roti made from wheat and gram flour] **and dal**" [soup, made from lentils]. The Seth did not like Baba's choice so he said "I will get malpua [a kind of sweet fried bread] and kheer [rice pudding] prepared. Do come tomorrow." Baba said, "**OK. Get malpua and kheer prepared. Dogs will fill their bellies. Now go, it is late.**"

Next day, Kundan Lal got malpua and kheer made in large quantities and invited many people for the occasion. It was raining heavily. The car that he sent to collect Baba broke down on the way and when it finally arrived, Baba could not be found. All the people in Kundan Lal's house were waiting for Baba. Meanwhile two dogs got into the kitchen, no one saw them and they proceeded to eat the malpua and the kheer. Because everyone was distracted by the heavy rainfall they forgot to keep an eye on the kitchen.

196. PROTECTION OF DEVOTEE

A bus driver from Nainital named Nar Singh came to Kainchi to meet Baba and remained with him for the rest of the day. It was past eleven at night when Baba permitted him to leave. Coming out of the

His Omnipotence

entrance gate, he did not like the idea of walking the 19km back to Nainital along the road. He decided to take the route through the forest, which was only 8km, but he was afraid of going through the forest alone on a dark night. Anyway, he left, taking long, brisk steps. After some distance, he saw a black dog following him. He was frightened, thinking that the dog may come from behind and bite him. He continued going forward, every now and then glancing at the dog. He had forgotten all about the fears of his imagination and his attention was concentrated on the dog. The dog maintained a certain distance from him, but followed him all the way. Reaching Nainital, he turned to see the dog again, but it had disappeared. The next day, when he arrived in Kainchi for darshan, Baba, without any prompting, said, **“That was a dog. You were unnecessarily scared. Bhairav [a form of Shiva] rides a dog. He had come to protect you.”**

197. IN THE GUISE OF TWO BULLS

Baba had ordered a small murti of Hanuman to be installed before starting construction work at Hanumangarh, Nainital. When they tried to install the murti on the unstable Manora hill they were unsuccessful. Puran Chandra Joshi, who was present, said that everyone was afraid of the ghosts that were said to haunt that hill. One man fainted with fear.

Suddenly, out of the dark night two bulls appeared, and were seen in the dim lantern light. One was black and the other one was white. Both of them came up to the murti of Hanuman and bowed before it. Everyone was afraid. Baba was not there at the time. After some time the bulls moved off and disappeared. After that the installation became easy.

Shri Baba Neem Karoli Ji Maharaj

The next day, when Baba arrived, the devotees told him about the experience of the previous night. Baba simply said, **“You should have performed their arti. They were siddhas [elevated souls] who had come to have darshan.”**

198. CHANGE OF DRESS

Maharaj took his devotee, Jeewan Chandra of Haldwani, with him to his village of Akbarpur. He says, “When we entered the village, I found that Baba’s mode of dress had altogether changed while we had been walking. He was wearing a dhoti, kurta, turban and shoes. I was startled by this sight. After having met people and it was time to leave, we came out of the village, his clothes turned to a dhoti and blanket as before. Baba never openly showed a marvel, so I took this incident as proof of his special blessing on me. Keeping his views on publicity in mind, I concealed this experience from people until now.”

199. CONTROL OF THE MOVEMENT OF TRAINS

Baba became known as “Baba Neeb Karori” because he detained a train for a few hours at Neeb Karori station. When he arrived at a station even after the scheduled time of departure, he got the train. The train did not leave until he had boarded.

Baba always travelled in a first class compartment. Devotees noticed that Baba’s compartment would stop opposite him on the platform, and there was always room for him. The experienced porters would suggest to him better places to stand to wait for the train but Baba never paid any attention to their suggestions.

His Omnipotence

At times he intentionally delayed his arrival at a station, and arrived way past the scheduled time of departure of the train he wanted to catch. This would cause great anxiety to the people accompanying him, but on arrival at the station, they would learn that the train was running behind schedule.

200. STOPPED A TRAIN FOR A DEVOTEE

My [the writer's] uncles were travelling from Kathgodam to Lucknow by train. Baba was seated in the compartment next to theirs. At Bhojipura station they went to Baba to talk to him. The train was about to depart. The engine hooted several times, the guard showed the green light, but the train did not move. My uncle told Baba about it and asked him the reason for the delay. Baba said, **"I have asked a devotee to meet me here. He is coming, running."** About five minutes later, a man arrived looking for Baba. He touched his feet. Baba whispered something to him and blessing him, sent him away. Then the train left.

201. CONTROL OVER MOTOR CARS

Generally Maharaj did not sit in the back seat of a car or jeep. He always took the front seat by the driver and this saved the car from accidents, kept the engine going, and when necessary made up for a shortage of petrol. Habibullah Khan, who had been Baba's driver, says that Baba always liked to be driven at speed. His car had to be driven at 90/100km per hour or more. He took Baba all around the country, but he never had any accidents, mechanical problems, nor was he ever stranded by running out of petrol. They

Shri Baba Neem Karoli Ji Maharaj

never even had a flat tyre. Many of Baba's divine Lilas were experienced during car or jeep journeys.

202. JOURNEY WITHOUT PETROL

The late Hriday Narain Goel of Bareilly was a close devotee of Baba. His son, Yogendra Prakash Goel, came to Kainchi, with his wife, to have darshan. He says, "On one occasion, I had to come to Haldwani for some work. Baba was in Kainchi. After finishing the work, I was ready to leave for Bareilly. Suddenly I had the desire to go to Kainchi to see Baba. I looked at my watch and discovered that it was past 4.30pm. I thought that I would be able to go back to Bareilly after having his darshan. I checked the petrol in the car. There was enough for the return journey from Haldwani to Kainchi, so I wasted no more time and drove straight to Kainchi. After having Baba's darshan, I asked his permission to leave, but he asked me to stay longer.

It was 11pm. I had taken prasad in the ashram. I postponed my idea of returning to Bareilly until the next morning. Unexpectedly Baba said, "**Get up. Let's go.**" Both of us left the ashram together. By the time we reached Kathgodam, the petrol station there had closed and I was getting worried. There was no way out of the situation and I drove wherever Baba commanded me to. The car ran without petrol. While we were passing through the countryside, quite a way from Bulandshahar, Baba asked me to stop at a lonely place, and he got out of the car. He asked me to go back to Bareilly. I did not know where he was going to, on foot, in that darkness. I became worried as the car had run on his power until then, but it would not be possible for me to go to Bareilly without petrol. What could I do? Baba had left. I reversed the car and left for Bareilly. The car went on running and after covering a

His Omnipotence

considerable distance, it stopped automatically by a filling station. Unexpectedly, I managed to get petrol there, and arrived in Bareilly without any inconvenience.”

Yogendra Prakash Goel, 165 Civil Lines, Station Rd, Bareilly.

203. PROTECTED CAR FROM ACCIDENTS

Narrating another experience, Goel says, “One day I was very busy in work and was tired. I got home at about 8pm and taking my shoes off, immediately lay down on my bed. I was too tired even to eat. Then my servant came to me and told me that Baba had arrived. I left my bed, welcomed him and became busy attending him. After dinner, at about 10pm, I gave Baba a takhat to sleep on and I myself slept near him on the floor. About half an hour passed, I had hardly taken a nap when he woke me up and asked me to get the car out of the garage. At that time my body and mind had become so lax through tiredness that they were hardly under my control. In a state of drowsiness I asked him, “Where do you want to go?” He expressed his desire to go to Kainchi. At this I suggested that we go in the morning, but Baba did not agree.

With great difficulty I got the car out of the garage. I had no reliance on myself at that time and there was every possibility of having an accident. I drove bare feet, because I never sat with Baba with my shoes on. On the way the more drowsy I felt, the more cautiously I drove. In this way the car passed Haldwani and the hill journey began. I had now lost all courage. On the bends we had several close calls. When we reached Bhumiadhar, I wanted to ask Baba to take some rest for a few hours, but I could not utter a single word. After Bhumiadhar, sleep and tiredness made me

Shri Baba Neem Karoli Ji Maharaj

helpless. I rested my head on the steering wheel and slept soundly. Kainchi is about 12km from Bhumiadhar, on a difficult road, through the hills, with many turns and culverts on the way. I was not aware of passing through Bhowali. At the entrance to Kainchi temple Baba woke me up with a violent jerk and said, **“You are sleeping.”** I woke up and raised my head from the steering wheel. Being frightened I suddenly applied the brakes. I was stunned to see the gate of the ashram. In fact, Baba was driving the car all through the journey as it was not at all possible for me to drive under those circumstances.”

204. JEEP CROSSED WATER

Ramanand, who was Devkamta Dixit of Kanpur’s driver, had cataracts in both eyes. He was also frequently the driver of Baba’s jeep. Once, Baba wanted to go from Vrindavan to Delhi. It had been raining continuously for many days. Ramanand says, “I was taking Baba by jeep. On the Mathura road, in one particular place, so much water had accumulated that it had formed a new river. The vehicles coming from Delhi were turning back on the other side of this river. I asked Baba to allow me to turn back to Vrindavan. He did not listen to me and said, **“Drive through this river.”** I became concerned and told him that the water would fill the engine and then we would be stuck in the middle. Baba said **“You close your eyes and drive.”** I had to obey his command. The jeep moved across on the surface of the water and we crossed it. I was very surprised.

His Omnipotence

205. CAR DROVE ON DAMAGED HILL ROAD

Prakash Kishan, Commissioner, was about to return to Nainital one evening, after having Baba's darshan. Baba asked him to send a car for him the following day, so that he could go to Nainital. At 8am the next morning, the Commissioner sent his driver and car to collect Maharaj. When he arrived at his office at 10am, he was told that the Nainital to Bhowali road was damaged due to the heavy rain and it was closed to traffic. He became concerned because his car had not returned, so he went to see the place where the road was damaged, to search for his car. The road was badly damaged for quite a distance, so much so that only a two wheel vehicle could pass through. He did not see his car in a ditch, but he worried about it all day.

The Commissioner's driver went to Kainchi and drove Baba to Nainital, by that same route. He visited some devotees' houses and then returned to Kainchi on the same road again. At 4pm Baba asked the driver to take the car back. The driver arrived at the Commissioner's house by travelling on that very same road. When he saw him, the Commissioner asked, "Which route did you follow, because the Nainital-Bhowali road has been closed since last night?" Hearing this, the driver was astonished. He replied that he had passed along that road four times to and fro that day and had not seen any landslides or places where the road was washed away or damaged.

206. GOVERNMENT'S DEFEAT

Hotridutt Sharma, from Aligarh, had filed a writ in the Allahabad High Court in connection with his school. He was very sad and worried. He came to Baba in September 1968 in search of reassurance.

Shri Baba Neem Karoli Ji Maharaj

He says, "The Education Department of U.P., having been misguided by some people, had passed some orders against my school. It had disturbed the functioning of the school and the decision on the writ petition had been pending in the High Court since 8th July. As I was nothing in comparison to the Government, the matter was serious and had become unbearable for me. My patience and power of discretion were almost exhausted. In spite of the fact that I was in Baba's company, I could not express my grief to him. After sunset, one evening, he gave me the opportunity to be alone with him and in his natural way asked me, "**Any problem?**" In a voice choked with emotion I told him that I had filed a writ against the Education Dept. U.P. The writ from a poor school against the powerful government body is bound to be dismissed. Now you are my only support, it is up to you.

On hearing my earnest call for help, he remained silent for a few moments and then said, "**The Government will be defeated and the school will win.**" In the mental state I was in, I could not believe it. I said, "Surely you would not just say this to console me" Baba became serious at this and in a stern voice said, "**I have said, and would say it openly.**" Then, quoting the line from Tulsi's Ramayana repeatedly, "**Even the suffering that we are destined to undergo can be removed by God**", he spoke with intense emotion, "**I am capable of changing Destiny. There is no power in the world that can go against what I have said. I can lower the exalted and raise up the humble.**" Hearing Baba's blessing, I got peace of mind and was certain that the case would not go against us. On the 29th September, 1969, the verdict of the Allahabad High Court was declared in our favour.

His Omnipotence

207. TO VARANASI, NOT KHURJA

Bhagwati Sevak Bajpai went to Kanpur Railway Station to see Maharaj and Vidyaramji off. Baba asked him to buy two tickets to Khurja. Bajpai came back with first and second class tickets for Baba and Vidyaram respectively. Baba asked him **“Where have you bought the tickets for?”** Bajpai replied, **“For Khurja.”** Baba said, **“I told you to get tickets for Varanasi and you bought tickets for Khurja. Anyway give them to Vidyaram.”** Just then the Governor, Vishnu Sahai, arrived at the station. On his way to Delhi, he had broken his journey in Kanpur to stay with his brother, Raghunath Sahai. Seeing Baba there he became very happy and asked him, very affectionately, to journey with him to Delhi in his car. Baba said, **“No, I have to go to Varanasi on urgent work,”** and turning to Vidyaram said, **“Show him the tickets.”** Vidyaram and Bajpai both became very nervous, but they were helpless because they had to obey Baba’s command. When Vidyaram put the tickets in Vishnu Sahai’s hand, he saw that they had turned into two tickets for Moghalsarai, a station further on than Varanasi.

208. A LUCKY ESCAPE

Lalit Mohan, a truck driver from Pithoragarh, was so influenced by his first meeting with Baba that he became his permanent attendant. He stayed at Baba’s ashram at Bhumiadhar and came to Kainchi from there every day to attend Baba. One day, the Police Inspector from Bhowali came to see Baba. Baba said to him, **“You are a useless Inspector. A man has kept an unlicensed revolver at our Bhumiadhar ashram, which is 4km away from your police station, and you have so far not been able to arrest him.”** The

Shri Baba Neem Karoli Ji Maharaj

Inspector said, “Baba now that I have come to know this from you, I will arrest him by tomorrow.”

The next day Lalit Mohan put his revolver in a box of sweets and put it in his bag. He placed many garlands and flowers on top of it and then got ready to go to Kainchi as usual. Just then the Police Inspector arrived with some policemen. He asked Lalit, “Where are you going?” Lalit replied, “To Kainchi Ashram, to have Maharaji’s darshan.” The inspector snatched the bag from his hand and looked into it. He saw the heap of flowers and the box of sweets in it, and then returned the bag to Lalit without investigating the contents of the box of sweets. Lalit was allowed to go. When Lalit saw Baba, Baba said, “**I have saved you today. Now you must surrender this revolver immediately or you will be in trouble.**” Following this incident and Baba’s command, he surrendered the foreign made revolver to the police.

BLESSINGS TO CHILDLESS COUPLES

The Compassion in Baba’s heart overflowed when people came to him in anguish. He could not bear the disappointment and despair felt by childless couples. It is not an exaggeration to say that the boon of a child was given freely by Baba. People came to him with a wish to have children and Baba sent them off with assurances. By His Grace he satisfied the desire to have children by blessing these couples.

209. THE BIRTH AND REBIRTH OF BADRIVISHAL

Badrivishal’s father, a physics lecturer from Shikohabad, was not destined to have children and so he was sad. His brother-in-law, Ram Ratan Sharma, an

His Omnipotence

advocate, had Maharaj staying at his house, and it was here that he expressed his sadness and anguish to Baba. Baba said, **“You go to have Badrinath’s darshan just after one year from today.”**

His wife became pregnant and in obedience to Baba’s command they went on the pilgrimage to Badrinath. On their way back from Badrinath, Badrivishal was born in Joshimath. On the third day after his birth, the child caught cold at night and died in the early hours. His mother had firm faith that Baba would certainly save her child. Remembering Baba, the parents, afflicted by grief, fell asleep. In the early hours of the morning they had Baba’s darshan in a dream and he told them, **“Don’t worry. Shri Ram will save you.”**

When they woke up, having wrapped the tiny body of their dead child in a piece of white cloth, the father came out of their room with the intention of consigning the body to the flow of the Ganges. He saw a sadhu, with tangled hair and wearing red clothes, sitting on the floor outside the door. The sadhu said, **“I understand your grief. Take this child inside, he is alive.”** He sprinkled a little water onto the dead child from his kamandal and the child started breathing. The father took the child inside to his mother. When he returned to thank the sadhu, he was not to be seen anywhere.

210. PANDE’S BIRTH

This incident, which took place in 1932, concerns the birth of Jagdish Chandra Pande, of Birla Vidyalaya, Nainital. His father was sad because he and his wife were childless. He visited his friend at Fategarh. In the course of their conversation, he expressed his sorrow over this issue. His friend mentioned the greatness of Baba Neem Karoli and advised him to meet Baba. He

Shri Baba Neem Karoli Ji Maharaj

also assured him that by Baba's blessing his hope could be fulfilled. In those days Baba lived in the village of Neeb Karori but he came to Fategarh every Purnima day, to have a dip in the Ganges. On the next Purnima day Jagdish's father went to the river Ganges with his friend. When his friend pointed Baba out to him, he crossed the river to where Baba was standing. First of all, he washed Baba's feet and drank from that water. Then, holding Baba's feet, he expressed his grief. Baba sent him off with an assurance. Consequently Jagdish was born in 1934.

211. APPLE BLESSED FOR THE BIRTH OF A SON

The late Jagati Babu was a well known hotelier in Allahabad. Baba and many devotees went in two cars to his house in Colonelganj. He offered fruits, sweets and tea. Baba picked up an apple that had been offered to him and giving it to Jagati Babu as prasad said, **"You give this to your wife to eat. You are childless. You will be blessed with a son."** Baba gave that auspicious apple to Jagati Babu without having been asked for this blessing.

After some time, Baba and the devotees left. Jagati, still holding the apple in his hand, had the thought that he was about 60 and his wife was 54 years old. He had forgotten the need for children by bestowing his affection on his brother's children. Considering his old age, he could not pluck up the courage to begin raising a child and educating him. While he was pondering this, his neighbour arrived. He was about seventy years old and his wife was more than sixty. They were sad because they were childless. Jagati told him all about the apple and then said, "If you desire a son, take this apple and give it to your wife to eat." He agreed and Jagati gave him the apple.

His Omnipotence

Having eaten the apple, that old woman became pregnant and in due course of time, gave birth to a son. They brought up the child of their old age with loving care, but he died after two years. The old couple were devastated by the death of their son. Jagati also felt sad. He met Baba at Prayag, Allahabad. Talking about that miraculous apple, he asked Baba, “Why did that child die?” Baba at once replied, **“I gave you that apple for your wife. You gave it to a sixty two year old woman. How could the boy survive?”**

Baba’s blessings are specific to the devotee who they are given to.

212. DON’T CRY, YOU WILL HAVE A SON

Puranand Tewari, of Kainchi, says, “One day Maharaj came out of the ashram, holding me by the hand. Both of us sat in the ashram jeep. Baba asked the driver, Ramanand, to take us to Bhumiadhar. Bhumiadhar temple and ashram was looked after by Brahmachari baba, but he was not there at that time. The ashram was locked. Baba asked me to break open the lock. I broke open the outer lock. Baba said, **“Break open the locks of all the rooms.”** As I found a bunch of keys inside, I opened all the doors. He then asked me to spread a mat on the veranda by the roadside and he sat there.

After some time, he said, **“Tewari, make tea. Everything will be inside.”** I was surprised at this because he was not fond of having tea. I thought that a devotee, or someone he wanted to give darshan to, might be about to arrive. I put water on to boil. Just then a Punjabi couple, who were travelling by car, saw Baba and stopped. They got out of the car. They bowed at his feet with reverence and then some tears were shed. As both of them had a few grey hairs, I would say they

Shri Baba Neem Karoli Ji Maharaj

were about fifty to fifty five years of age. Baba said, **“Hush, don’t cry. I say there will be a son.”** I prepared the tea and took it to them. Baba soothed their emotions by making them drink tea. The thought, what is this madness that he is blessing this older couple with a child came into my mind. Then I thought that he was probably evading their desire. When they had left, Baba said to me, in a stern voice, **“Am I a liar?”** He repeated the question again and again and I felt ashamed of my thoughts and feelings. I held the lobes of my ears in both hands and, begging his pardon, said, “Sarkar, you can never be a liar.” Just then Brahmachari baba returned. Baba reprimanded him and we returned to Kainchi.

About fifteen months after this incident, Baba took me to Bhumiadhar in the ashram jeep. Brahmachari baba was there this time. Maharaj got his mat spread on the side of the road and sat there. After a short while, the same couple arrived. They brought a can of ghee and some money as an offering. The woman held a child in her arms. I remembered the whole incident from the previous year.”

BABA HAD THE POWER TO RESTORE LIFE

Shri Brahmachariji Maharaj of Kumaon and Mauni baba of Moradabad-Chandausi said that Baba had the power to give life. Whatever the reason for the early death of a person may be, Baba could restore life to him. In those cases where death was the destiny, he made the last stage of a dying person so blissful, that there was no doubt of the man’s salvation. In all respects, Baba was capable of alleviating all kinds of grief.

His Omnipotence

213. YUDHISHTHIR

Yudhishtir, son of the late Onkar Singh, formerly D.I.G., U.P. took Maharaj to Bumiadhar in his car. When they got there Yudhishtir went into the forest away from the ashram to attend the call of nature. He was bitten by a black snake and the poison quickly spread throughout his body, turning it black. With great effort he tried to walk towards the ashram, but he fell down unconscious some distance away. When people found him he was already dead. All were sad and unable to do anything. Just then Baba appeared. He took off his blanket and spread it over Yudhishtir. Sometime later, holding him by the hand, Baba made him stand up. He was swaying to and fro. Baba scolded him and asked him to drive the car and he himself sat by him. Baba continued to scold him and made him drive at great speed. He took Yudhishtir to Ranikhet, sixty kilometres away, on winding mountain roads. When they arrived Baba made him eat. Then Baba asked him to drive back to Bhumiadhar. After driving this long distance in the hills Yudhishtir became fully awake and alert. In this way Baba openly restored life to his devotee's son.

After this incident Baba did not meet anyone for several days. His devotee, Brahmachari baba, says that Baba lay in his room alone in the ashram and his whole body turned black. He believes that Baba endured the effects of the snake poison himself.

214. GIFT OF LIFE TO A WIDOW'S SON

On one occasion Baba was travelling to Hanumangarh, Nainital, by car, with some devotees. Quite a distance before Haldwani, he asked his driver, Ramanand, to drive faster and faster. At a lonely place

Shri Baba Neem Karoli Ji Maharaj

between Kathgodam and Jolikot, he ordered the car to stop and he got out. In the forest nearby a woman was weeping over the body of her son. He had died some time before from a snake bite. Even though he knew all, he asked the woman why she was weeping. Then he said, **“This was your only son?”** She nodded. Baba said, **“Your husband is also not alive?”** She began to cry. Then Baba said, **“Your son is not dead. Why are you weeping? Keep quiet.”** Baba rubbed the boy’s body with his hand and life returned to him. After a little while the boy regained consciousness. Immediately Baba got into the car and drove off. He did not give that woman any opportunity to express her gratitude to him.

215. GIFT OF LIFE TO THE PRESIDENT’S WIFE

The late V.V.Giri, formerly President, had developed faith in Maharaj since he was the Governor of U.P. He often went to have his darshan and reverentially prostrated himself before Baba. At times he went to Kainchi to collect Maharaj, took him to Government House and extended all hospitality to him. When he contested the election for President, he came to Kainchi Ashram from Nainital, for Baba’s blessings and fell at his feet. Baba placed his hand upon his head and said, **“You want to win the election. Don’t worry, you will become the President.”**

Dr.R.K.Karoli wrote in Kadambani magazine: Giri’s wife was lying unconscious in Willington Nursing Home. Her liver was not functioning properly. In spite of all the best medical facilities, efforts and treatments, her condition was deteriorating. One night her blood pressure became very low, breathing became difficult and her pulse stopped. Informing Giri about her condition, I told him she was dying. Giri asked me to make every effort to keep her alive until 2am.

His Omnipotence

Stimulating drugs mixed in glucose were injected into her body, she was put on oxygen and a pacemaker was used to make her heart function. All efforts failed at 1.45am. Giri's eyes were glued to the wall clock in the room. At 2am Shrimati Giri took a deep breath and then began breathing normally. By morning she had regained consciousness and later her condition improved. I wanted to know the secret of why 2am was so important. Without mentioning any name he simply said that a saint had assured him of it."

It is certain that this saint was none other than his beloved Baba Neeb Karori, who was capable of restoring life.

216. BABA KEEPS HIS WORD TO A CHILD

This event happened during the Second World War. Chandra Shekar Pande, S.D.O, M.E.S, was very worried about his wife. She had had a fever for a long time and was now so emaciated she was close to death. He sent a telegraph to his father-in law, Motiram who lived in Anupshahar. The elderly Motiram was very disturbed at this news. He went to his Guru, Mauni baba, who was a highly elevated holy man of the time, and asked him, "O Gurudev, today I beg of you, please, somehow or other, restore life to my daughter, or end my life also." Mauni baba remained in a meditative pose for some time and then said, "Only Baba Neeb Karori is capable of restoring life. You pray to him to fulfil your wish." So, at Anupshahar, Motiram meditated on Baba and prayed to him.

Meanwhile at Jhansi, Baba arrived at Pande's house and asked, "**How is your wife?**" Pande did not know Baba and asked him who he was. Baba replied, "**Baba Neeb Karori.**" Pande said, "She is lying dead inside." Baba said, "**Will you show her to me?**" Pande

Shri Baba Neem Karoli Ji Maharaj

took Baba inside. Baba looked at her dead body and said, **“She is not dead yet. You have some grapes in your house? Fetch them, and a bowl and a spoon.”** Baba extracted some grape juice by pressing the grapes in his hand and poured that juice into her mouth. Her pulse began to beat and in a few moments she opened her eyes. Baba said, **“Give her grape juice and milk to drink, she will be cured.”** Then Baba went away. Pande’s wife began to recuperate and she regained her health without any treatment. She had already been eating grapes and drinking milk, but they had not been acting as a medicine for her.

It turned out that when Pande’s wife was 6 years old, Motiram brought Baba Neeb Karori, who he had met at the house of his devotee Khatri, home. At that time Baba very lovingly said to the girl, **“Ask whatever you want.”** Someone had died in a neighbour’s house sometime previously. The girl had seen this for the first time in her life and it had shocked her tender heart. She said, “Baba, when I die, bring me back to life.” Baba was committed to his words, but said nothing at the time. Baba kept his promise given to a child.

Harish Chandra Pande, Raghunandan Pant’s house at 105, Allenganj, Allahabad.

217. DEAD BIRD FLEW AWAY

The late Devi Dutt Joshi had darshan of Maharaj at Hanumangarh in the form of Rama, carrying a bow and arrow. This incident completely changed his life. He became very detached from the world and acquired a childlike joyous radiance. One day he found a dead bird somewhere. He wrapped it in his handkerchief and put it in his pocket. Next day when he went to see Maharaj in Kishanpur, that dead bird was still in his pocket. Seeing him, Baba asked, **“What’s in your pocket?”**

His Omnipotence

Joshi took out his handkerchief and showing it to Baba, said, "I have arrested it." Baba said, "**Release it.**" When Baba said this, Joshi spread his handkerchief open, and the bird flew away.

Devi Dutt Joshi, Headmaster, Government Normal School, Nainital

MAHARAJI HAS CONTROL

218. VERBAL CONTROL OF ELECTRICITY

Construction work at Hanumangarh was in progress. A devotee of Maharaj, Shiv Dutt Joshi, lived alongside the road at Kishanpur. Baba often visited him on his way to and from Nainital. On one occasion he had not visited for many days and arrived with some devotees. He was lying on a takhat. The daughter of the house, Rajni Joshi, called Munnii, who now works in the Mohanlal Sah girls' school, was a little girl at the time.

She says, "I was very happy that Baba had come, but he turned his back to me and pretended to be asleep. So I said to him, Baba, you have come after a long time today and now you are going to sleep without speaking to us. I do not like it. Baba said, "**Switch off the light, I am sleepy.**" A devotee at once obeyed. It became dark in the room and I felt gloomy in that darkness. I asked Baba to get the lights on. He said, "**Light, turn on.**" No sooner had he finished saying the words and the light was on. All the devotees in the room were amazed and they burst into laughter. Just then Baba said, "**Light, turn off.**" The room was plunged into darkness instantly and the joy vanished with the light. I asked him again to put the light on. Baba ordered the light to be on, and there was light in the room as before as well as the joy. This fun went on

Shri Baba Neem Karoli Ji Maharaj

for some time. In the end Baba said, **“Even electricity follows my command, but not you people.”**

219. LAST INSTRUCTION TO GYAN PRAKASH

A few days before his Mahasamadhi, Maharaj talked to Gyan Prakash, Chief Secretary, U.P. who was in Lucknow, from Kainchi ashram. There was no phone in the Kainchi valley at that time, and Maharaj did not go out of Kainchi ashram during that period. On this particular day, R.C.Soni, Director General of Forests, was sitting in Baba’s kuti with his family and they were talking about Gyan Prakash. They were talking here in Kainchi, and the telephone rang in Gyan Prakash’s house in Lucknow. Whatever the final instruction Baba wanted to pass on, he gave himself and then finished the communication. Gyan Prakash wanted to ask Baba something but he could not, as the phone had been disconnected. He did not even know where Baba had phoned from. A few days later, when Soni and Prakash met in Lucknow, Prakash mentioned the phone call from Baba, telling him the day and time of the call. Soni told him that he himself was with Baba at that time and that they had been talking about him.

220. SOLUTION TO RAJA BHADRI’S PROBLEM

Rani Bhadri says, “On the insistence of the Prime Minister, the late Raja Bhadri remained the Lt. Governor of Himachal Pradesh from 1st January 1955 to 1963. On one occasion, during the beginning of his term of office, the Central Government wanted his response to a certain problem. He did not want to give this response because it would have hurt the feelings of his friend, Jawahar Lal Nehru. He could not put off

His Omnipotence

replying because he had already received several letters from Central Government on the matter.

One day the Raja called his officials and advisors to Government House for the purpose of drafting a reply, but could not go ahead with the meeting as he himself was not sure what to do. It was 9 o'clock in the evening, food was laid out on a side table, and the officials were waiting for him in an outer room. He had not yet briefed them on the purpose of the meeting. He was sitting alone, deep in thought. Suddenly he remembered Maharaj, and he told me that Baba would solve his problem by giving him sound advice if he could be contacted. Knowing the whereabouts of Baba Neeb Karori was very difficult, as he was always wandering. The Raja wanted to seek help from an I.A.S. officer he knew, who lived in Lucknow. He asked his officials to locate that officer's home phone number and then agreed to my request to have dinner.

While that phone number was being tried in the outer room, and the Raja was having dinner, the telephone rang. The secretary answered the phone and saying that it was Baba Neeb Karori calling from Agra, passed the phone over to the Raja at the dining table. The Raja was pleased and said, "Baba I was looking for you." Baba at once asked, "**Well what's the problem?**" The Raja then quickly explained the whole problem. Baba said, "**Do what I say. Do not reply to any of the letters. Keep all the letters with you.**" Baba then stopped the communication. The Raja wanted to ask him something else. He immediately tried to phone Baba back but nobody could discover where the call had come from. He then gathered all the letters and put them in an envelope, which he kept with him. He asked everyone to go home. After this, the matter was never raised again all through his long term of office."

Shri Baba Neem Karoli Ji Maharaj

221. FREE PHONE

Hiralal Khanna, says, "Once Maharaj visited my cousin, Gyan Chandra Kapoor's house in Amritsar. He was accompanied by some devotees, Shri Ma was among them. They stayed with my cousin for two days. On both days Baba used the telephone to have long conversations with many prominent people at different places. When they were leaving, Baba told my cousin, **"Don't worry, you won't receive any bills for the calls I have made."** Indeed Kapoor did not have to pay for Baba's long calls; they never appeared on his bill." Hiralal Khanna, 715 Rupa Mistri St, Ludhiana.

AUDIBLE COMMUNICATION

Maharaj could, if he wished, hear people's conversations and could also make his devotees hear him, even if far away.

222. DIVINE COMMUNICATION

Maharaji could communicate with His devotees directly, without a telephone being involved. Pandit Hotridutt Sharma, a Sanskrit teacher in Aligarh, did not have a telephone, but had experiences of this kind. He says, "Whenever Baba came to Vrindavan ashram, he called me. His words resounded in my ears in Aligarh. Leaving all my work aside, I used to go to Vrindavan at once and have Baba's darshan there."

His Omnipotence

223. CONTINUOUS RECITATION OF RAMAYANA

The non-stop recitation of Ram Charit Manas [Ramayana], was being held in the house of a railway officer, Hem Chandra Joshi, near Prayag station, Allahabad. Many of Baba's local devotees were participating by chanting the Ramayana together. After the completion of Uttarkand [the seventh and final chapter of the Ramayana], arti was performed and later prasad was distributed. Just then Sudhir Mukherjee's nephew arrived and told them that Baba had come to their house. After finishing their prasad, all the devotees went to have Baba's darshan. Baba had just returned from his journey to the South, accompanied by devotees and Shri Ma.

The devotees who had journeyed with Baba were talking excitedly about a new experience they had had. They told everyone present about it. When their train was about 200 kilometres from Allahabad station, Baba ordered a window to be opened. As soon as it was opened the beautiful sound of the chanted Ramayana could be heard. There were many harmonious voices accompanied by musical instruments. Everyone thought that this must have been organised in a local village. They listened to the recitation of Uttarkand for some time. In the meantime the train had travelled many miles, but there was no change in the sound of the Ramayana. Baba told them to shut the window and the sound stopped. Some time passed and Baba got them to open the window again. The recitation of Uttarkand in the same melody was heard again. This lila of Baba's continued until Allahabad and everyone enjoyed the singing. When Baba was asked where the Ramayana was being recited he did not reply. On their arrival at Church Lane, the devotees travelling with Baba were surprised to

Shri Baba Neem Karoli Ji Maharaj

learn that the recitation of the Ramayana had been organised at the house of his devotee, in Allahabad.

VISUAL COMMUNICATION

Maharaj could see everyone wherever they might be. He could also show a distant scene to his devotees. Swami Nirmalanandji, a disciple of Swami Shivanandaji had an experience like this, which follows.

224. SWAMI SHIVANAND AND HIS ASHRAM

Swami Nirmalanand says, “Wandering as a sadhu, travelling through the hills, I arrived at Kainchi ashram from Shivanand ashram, Rishikesh. I had the darshan of Baba Neem Karoli. When he saw me he said, **“Are you coming from Rishikesh?”** When I answered ‘Yes’ he said, **“What do you think of Guru?”** Automatically I said: ‘Guru is Brahma, Guru is Vishnu, Guru is Maheshwar [Shiva], Guru is the Eternal Spirit, Salutation to the Guru.’ At this, Baba said, **“There is no purpose to be gained in merely reproducing this sloka [rhyming couplet or verse], you go back right now.”** I could not understand the significance of that command then. Perhaps, at that moment, Baba’s eyes were concentrated on my Guru, Swami Shivanand, whose physical condition was worsening. At that time my Guru had an attack of paralysis and after twenty one days in that state, he went into Maha Samadhi.

At this time the Hanuman temple was under construction. Baba asked one of his attendants to take me to the temple and give me prasad. He brought me a plate full of vegetables and puris. I had some of it and then put the remaining prasad in my begging bowl. After this, when I went to return the plate, I again met

His Omnipotence

Baba. He said, **“You have kept food for the journey also?”** I was surprised, as he had not seen me eating my meal. A devotee had offered Baba a kilogram of laddus made from gram flour and he put them in my hands for the journey.

Some girls from a Medical College were also visiting and surrounding Baba. He asked me to go and sit on a rock, under a tree. I had spent six months wandering like a sadhu. Sitting there, on that rock, the vision of the Himalayas, the river Ganges and my ashram in Rishikesh suddenly flashed before my eyes. I saw my Gurudev, Swami Shivananda, supported by two people, coming towards me. The scene changed and it was Baba Neem Karoli himself who was coming towards me. I was back in Kainchi ashram. He had given me my Guru’s darshan, through himself. Baba came to me and asked, **“Does your Shivanand walk in this way?”**

After this, devotees gathered around Baba again. An army officer who was among the devotees who had come with Baba, asked me to tell them something about Saint Tukaram. As I am from the South of India, I expressed my inability saying, I cannot speak Hindi well. Then Baba asked me to give a discourse. It was by his power that I spoke well. Baba asked me, **“Have you seen any other place like Kainchi ashram?”** I mentioned Kandy, a place in Sri Lanka. Baba said, **“There are betel-nut and coconut trees there, and elephants come there to bathe.”** I was surprised to hear this as it was exactly what I had seen there.

Among this gathering there was also a Christian from south India. Baba took twenty, one rupee notes from one of his devotees and gave half of them to the Christian and the other half to me. I said “I have money”.

Shri Baba Neem Karoli Ji Maharaj



Baba's Rock and Tree

Baba said, **“I know, still, you keep it.”** [That money is still in my purse as his prasad, his gift, and since that day my purse has never been empty.] After that he instructed the army officer to take me to Haldwani in his car and put me on a train. Baba himself came out with me and said, **“Go, sit in the car. Go back directly now.”** I wanted to stay in Kainchi for some time but Baba would not permit it. The army

His Omnipotence

officer asked me at Haldwani station where he should buy the ticket for. I told him that I would stay in Haldwani. He gave me thirty rupees saying that Baba had asked him to buy my ticket. I stayed at Haldwani, Bareilly and Izatnagar for seven days.

At Izatnagar, I went to the house of a devotee of Swami Shivanand, where I had left my suitcase containing my money. The mistress of the house appeared very sad. When I asked her what was wrong, she asked me if I had not heard about Gurudev. She could not say more, she showed me the daily paper. There was news of the critical condition of Swami Shivanand. Just then, Baba Neem Karoli came into my mind. He had already told me all about it, but I did not understand. When I realised this I cried. I told the mistress of the house, that Baba, at the time of my departure from Kainchi, had asked me to go to my Guru Maharaj. He had showed me a glimpse of Guru Maharaj and even then I had wasted a week. I left for Rishikesh by the night train that same day and arrived in the ashram on 1st July. Two weeks later, Guru Maharaj went into Mahasamadhi.”

Baba wanted to lead Nirmalanand to his Guru while he was still able to talk and spend time with him.

BEYOND MEDICAL SCIENCE

One was not able to fathom Maharaji's acts of alleviating suffering and curing diseases, but people definitely got rid of their miseries. Sometimes, even when medical science had failed, Baba succeeded.

225. RELIEF FROM INCURABLE EYE TROUBLE

This incident occurred on the 2nd January 1958. Kehar Singh was the Secretary of the Government of

Shri Baba Neem Karoli Ji Maharaj

U.P. One day, his sons were playing tennis with a walnut at their house in Lucknow. The fast returning walnut struck against one of the boy's glasses and broke the lens. His eye was badly injured, many particles of glass had pierced it and it was bleeding. The boy was immediately taken to Medical College, Lucknow, where Dr.Mehra gave him treatment and then discharged him saying that an operation would damage the eye. Kehar Singh then took him to Sitapur Eye Hospital, but they were of the same opinion. The glass particles were still in his eye.

The boy's one eye had been defective since birth. He could not move it from side to side and could not see any object clearly if it was more than five feet away. Because of this accident, his other eye was now also useless. The boy was worried about his future and became depressed. One day he asked his sister if she would take care of him all through his life. His conversation touched his father's heart and lying on his bed he wept throughout the night, and prayed to God, saying, "O God, this boy has not committed any sin, why have you punished him for my sins?" By reading the Bible he had got the impression that the sins of the forefathers were borne by their children.

Unexpectedly, at midnight, the phone rang. He did not want to take the call that late. Though he had not remembered Baba, Baba had heard him. Baba was phoning from Mehrotra's house in Bareilly, where his devotee Puran Chandra Joshi was also present. Joshi says that Baba covered himself with his blanket and sat quiet and serious for some time. Then, suddenly, he cried out, "**Kehar Singh is crying. His son's eye is damaged.**" He phoned at once and said, "**Kehar Singh, what are you doing?**" Kehar Singh replied, "Nothing Maharaj." Baba said, "**You are telling a lie. You are crying, your son's eye has been damaged.**"

His Omnipotence

Don't send him to Sitapur. Take him to Dr Mohanlal's hospital at Aligarh."

Kehar Singh remembered that Dr Mohanlal was a friend of Vinod Chandra Sharma who was Secretary to the Medical Department, Government of U.P. He asked Sharma to ring up that hospital and reserve a room. When Sharma phoned, Dr Mohanlal said, "What sort of a man is this Kehar Singh? The room was reserved three days ago and it has been vacant since then. Why has he has not sent the patient?" When they told him that they had not yet tried to make a reservation, the doctor replied that a man had come in and reserved it on Kehar Singh's behalf. Kehar Singh believes that Baba himself did it.

That same night Kehar Singh sent his son, his wife and his nephew to Aligarh on the train. The doctor himself met them at the station. He called a meeting of seven specialist doctors and asked them to examine the boy and to submit their reports separately. Six doctors were against an operation. Only Dr Shukla endorsed the operation but he could not give assurances of any kind. Kehar Singh's wife was unable to give permission for the operation so Dr Mohanlal talked to Kehar Singh on the phone. The boy's eye was already damaged. Considering Baba's wish, he gave consent for the operation. During this operation many glass particles were removed from the boy's eye, but even then over twenty particles were left which can still be seen in his eye.

The boy was discharged from hospital and the bandage removed eight or ten days later at Lucknow. Because of the presence of the glass particles in his eye, the boy saw multiple images. He saw several light bulbs in the room and many moons in the sky. He was not able to recognise anyone even from a distance of three feet and so he was very disturbed. Singh sent him to see Dr Mehra of the Medical College, Lucknow. The

Shri Baba Neem Karoli Ji Maharaj

doctor said that the boy's condition was to be expected and his problems would remain, as there was no further treatment that could be offered.

Later, in February 1958, a phone call was received from Baba in Kanpur. Kehar Singh was just getting ready to go to the Secretariat. Baba said, **"Come to Devkamta Dixit's house."** He gave him the address. Kehar Singh left for Kanpur by car and he took his son with him. When they arrived, while he was offering pranaams at Baba's feet, Baba held his son's hand and pulled him near to him. Pressing the palm of the boy's hand with his right finger, he said, **"I called Kehar Singh today, only for you."** When Kehar Singh finished offering pranaams to Baba, Baba made them go.

Seven days after this meeting, that boy went to his father happy and excited and told him that he was able to see clearly without glasses. Kehar Singh asked him to read from a book and he did so. He could see clearly. Even the scars from the operation were not visible. Baba had restored the appearance of the eye and the vision in the eye to how it had been before that accident on the 2nd January. Kehar Singh took his son back to Dr Mehra for a check up. When he examined the eye he was bewildered. He got all his students to examine the eye and told them the medical history. When he knew that it was all by the Grace of an Indian Saint, he took photographs of the eye with a view to publishing an article.

Meanwhile Dr Mohanlal phoned his friend Vinod Chandra Sharma to ask after the boy. When he was told that the boy could see everything clearly he did not believe it. Not only did he telephone Kehar Singh for confirmation but he also came to see the boy personally. He said that it could not be possible for him to see as long as glass particles remained in his eye. Kehar Singh explained to him that as a result of Baba

His Omnipotence

Neeb Karori's divine touch, the glass particles in his eye behaved like a lens. Dr Mohanlal said that it was a wonder in the history of Ophthalmology.

Afterwards, the boy studied for an MA and an I.A S exam. He passed his exams and got his MA. Twenty-eight years have passed since then and he has never had any further problem with his eye.

One day, in May 1958, Kehar Singh got another opportunity to have Baba's darshan. Baba said to him, **"That night you were asking why God was punishing the boy for your sins. You should never say so. God does not do this. Man himself suffers because of his own Karma."**

226. EYE SIGHT REGAINED

Devkamta Dixit from Kanpur says that his uncle's eyes were operated on unsuccessfully. The wound did not heal and blood oozed from his eyes. He was a patient of Dr Shukla's, who was going away for two days to attend a conference. The doctor gave a new prescription for him and said, "The infection will be cured, but the eyesight will be lost. He will never be able to see." At this Dixit said, "Only if Baba says so, will I believe this." The doctor was not impressed by this remark and said, "I have spoken the truth. If anyone can restore his sight I will bow at his feet."

A little while later, after the doctor had gone, Baba arrived. When Dixit told him what the doctor had said, Baba said, **"Give him pomegranate juice to drink, his eyesight will be regained."** He was at once given the pomegranate juice in the presence of Baba. On that day the Sunderkand [book beautiful], from Valmiki's Ramayana, was being recited in his house and the conversation between Sita and Hanuman at Lanka was in progress. Baba got up and went to listen

Shri Baba Neem Karoli Ji Maharaj

to Ramayana. He was so overwhelmed by emotion that he covered himself from head to toe with his blanket. After sometime, when he was uncovered, tears of blood were seen flowing from his eyes. Then Baba left the house. After he had left, there was an unexpected improvement in the uncle's eyes. He was able to see everything and he became very happy.

Baba went to Devkamta Dixit's brother, Dr Dixit's house. He stayed there for two days. When Dr Shukla returned from his conference, he was surprised when he examined his patient's eyes. He desired to meet Baba. He asked Dr Dixit where Baba was and was told that Baba had gone to the station. The two men went to the station. Baba's train was about to leave. They had his darshan through the window. Baba praised the doctor, saying, "**He is an expert doctor. He has cured your uncle's eyes.**" Dr Shukla was about to go inside the train to touch Baba's feet, but he could not, as the train started to pull away from the station.

227. TREATMENT OF DIABETES WITH SWEETS

In 1968, Kehar Singh was not well. He felt weak, tired and did not have any strength in his legs. Maharaj had been staying in Lucknow and Kehar Singh attended to him and accompanied him wherever he went. Baba was offered sweets everywhere and he made Kehar Singh eat a lot of sweets, which he liked. One day while they were sitting at Sankat Mochan Hanuman Temple, Baba gave him sweets and said, "**You have diabetes. You eat so many sweets, now you will die.**"

After Baba's departure from Lucknow, Kehar Singh's weakness increased. Remembering Baba's words, he became worried.

His Omnipotence

In January 1969, Kehar Singh received a postcard from one of Baba's devotees in Rai-Bareilly. He wrote that Baba had visited him and instructed him to inform Kehar Singh of the following, "**Your diabetes was cured. You need not worry about it.**" Kehar Singh was eventually cured of the disease without taking any precautions or medication for it.

228. HIGH BLOOD PRESSURE, CURED

Baba came to the house of R.C.Soni, Director General of Forests, based in Lucknow. At that time Suraj Narain Mehrotra's wife was suffering from high blood pressure. Knowing that Baba was at Soni's house, Mehrotra phoned several times to ask Baba to pay a visit to his house and even sent a man to escort him. Baba ignored this request. Then Mehrotra himself came to the Soni's, stayed a long time talking and also had a meal. Shrimati Soni was worried about Mrs. Mehrotra who was very ill and hesitatingly asked Baba to visit her. Baba agreed and went to their house. Many doctors were there giving her various treatments, but nothing helped. Baba pressed her eyebrows with his fingers and she was cured. The doctors could not believe it.

229. LUMP IN THROAT DISAPPEARED

The daughter of Madan Lal Sah, of Bhowali, was three months old when a lump developed in her throat. Meanwhile, her brother had an attack of paralysis. Dr Mittal and another doctor were called to examine him. On his wife's insistence, Sah got his baby daughter examined at the same time. They advised him to get the lump operated on in two years time. Some time

Shri Baba Neem Karoli Ji Maharaj

later, when the family came to Kainchi to see Baba, Sah told him about the doctor's opinion and showed him the lump. Baba pressed that lump on all sides and it disappeared. When Madan Lal got the girl checked up by the local doctors again, and told them of the details, they were surprised at how she was cured without any medicine or operation.

230. UNDER HIS PROTECTION

R.P.Vaish was a devotee of Baba's. In 1967, when he was transferred to Delhi, he came to Kainchi to see him. He told Baba that he wanted to tour Kashmir before taking up his post. When Vaish was leaving, Baba gave him an umbrella and said, "**Keep it with you. It rains heavily there.**" He hesitated to accept that umbrella and said, "I have an umbrella at home. This one will serve many people here at the ashram." Baba did not listen to him and again asked him to keep it with him. During his stay in Kashmir, Vaish went around and about holding the umbrella. On his return to Delhi, he went again to Kainchi for Baba's darshan, and also to return the umbrella. On seeing him, Baba said, "**You have come to return the umbrella?**" Baba then said, "**Keep it with you. It will be a protective umbrella over you.**" Vaish did not understand what Baba meant, but he went back to Delhi taking the umbrella with him.

Some time elapsed and Vaish was again transferred to U. P. Transport, Lucknow. Before coming to Lucknow, Vaish left his extra luggage, including the umbrella, at his house in Delhi. In Lucknow, meanwhile, his health deteriorated. In addition to his heart trouble, his liver and spleen were enlarged. A check up at Balrampur hospital revealed that his spleen had enlarged by thirteen centimetres. Due to his heart

His Omnipotence

trouble, an operation on his spleen was not advised. As no other treatment was available to him there, he and his wife went to the All India Institute of Medical Sciences, Delhi, for treatment. He stayed at his house in Delhi.

Baba had taken Mahasamadhi five years previously. While Vaish was getting ready to go to the hospital, his wife noticed the umbrella lying there. The idea came to her that by not keeping the umbrella gifted to him by Maharaj with him always, he might have been deprived of Baba's protection. In the hot month of June 1978, taking the umbrella with her, Shrimati Vaish escorted her husband to hospital by car and hid the umbrella under his pillow.

Vaish was examined thoroughly once again. His spleen was enlarged by thirteen centimetres. The doctors told him that he would have to stay in hospital for six months, and, as it was not advisable to operate on the spleen in that condition, they would have to rely on medicines to effect a cure. He was also told that he would be given a special tablet once a month. This would reduce his spleen by two and a half centimetres over thirty days. The first tablet was given to him the same day. The next morning, he felt himself to be much better, as if he had never had an enlarged spleen. He asked the doctor to get his spleen examined again. Saying encouraging words to him, the doctor explained that the process of measuring would be repeated after six months, not every day. Vaish was not satisfied with this. He sent his wife to the Chief Medical Superintendent with a request to get the spleen examined again as a special case. The Superintendent ordered it to be re-measured. The spleen had really reduced by thirteen centimetres. As the tablet was not that effective, all the doctors were amazed at how this could have happened. When they expressed their

Shri Baba Neem Karoli Ji Maharaj

surprise to him, Vaish pulled out the umbrella and showing it to them said, "By its grace."

R.P.Vaish, General Manager, U.P.Transport, Lucknow.

231. SAFE DELIVERY

Ramesh Chandra Pande's wife had not been well for some time. She was pregnant and the doctors had told her that her condition was cause for concern. The family was very worried. Maharaj unexpectedly arrived at their house. Without asking any questions, he said to Ramesh's wife, "**Don't worry. Everything will be all right. Touch the feet of your husband and of your mother-in-law every morning, and recite Sundarkand. You must read Sundarkand even if you are not able to take your bath*.**" She followed Baba's instructions implicitly. When her time came, she had a normal delivery. All the opinions of the doctors were proved wrong.

Ramesh Chandra Pande, [Digamber Jain Degree College, Baraut, Meerut].

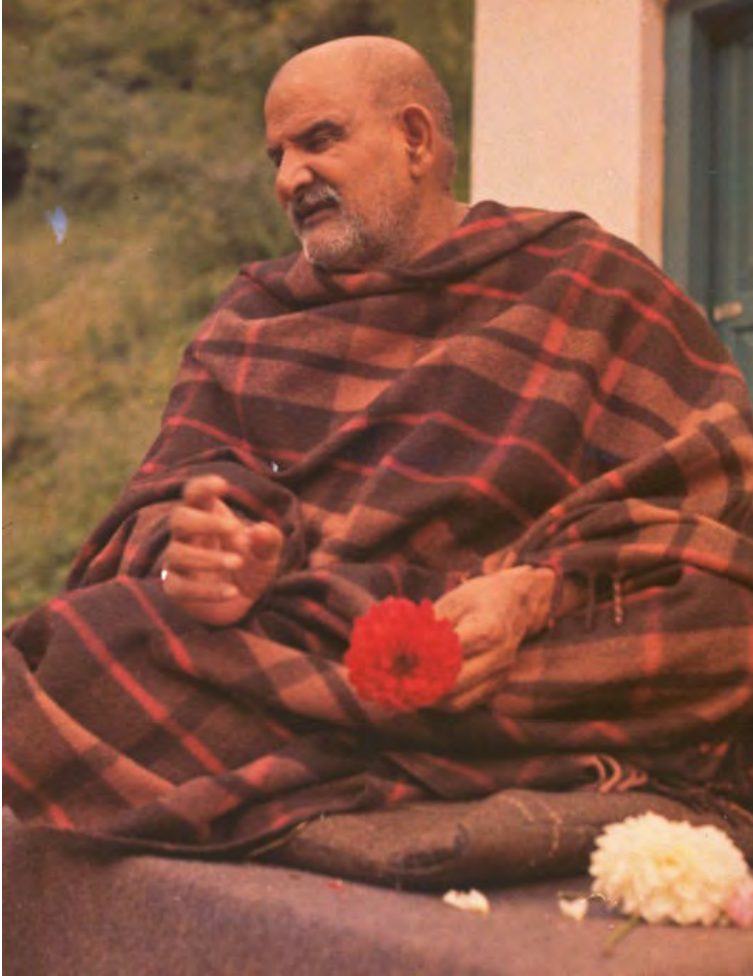
232. CURED WITH A FLOWER

This event took place in Allahabad. I [the writer] lived with my two sons, who were studying at Allahabad University. One day my eldest son came down with a fever. My aunt came to us to bathe in the Ganges at Prayag on Makar Sankranti day. Baba was also there at Church Lane. When I took her to see Baba in the

* It is customary in India for the younger family members to touch the feet of the family elders as a sign of respect. Taking a bath is essential before any spiritual practice so this instruction was very unusual.

His Omnipotence

evening, he asked her to go back to Nainital the next day. Thinking of me, my aunt did not want to return so suddenly. The festival of Makar Sankranti was still four days away and so her purpose in coming, to bathe in the Ganges on that auspicious day, would be unfulfilled.



Holding Red Flower

I told Baba that I would not be able to escort my aunt to Lucknow, leaving my son, with a high fever, alone. I

Shri Baba Neem Karoli Ji Maharaj

asked him to allow her to stay with me for some more days. Baba did not listen to this and asked Kanhaiya Lal Shrivastava to escort my aunt from our house to Lucknow station for the 10am train the next day. Picking up a flower from those lying by him, he gave it to my aunt saying, **“When you leave, put this flower on the boy’s forehead and go away.”** She did as directed by Baba. When she left the boy’s temperature was 105.5. Thereafter the temperature began coming down at a rate of one degree an hour and by the evening the fever was gone, without any medicine. I had had him examined by a doctor who had diagnosed mumps. It was cured in no time by Baba’s flower.

233. COMPOUND FRACTURE

Gurupriya, Ramesh Chandra Sah’s sister, was devoted to Baba. She slipped in the bathroom of her house in Nainital and suffered a compound fracture of the leg. She had to be admitted to hospital and doctors told her that it would take about a month for her complete cure. Maharaj was staying in Kainchi at the time. Some devotees who went there from Nainital told Baba of Gurupriya’s trouble. From that day the same kind of pain also developed in Baba’s knee. Baba suffered the same pain as Gurupriya for three days and then when he recovered completely on the fourth day so did she.

His Omnipotence

HIS INSPIRATION

It is said in the Ramayana that: "Lord Rama made everyone dance." We can see this in Maharaji's Lila in the way he inspired his devotees.

234. SEE, I CALLED HIM

Karanavir Singh behaved like a child with Baba. He talked to Baba freely and openly. Baba liked him very much. In 1945, when Karanavir's father was transferred from Agra to Lucknow, they lived in a Police Dept. house on the Lucknow-Kanpur Rd. One day, Maharaj came to their house and said to Karanavir, "**Go and bring the Chief Minister, Govind Ballabh Pant. Tell him that Baba has sent for him.**" Karanavir replied, "Pantji is not an ordinary man any more, he is Chief Minister now. It is not an easy task to meet him." Baba said, "**You go straightaway into his house and tell him that Baba has sent you for him.**" Karanavir replied, "I can only tell him if I am allowed to go into his house. I would be arrested and would not be given bail." Baba persuaded him, saying, "**You go. Nobody will stop you.**" Karanavir always argued with Baba for argument's sake. He again reiterated his position and refused to go. Baba again asked, "**Won't you go?**" Karanavir did not give any reply. Baba said, "**Don't go. I will call him here.**" The matter ended there. Thereafter Baba talked about various topics. After about half an hour, he said to Karanavir, "**Come, let's go for a stroll down the road.**" Both of them went to the road. A few minutes passed when they saw Pant's car coming towards them. The car stopped and Pant was about to get out to offer pranaam to Baba, but Baba forbade him to do so. After a little conversation, Baba got into Pant's car. Karanavir was standing

Shri Baba Neem Karoli Ji Maharaj

nearby. Looking at him, Baba said to him laughing, **“Look, I called him. Now I am going.”**

235. BHAGAVAN SINGH READS SANKSRIT

Thakur Bhagwan Singh became an orphan during his childhood. He was compelled to leave his home and he was sad because he had no one to take care of him. Maharaj gave him shelter and took him into his service. He also gave him the sacred thread with his own hands and appointed him the priest of the Hanuman Temple at Vrindavan ashram, when its construction was completed.

Bhagwan Singh was neither well educated nor a Brahmin. For this reason people were not happy with his appointment and tried to get him to run away from the ashram. Baba arrived at the ashram and came to his rescue. Some prominent persons requested Baba to give the sacred work of worship to a learned high caste Brahmin. Baba said that Bhagwan Singh was learned and praised his knowledge of Sanskrit. Baba’s opinion did not find favour with those people. One of them asked the question, “Can Bhagwan Singh read the eleventh chapter of the Gita?” Baba at once called Bhagwan Singh and asked him to read that chapter. Baba touched him on the forehead and he read the whole chapter, with the correct pronunciation. All were surprised by this unexpected scholarship and went home well satisfied. Bhagwan Singh is now the priest at Baba’s Sankatmochan temple, at Hanuman Setu, Lucknow. He says, “Baba made me sit near him, by his takhat. He covered my head with one end of his blanket and touched my forehead with his toe.”

His Omnipotence

236. COMPOSITION OF VINAYA CHALISA

Prabhu Dayal Sharma had Baba's darshan for the first time in 1967 or 68. There was a flood in Vrindavan and his office was closed for two days. During that time, he met the head clerk of Mathura Treasury near Luterey Hanuman temple. The clerk told Prabhu Dayal to have Baba's darshan. The construction work on Baba's ashram on Parikrama Marg was in progress. Baba's kuti had been built and the miniature Hanuman had also been installed. Baba was in the ashram. As Prabhu Dayal did not know Baba, he went there just to see him without having any faith in him or reverence for him. Baba asked him, **"What is your name? Where do you work?"** No sooner had he replied than Baba asked him to go. Prabhu Dayal wanted to stay there longer but Baba said, **"Permission has been given, go now."** So he had Baba's darshan for only about a minute.

Prabhu Dayal returned home. As he was crossing the threshold, he experienced an inexplicable celestial bliss. He says that he felt as though an electric current had passed through his whole body. He said spontaneously, "Baba is a great Being, not an ordinary man". After that incident he was not able to sleep for about a month and almost lost his sanity. He had to get himself treated in a mental health hospital. In such a condition, motivated by his darshan with Baba, he composed the Vinaya Chalisa. It was considered so befitting that it was adopted for Baba's prayer by the devotees. It is surprising that he was able to capture Baba's qualities in verse, after only a minute's darshan. He was neither a poet nor a writer. Moreover, he did not know Baba well. He did not dare to take that excellent composition personally to Baba, so he posted it to him.

When Baba received his composition, he threw it away indifferently. The late Kalinath Kapoor picked it up

Shri Baba Neem Karoli Ji Maharaj

out of the trash. The next day he took it to Kanpur and got it printed.

237. BABA'S WHIM

Maharaj was aware of the unexpressed wishes of his devotees. Sometimes, He would fulfil them without them knowing.

Gangaram Gujral of Rawalpindi had come to Delhi before the partition of India and had settled there. He had two shops and had also acquired a lot of property in Delhi. Once he travelled by car with his son and Moti Ram Vaidya, to the house of his relative, Malik Ram, in Haldwani. Malik Ram told him to meet Baba at Kainchi. They stayed at a guest house near Kainchi ashram and went to Baba's kuti to see him. Baba said, **"Gangaram you have come in your car? Your property dispute is pending with Jha. I will speak to him when I go to Delhi."** It was true that Jha, the Lt. Governor of Delhi, had to give a decision on the property dispute and it was likely to go against Gangaram. He was worried about it. Because of Baba's knowledge of his unexpressed worry at their first meeting, he had faith in Baba and asked Baba to accompany him. When Baba assured him that he would come later, he tried to tell Baba his address again and again but Baba ignored him. Gujral had doubts in his mind and wondered whether Baba would ever help him.

Many months after this incident, Baba unexpectedly arrived by car at Gujral's house. Gujral was happily surprised. Baba had kept his word given at that meeting, even though he had not taken down the address. Baba immediately took Gujral and his son to Jha's house, where a meeting was in progress. Leaving the meeting Jha came to Baba and asked him to sit in the living room while he adjourned his meeting.

His Omnipotence

Meanwhile, Baba said to Gujral, “**I won’t stay.**” He then asked the driver to get the car. Gujral asked him to stay longer as Jha would be returning soon, but Baba did not listen to him. All Gujral’s efforts had gone to waste, he had not fulfilled his object and he returned home disappointed.

A few days later, the written orders he received made him extremely happy. He was unable to understand how the decision on his property came to be given in the way he wished. It was all Baba’s lila.

238. ROSES CURE HIGH BLOOD PRESSURE

In 1972, Jeewan Chandra, of Bal Vidyalaya, Haldwani, got ready to return from Vrindavan after having Baba’s darshan. While he was taking his leave, Baba gave him two roses. He did not understand why. He kept those flowers carefully. He was travelling by train and had purchased a direct ticket to Haldwani, but he changed his mind, deciding to break the journey at Bareilly, so that he could meet up with his relative, Dr A.D. Bhandari. When he got there he found out from the doctor that Sarvadaman Raghuvanshi’s mother’s condition had deteriorated. She was suffering from high blood pressure, she felt giddy and her whole body trembled. Knowing that this family of Baba’s devotees was in distress, Jeewan went to see them.

He took the two roses with him. These he gave to Raghuvanshi’s mother, saying that Baba had given them to him. She touched them to her forehead with great reverence and love and kept them with her. Her blood pressure immediately became normal. She died two years after this incident and never had further high blood pressure during that time. The two roses disappeared from her bed and could not be found.

Shri Baba Neem Karoli Ji Maharaj

239. KHEER TO TAKE HOME

Hem Chandra Joshi, retired Commercial Railway Inspector, narrated a lovely experience of Maharaj. He says, "I arrived at Prayag railway station at 11pm as the train, the Upper India Express, was late. My house was nearby and I took a rickshaw home. Suddenly I thought that I should go to Church Lane and have Baba's darshan. So, I asked the rickshaw puller to take me to Church Lane. On my way there, I thought that everybody in the house would be sleeping and I regretted my decision, but when I saw all the lights on in the house all hesitation disappeared. I went in and saw Sudhir Mukherjee talking to Baba. As soon as Baba saw me, he took out an earthenware bowl full of kheer from under his takhat and giving it to me said, **"Eat it now."** I felt as if he had been waiting for me. Though I wanted to take that prasad home, I could not disobey Baba. I was also hungry, so I ate it as instructed, then and there. Baba then said to Mukherjee dada, **"See, there is an earthen bowl filled with kheer, left in the kitchen. Give that to him, he will take it home."**

240. VYAS'S EXPERIENCE

Shankar Prasad Vyas, of Varanasi was at Kainchi ashram. Maharaj said to him, **"Elevated souls live in these mountains. You should tell them the story of Hanumanji."** Arrangements for this were made in the Krishna-Balaram Kuti. In those days there were very few people living around Kainchi. Only a few women from the village came to hear the story. Vyas was used to giving scholarly discourses to large gatherings, so he found this assignment quite uninteresting. Anyway, he carried on with the work for

His Omnipotence

three days, and then told Maharaj that he had been telling stories continuously, but there were no listeners. Baba said, **“What have you to do with people? I told you to tell the story to the elevated souls. Look, an old woman will come to listen. Don’t hate her for her ugly face or she will curse you.”**

The next day, when he began the narration, he was surprised to see that Krishna-Balaram Kutti was full with a distinguished gathering. Among those present were Kampala Tripathi, Chief Minister U.P., Y.B.Chavan, Home Minister, Central Govt., Shyama Charan Shukla, Chief Minister, Madhya Pradesh and many other political leaders. In front of them sat the old woman that Baba had mentioned. After the discourse, that woman went out first and was never seen again. This was all Baba’s lila. No one had been invited to attend the discourse, nor was it advertised.

CHANGE OF TEMPERAMENT

Maharaj could have as much effect over the inner consciousness of people as he had over the external world. He did not attach any importance to preaching. He himself was capable of bringing about a change in the temperament of a person. It is said, “It is hard to erase the innate tendencies.” But Baba could bring about a change in a person’s character. Whoever he showered His Grace upon, that person’s life underwent a change for the better.

241. RAM DASS

Professor Richard Alpert, formerly Head of Psychology, Harvard University, came to India in 1967. He accompanied another American devotee to

Shri Baba Neem Karoli Ji Maharaj

Bhumiadhar Ashram [near Nainital] to see Baba. The professor was a psychologist and a man of the world. Baba seemed very obscure to him. Baba praised the Landrover which they had arrived in and asked him to give it to Him. Richard Alpert felt feelings of anger and resentment. Baba sent both of them to have prasad. When they returned, Baba looked over to Alpert and said, **“You were standing under the open sky last night. What did your mother say to you? Your mother died last year? She died of spleen?”** Richard Alpert was surprised by Baba’s questions. The first statement concerned an incident that had taken place more than a hundred kilometres from Bhumiadhar the previous night. He had gone outside and enchanted by the calm, beautiful night, he had stayed standing looking up at the stars. He felt an oneness with Nature. He felt his mother’s presence. She had died nine months previously, in America, of a diseased spleen. He had not told anyone about this. Baba’s questions made his mind spin and he felt there was no rational explanation. He began to weep uncontrollably. He felt that his search was over and he had come home.

He became very devoted to Baba. He had found profound love, kindness, knowledge, humour and power in Baba. He became Baba’s devotee. Baba gave him the name, Ram Dass. He contacted many of Baba’s devotees, collected about two thousand of their experiences and published “Miracle of Love” six years after Baba’s Mahasamadhi, in 1979. Through “Miracle of Love” many Westerners have become Baba’s followers and many have visited Kainchi Ashram.

242. COLONEL J. C. McKENNA

Colonel J.C.McKenna of Rajput Regiment Centre, Fategarh, was a strict disciplinarian. He had

His Omnipotence

absolutely prohibited sadhus from the centre, and any kind of association with them by the soldiers. Maharaj had encamped nearby, at Kilaghat, on the bank of the Ganges. Due to their fear of the Colonel, the army personnel visited Baba secretly and returned to the centre soon after having his darshan. Baba wanted to bring about a change in the Colonel's behaviour.

One day he went to the Colonel's house in his absence and lay on his bed. The attendant on duty humbly requested him not to do so, but Baba did not heed him. The Colonel arrived and the attendant apprised him of the situation. McKenna went into his room in a bad temper and as was his nature, he scolded Baba. He was stunned to see that this had no effect on Baba. Smiling in his natural manner, Baba gazed at him. It was the unique influence of Baba's smile that the Colonel's heart changed and he apologised and offered Baba some oranges. He became his devotee and removed all the restrictions he had imposed on sadhus. As Baba's devotee he went on progressing in his career and retired as General. He was the first Westerner to become Baba's follower. This incident has been mentioned in Smriti Sudha, 1984.

243. HARPAL SINGH

Onkar Singh, Senior Superintendent of Police, Kanpur, wanted his friend Harpal Singh, Deputy Commissioner, Lucknow, to meet Baba, but he could not make Harpal Singh visit Baba because he had no inclination to do so. It was a chance meeting; Onkar Singh had come to Lucknow to meet Govind Ballabh Pant. They met up at the house of Suraj Narain Mehrotra and Baba was also there. Onkar Singh was in police uniform and had come by official car. He went

Shri Baba Neem Karoli Ji Maharaj

straight to Baba and asked him to go with him to Harpal Singh's house. Uma Dutt Shukla was also present. Baba agreed and all three of them left for Harpal Singh's. Making Baba and Shukla sit in the living room, Onkar Singh went to find Harpal Singh and returned with him.

Harpal Singh did not show Baba any respect, felt insulted when Baba addressed him informally as 'tu' [you], and got angry. He said to Onkar Singh, "Take this uncivilised man out. Where have you brought this nuisance from?" Hearing this abusive language directed at Baba, Onkar Singh got excited and put his hand on his revolver. Baba immediately held his hand and scolding him went out towards the car. Praising the man that had insulted him, Baba said, "**He is a yogi. You don't understand, he is a yogi.**" After this incident Harpal Singh's temperament began to change and went on changing. A few months later, when Swami Kartikeya, a disciple of Oriya Baba, a good saint, came to live on the banks of the river Gomti for the four months of the rainy season, Harpal Singh became his disciple. He went to his Guru's hut every morning and attended to him.

Harpal Singh later became the Commissioner of Lucknow. After his retirement he was re-appointed to the Officer's Training School, Allahabad, where he died of a heart attack. While he was being treated for this fatal attack, he was always seen to be cheerful. His friends and the doctors and nurses were all surprised at his attitude. The doctors and the patient knew that death was imminent; even then Harpal Singh recited couplets from the Gita relating to the Soul. He gave such an example of detachment that he did not permit even the members of his family to get into his room until the last moment of his life.

At the time of Harpal Singh's death, Baba was in Nainital. With tears in his eyes Baba said to one of his

His Omnipotence

devotees, **“Harpal is gone. He has become one with me today.”** By calling him a yogi, he made him a yogi.

244. AN AMERICAN COUPLE

When an American lady came with some friends to meet Baba for the first time, she was greatly impressed by him and regretted that her husband was not with her. She returned to America to bring him to Kainchi to meet Baba. When they came to the ashram, he was put off by seeing that all the Westerners were so crazy about Baba, that they were not shy of putting their heads to his feet. He was upset with his wife for doing so. All the Westerners used to stay at hotels in Nainital. They came to Kainchi for Baba's darshan every morning and returned to Nainital in the evening. The American, after spending all day at Kainchi, went back to Nainital with his wife in the evening. This routine continued for seven days and he felt bored. Baba completely ignored him. The man was so upset that he thought of going back to America and leaving his wife in India.

On the eighth day, he decided not to go to Kainchi with his wife and instead sat alone all day, with his painful thoughts, by the side of Nainital lake. Though he was not a believer in religion, he remembered God that day. He asked himself, “What am I doing here? Who is this man, Maharaj? Why are all these people crazy about him?” Just then he remembered hearing the phrase, “If ye had but faith, ye would not need a miracle.” He felt bad and he prayed to God, “Well I do not have faith and I need a miracle.”

He decided to return to America the next day, but at the insistence of his wife they both went to bid farewell to Baba. He decided that that day he would say what he felt. Both of them arrived in Kainchi early in the

Shri Baba Neem Karoli Ji Maharaj

morning, before the other Western devotees and sat before Baba's takhat on the veranda. Baba was inside Radha Kutī. There were a few apples on the takhat. It was Baba's lila that an apple rolled down onto the floor. As the man bent to pick it up, Baba speedily came out and sat on that takhat in such a way that the man's hand was pressed under Baba's feet. Baba then pressed his already bent head with his hand and the man found himself on his knees, in a prone position, as if he was touching Baba's feet. It was the situation he had always detested watching.

Looking at him, Baba asked a few questions. **“What were you doing at the lake? Were you boating? Did you go to swim?”** And in the end he said, **“You were remembering God?”** When Baba said this he started crying like a child. Baba pulled him to himself and caressing his beard asked him again and again, **“Tell me, What did you ask of God?”** Baba's voice and touch brought a change in him. Reverence and love for Baba surged in his heart. He realised that everyone must have had a similar experience, and that's why people did not wish to leave him. Baba's ordinary, normal questions made him realise that Baba was all seeing, heard everyone and was therefore all knowing.

The original version of this incident is in “Miracle of Love” by Ram Dass.

245. IMMEDIATE DETACHMENT

In 1949, Maharaj went to Kashipur [Nainital], with nine devotees and stayed at Kishan Chaube's house. This journey has been described in the chapter, **“Miscellaneous Divine Lilas.”** On his return from there, he went walking along a dusty road outside the town. A group of potters were coming from the opposite

His Omnipotence

direction, their donkeys laden with their earthen pots. There was a young potter among them. He was passing Baba puffing at a hookah, which he carried in his hand. Baba asked him loudly, **“Who are you?”** He replied, **“Who are you?”** Baba repeated the question more loudly and so did the potter, getting angry. Baba now changed his question and asked, **“What caste are you?”**

The potter repeated that question back to him. Baba at once replied, **“I am a sweeper, who are you?”** This time the potter spoke with pride and said, **“I am a potter.”** Baba showed respect towards him and humbly asked, **“Will you give me your chillum to smoke?”** The potter held out the clay pipe containing the tobacco and cinders towards Baba. Baba puffed at it two or three times and then placed his hand on the potter’s head. The young potter became quite detached from the world in that instant. Leaving his donkeys in the care of his companions, he went with Baba. They went to the nearby garden of Radhay Shayam. On Baba’s instruction he took a bath using the well water. Baba got the clothes of a monk for him. Giving the boy a rosary, Baba initiated him and made him a monk. He then made arrangements for his board and lodging in that garden. Baba instructed the boy to go to Badrinath from there and then he left.

246. EVERLASTING MESSAGE

Shankar Prasad Vyas found out that a man was given five rupees, on Maharaji’s instruction, to buy a lottery ticket in his wife’s name, and they won rupees five lac [500,000]. Ever since then, Vyas desired time and time again to receive that same grace from Baba. He wanted the money. He had to go to various places expounding

Shri Baba Neem Karoli Ji Maharaj



Sitting in wicker chair

His Omnipotence

the scriptures. If he received money without any effort, all his problems would be solved. When Vyas got an opportunity, he asked Baba for a lottery ticket. Though Baba heard him, he did not give any reply. That night, while Vyas was asleep, he saw Hanumanji in a dream. Hanumanji struck Vyas on his back with his fist. It hurt so much that Vyas cried out and woke up. He still felt the pain. Just then, Baba came into his room and massaged his back with his own hands. At Baba's touch, he recovered at once. Baba then asked him to sleep and went away. The next day, when Vyas met Baba in the morning, Baba asked him, "**Do you want five lac rupees or devotion to Hanuman? You get problems with money and not with devotion. Hanuman taught you this lesson last night.**" Vyas's desire for money vanished and he received an everlasting message.

247. BAD HABIT DROPPED EFFORTLESSLY

An American woman came to India in search of the Guru. Having been associated with some sadhus, she squandered all her money and spent her time smoking charas [hashish], in their company. One day, roaming about from place to place, she was walking along Parikrama Marg, Vrindavan, in front of Baba. Baba took pity on her and arranged for her board and lodging in his ashram. Besides this, he occasionally produced charas for her by rubbing his hands. Later Baba made arrangements to send her back to America. When she was leaving, Baba said to her, "**You will not smoke charas anymore.**"

In 1984 the same woman returned to Kainchi with her son, and stayed there many days. She told the ashramites that it was due to Baba's power of inspiration that she had had no desire to smoke charas

Shri Baba Neem Karoli Ji Maharaj

since the day that Baba had commanded her not to smoke. She got rid of the habit without making any effort on her part to do so. She had brought her son for darshan of Baba's murti, hoping that his life may be reformed. He had become addicted to drugs in America and he was not leading a productive life.

In 1985, the woman returned again alone and said that since her son had had darshan of Maharaji's murti there had been a change in his life. He was now earning his living and not using drugs.

RAM

THE OCEAN OF KINDNESS, AND THE EMBODIMENT OF GRACE

Maharaj had a very tender heart. He was kind to everyone, whoever the person might be. His gracious temperament is reflected in all his lila. All Baba did was for the good of others. He neither had any desire nor had he any self-interest. He lived for others. It is not possible to enumerate all his acts of benevolence, some big, some small, that have, are and will always be taking place.

His kindness did not discriminate between people, but he has a special place in his heart for his devotees and their families. Unasked, Baba showers his grace. If someone pleads for help, he is unable to restrain himself. He always showed kindness indirectly but if he did show it directly he never gave the opportunity to be thanked.

He helped his devotee in all circumstances and looked after their welfare. A temperament like his has never been heard of, nor has it been seen, nor could it be compared with anyone else.

Baba's kind heart forgave readily. He helped us to overcome our faults and human weaknesses. He hated the sin, but not the sinner. Instead, he took pity on them. This is indeed the nature of God. It is said in Ramayana, "God, the friend of the helpless, is very gentle by nature and does not take offence at people's ignorance."

248. SHRI JIVANTI MA

Shri Jivanti Ma had Baba's darshan for the first time at Shri Ram Sah's house in Nainital. Both she and Shri Siddhi Ma had their first darshan with Baba on the

Shri Baba Neem Karoli Ji Maharaj

same day. As soon as she bowed before him as a mark of respect, he waved his hand and said, **“She is a great saint. She is a great saint. She will feed me.”**



SHRI JIVANTI MA

His Kindness and Grace

Jivanti Ma was chosen by Baba for the privilege of preparing his daily food. She was a schoolteacher, and from 1962 onwards, at Baba's command, she lived with Shri Ma at the India hotel. Jivanti Ma and Shri Ma came to Kainchi ashram together at the end of 1962. Eventually, in obedience to Baba's wish, she gave up the teaching profession. Since that time the Mas have worked together supporting Baba with devotion in his work. Today Jivanti Ma is dearly loved by all Baba's devotees and she is affectionately known as Choti Mataji.

249. RELIEVED OF WORRIES

I had Baba's darshan for the first time in 1944 and I became devoted to him in 1952. I knew him by name, but did not know anything beyond this. My situation in life was like the phrase, "No knowledge, no strength in arms, nor money to spend." I feel that I have never been good for anything, nor could I serve him in any way. In spite of this I was a recipient of his endless grace. He gave me everything when I was not able to offer anything in return. Not only am I indebted to him, but so is my whole family, particularly my mother, my wife and my two sons.

One day Baba came to our house at 150 Allenganj, Allahabad. After puja and a meal, he sat silently for sometime. Suddenly he said to me, "**Don't worry.**" I told him I did not worry, but the worries came to me and did not leave no matter what I tried. Baba said again very forcefully, "**I say don't worry.**" Helplessly I submitted to what he had said, as it was no use to argue further.

Many years after this incident, I knew the reality of his utterance. The purpose of his saying that was, as it is said in Ramayana, "Friend, leave your worry and

Shri Baba Neem Karoli Ji Maharaj

rely on me, I shall do all your work.” In time, he took away all my worries. The circumstances changed by themselves and my nature to worry also improved. Even now, if I worry about something, as is my basic nature, I have found the work automatically and appropriately done. I remember what Baba told me and I feel ashamed of myself. Baba has always looked after me and still does.

250. WHO IS THE DOER?

This incident took place in 1960. At that time I lived in Thornhill Rd, Allahabad. Baba, with some of his devotees, was going on a pilgrimage to Rameshwaram. They left Church lane for the railway station in rickshaws. Baba’s rickshaw was at the rear. The other rickshaws turned into Thornhill road near the Indian Press. Baba, without informing anyone, directed his rickshaw to be taken in the opposite direction and came to my house just to tell me that I should not scold my children while teaching them. Baba’s heart was very tender and wherever he might be, he could not tolerate children being treated harshly.

Baba said to me, “**All come with their destiny written.**” He gave me examples of people whom I did not know and asked how they had attained their high positions. To make his point clear, he asked me, “**Who is the doer?**” I got the point and this question has guided me throughout my life. The education of my children was completed by their own efforts and by Baba’s grace they were both appointed to good jobs.

His Kindness and Grace

251. INITIATION OF MY SONS

Baba took all my responsibilities upon himself to remove my worries. By his order, my eldest son was initiated in the ashram of Shri Prabhu Dutt Brahmachari at Jhusi. The closing function was held at our place with the blessing of Baba.

Baba sat in the prayer room. My son's head was resting on his lap. Putting his hand on his head for a long time, Baba sat in a blissful, other worldly state. That splendid scene cannot be described in words.

The initiation of my younger son was done by Baba himself at Kainchi ashram. I was at Allahabad then and had no prior information about it.

252. APPOINTMENT OF MY SONS

My elder son Diwaspati could not meet the deadline for an application for a job in the State Bank of India, as he had received the job details quite late. Having written his application, he submitted it to Baba for his blessing. It was sent six weeks after the last date for submission of applications.

Unexpectedly Baba caused my son to get permission to sit the written exam, which he passed. He then had to go for an interview. He asked me what I thought they would ask him. It was Baba's power of inspiration that caused all the questions I told him, to the letter, to be asked of him at the interview the next day. When the information was passed on to Baba, he said, "**I have made him the manager.**"

A year later, my younger son, Diwakar, attended an interview for a post at Meerut University. Being impressed by his brother's experience, he also came to ask me what I thought they would ask. Although I had no experience in this area, I asked him a few questions

Shri Baba Neem Karoli Ji Maharaj

just to encourage him. It was again Baba's lila that relevant answers to those questions became the basis of his success, and he was selected out of thirteen suitable candidates.

253. MARRIAGES OF MY SONS

The marriages of my two sons were settled by Baba in Kainchi ashram. Girls, suitable for them, were chosen by him. I was only asked to perform the task. Before the marriage of my elder son, I was passing through a bad period in my life financially and the circumstances were not good. Both my wife and mother were ill and required operations. I also needed to arrange a marriage ceremony. And there was no one else in the family to take care of the household.

Amidst this collection of odd circumstances, I witnessed Baba's miracles. Some people known to me took it upon themselves to do all the work as if it were their own. All the necessary facilities and things that were required were arranged. The marriage was solemnised and on a grand scale. There was no shortage of anything. Even my sick wife and mother felt able to participate in the auspicious ceremony and were later cured without surgery.

254. DESTINY AND PROTECTION

Due to her past karma, my wife generally suffered from ill health. She had attacks of serious diseases one after the other and many a time her condition became critical. But Baba's grace always protected her. Baba very often came and said to her, **"Don't lose heart. God helps those who are courageous."**

His Kindness and Grace

Baba's darshan gave her the power to endure and Baba's words raised her morale. My economic condition was such that I could not get her treated properly. I am surprised that I received his grace throughout my life, which has been full of struggles, but all facilities were made available to me. I saw Baba's kindness clearly in his treatment of my wife.

255. GOD'S DARSHAN

One day in Church Lane, Maharaj was in a happy mood. Only my mother, my wife and I were sitting by his takhat. In that atmosphere, my mother asked him, "Baba, show me God." At once, Baba said three times, "**You will see.**"

My mother remained ill for a long time and suffered a lot. When her end came, many wonderful changes were observed in her. All her suffering had disappeared and a great tranquillity was seen in her face. An attractive loveliness engulfed her. In the blissful state she was in, I went to the prayer room and fetched the picture of Ram-durbar which she worshipped daily, and placed it before her eyes. No sooner did she set eyes on it, than she transcended herself. Her eyes fixed on that picture and as she looked at it without blinking, she passed away. My mother's joyful face and the lustre in her eyes gave us the impression that she saw God personified in that picture. All of us forgot the grief of parting, and overwhelmed by emotion, we chanted the name of Ram. This event took place after Maharaji's Mahasamadhi.

Shri Baba Neem Karoli Ji Maharaj

256. NO MORE TRANSFERS

The year was 1968 and I had passed my fiftieth birthday. I was in Central Services and had spent 16 years working in Allahabad. There was every possibility of my transfer at any moment. My children were studying, my wife and mother were both ill, the economic situation would worsen further, and I would not be able to look after everybody if I was transferred to a distant place. I had been worried about it for many days.

One day Baba came to our house. Hardly had I finished offering my pranaam than he said, **“Don’t worry, you will not be transferred.”** I was stunned to hear Baba’s words because at that moment no idea of the transfer was in my mind. I replied, “Baba, I am reassured. Your words will never go in vain.” Baba tried to hide his reality by saying, **“I will speak to the Minister in Central Government to get your transfer cancelled.”** I humbly said to him, “What is the worth of the Minister before Maharaji’s power!” Baba changed the topic of conversation. After he had gone my office received orders within a month making the transfer of employees over 50 years of age voluntary. So, having no fear of my transfer, I worked in Allahabad for the next eight years.

Baba showered his grace on people and he himself controlled all the circumstances. It is said of Ram in the Ramayana, “Whoever Ram is pleased with, gods, men and saints are also pleased with him.” Can it be the act of a human being, wiping out the existence of worrying situations taking place in someone’s life, and take care of his welfare? That I became worthy of his kindness is no greatness of mine, it only reflects his non-discriminatory kindness.

His Kindness and Grace

257. STOPPING FEVER

Kehar Singh, I.A.S. lives in the district Bulandshahar, and retired from the post of Secretary to the Government. of U.P. He is Baba's devotee and had a close association with him. Because of his detached nature, Baba treated him like his son. "As a tortoise takes care of its eggs", so Baba always looked after Kehar Singh's welfare. The glimpses of Baba's grace as seen through the events in Kehar Singh's life are examples of Baba's way of showing kindness. Some incidents relating to Kehar Singh's experiences have been given in other chapters of this book and some are reproduced here.

Kehar Singh went from Lucknow to Kainchi by car and stayed at a dak bungalow near the ashram. A short time after he arrived, he got a fever. In that state, he went to meet Baba. He found him, sitting on some pebbles by the road. As he was bowing to touch his feet, Baba took his hand from under his blanket and extended it to him. Kehar Singh saw a piece of kalakand [a type of sweet] in his hand. As he was in a hurry to pranaam before Baba, he put it in his mouth at once and put his head on Baba's feet. When he raised his head, the fever was gone. Having thus recovered, he continued talking to Baba.

A long time after this incident, Kehar Singh had a similar experience again. On the 25th December 1965, he heard that Baba had arrived in Lucknow. Though he was ill with a fever, he went to the houses of many devotees looking for Baba, but he could not find him anywhere. At last he went to one devotee's house in Chowk bazaar and he found Baba there. As he was bowing to touch his feet, Baba extended his hand and touched Kehar Singh's belly with his finger. His fever left him at once and he was able to enjoy Baba's company.

Shri Baba Neem Karoli Ji Maharaj

258. TRUE WELFARE

In 1955 Kehar Singh suffered from heart trouble and later had a nervous breakdown. Taking four months leave, he went to his physician friend in Bareilly for treatment. One evening he received an official letter from the U.P. Govt that had come by post. He became depressed after reading it. The letter was from the Secretary Excise who had written to tell him that a meeting had been called by the Minister, in Mussoorie, at 11am on 22nd September. He was instructed him to attend. Kehar Singh was a heart patient and he was frightened to go to the hills, in case he had another heart attack. He did not mention that letter to anyone including his doctor. Baba, however, wherever he was, was aware of it and was moved by compassion for him.

About fifteen hours after Kehar Singh received the letter, the doctor came to tell him, "Go downstairs, someone has come to see you. He is a fat man and he gave his name as Baba Neeb Karori." Kehar Singh went downstairs quickly and saw Baba sitting on a bench among the patients. Maharaj said to him, "**Oh, you live upstairs. Let's go there.**" Baba now led the way and he followed. Baba walked through the house as if he had lived there for years. With the agility and speed of a young man, he climbed up the stairs, went into Kehar Singh's room and sat on his bed.

As Kehar Singh offered pranaam to him, Baba said, "**You received a letter from Kuldeep Narain Singh yesterday?**" "Yes." "**The Minister has called a meeting in Mussoorie?**" "Yes." "**You have been called to that meeting?**" "Yes."

"Why are you afraid of going there? Go and attend the meeting. Nothing will happen to you."

Baba refused to stay, and would not let Kehar Singh go with Him. Baba left him outside the house and disappeared. The whole darshan had taken all of five

His Kindness and Grace

minutes. Thereafter Kehar Singh was not worried. He went to attend the meeting and he did not experience any adverse health effects as a result.

259. DISEASE TAKEN AWAY

In 1972, Kehar Singh had gone down with the flu in the last week of March. Then, in the beginning of April he began suffering from diarrhoea. He was unable to digest even a drop of water and he became emaciated by this long illness. Doctors thought of giving him glucose and a blood transfusion. His condition became so serious that he was not able to move at all.

That night, in distress, he said to himself, "I shall pass the days in misery. This life will be a hell for me." In utter helplessness, he thought of Maharaj. He prayed to him either to make him fit to live, or to let him die. That night, while the whole world slept, Baba heard Kehar Singh's silent prayer. At Vrindavan ashram, two hundred and seventy five kilometres away, Baba at once took the disease upon himself. He suffered a severe attack of diarrhoea. His clothes were soiled and cleaned again and again by the mothers at the ashram. Baba was given a variety of treatments which all failed. Everyone gave Baba up for lost, and were worried. Glucose was also given in a drip. But, two hundred and seventy five kilometres away, Kehar Singh slept soundly that night. He did not have diarrhoea for three days. Thereafter, he recovered without any medicine. His prayer was answered. At Vrindavan ashram, Baba also got up at about five thirty in the evening of the next day. He bathed himself and talked cheerfully to everyone as usual. Shri Ma was there at that time. Shri Ma knew that Baba was taking someone else's disease upon himself, in order to relieve the sufferer. But none knew who had received that grace.

Shri Baba Neem Karoli Ji Maharaj

One of Baba's devotees who was present at Vrindavan ashram at that time, returned to Lucknow and told Kehar Singh that Baba was in bad shape because of diarrhoea. He told him the date that Baba had been taken ill. It was the same night that Kehar Singh had prayed to Baba to cure his diarrhoea. Kehar Singh felt remorse when he knew that Baba had endured pain because of him.

260. CURES CANCER

In 1948, Kehar Singh and a friend went to a man having Bhragusahimta [astrological treatise]. He expressed his desire to have written details about his astrological chart. Kehar Singh had no horoscope [these are usually done at the birth of a child], so the astrologer asked him a few questions. On the basis of the answers he received, he looked up the relevant charts in a book, drew up a horoscope and wrote a vivid account of his life. As the things written about the past incidents in his life were correct, the predictions made for the future seemed to be credible. There was one inauspicious prediction about his future. According to it, he was to die aged 54, from contracting a fatal disease. Kehar Singh was very disturbed by this.

A long time after this, a different astrologer came to see him for some other purpose and Kehar Singh discussed that prediction with him. The astrologer recast his horoscope and also read his palm. Endorsing the prediction, he showed him that his lifeline was also broken at that age. Then, there was no reason to doubt the prediction.

In 1963, when Kehar Singh entered his fifty fourth year, a lump of flesh developed on the lower part of his tongue. Doctors diagnosed it as a cancerous growth. He became very worried. He hesitated and

His Kindness and Grace

could not decide whether to tell Baba about his fears. Baba came to Lucknow. Kehar Singh went around with him all day. Suraj Narain Mehrotra and Premlal were also with them. In the evening they went to the kuti of Shahanshah, Premlal's Guru, and sat there on the ground, on the bank of the River Gomti. Baba sent Mehrotra and Premlal elsewhere to attend to some task and whispered to Kehar Singh in his ear, "**Now tell.**" In this way Baba gave him an opportunity to relate his problem. Baba's affectionate behaviour caused him to blurt out, "Baba I have tongue cancer." Baba pulled Kehar Singh towards him by his left hand, embraced him and rubbed his head vigorously with his right hand. Then he left him and said nothing. Kehar Singh watched the lump on his tongue every day in the mirror, and found that it was getting smaller daily. In about a week, not only did the lump vanish completely, but the lifeline on his palm also joined and appeared unbroken.

261. MANY DISEASES CURED

It was the first week of May, 1961. Kehar Singh had to face many problems at work. He was very worried and had lost all his motivation. He contracted a stomach disorder and grew weaker day by day. Baba came to Lucknow and on seeing Kehar Singh's condition, asked him to go on leave and get himself treated by Dr S P Gupta, Reader, Medical College, Lucknow. Kehar Singh thought that the doctor was an acquaintance of Baba's. Therefore, taking Baba's name, he told the doctor that Baba himself had sent him for treatment. The doctor did not know Baba, nor had he heard his name. When he was told the symptoms of the disease, he prescribed a medicine for dysentery to be taken for fifteen days, and a tonic. By taking those medicines there was an amazing

Shri Baba Neem Karoli Ji Maharaj

improvement in Kehar Singh's health. He decided to continue the medication.

Kehar Singh returned to the doctor fifteen days later and got those medicines prescribed again. This time they reacted adversely. His liver and kidneys were affected. There was swelling in his hands, feet and face. There was so much swelling around his eyes that they appeared to be very small. He lost weight and began to have palpitations. He then tried homeopathic treatment but there was no improvement. In this state of helplessness, he learned that Baba was coming to Lucknow. He went looking for him at Premlal's house, and felt extremely weak while climbing up the stairs. He was about to bow before Baba when Baba said, "**Raise your foot, raise your foot.**" He raised his foot and showed it to Baba. Baba pressed his foot with his fingers as if he was examining the swelling. He didn't say anything, his touch was enough. The same homeopathic medicine worked after that and Kehar Singh soon recovered.

262. WIFE SAVED

In 1968, Kehar Singh's wife complained of an upset stomach which continued for a long time and turned into chronic bowel syndrome. Having suffered from the disease for many months, her body was reduced to a skeleton. Her weight became equal to that of a child. Seeing no improvement in her condition, Kehar Singh changed her doctor on the advice of family members and she was then treated by Dr A.C. Das, who treated her with antibiotics. She was given a light nourishing diet. One day, at about ten thirty, she was sitting on her bed eating her meal, when her lips and hands suddenly started trembling. The plate in her hands fell and she herself rolled onto the bed. She

His Kindness and Grace

could not be given any medicine and her gaze became fixed. No one could think of what to do and the whole family grieved.

While she was dying, the photograph of Maharaji on the window sill in front of her fell down with a crashing sound, as if blown over by a gust of wind. Its fall coincided with her death. Kehar Singh thought that the glass would be broken into many pieces but it did not even have a crack. People mourned her death for about forty minutes. Suddenly and unexpectedly, Kehar Singh's dead wife opened her eyes, and looking around with surprise, murmured.

At that time Maharaj was at Kainchi ashram talking to Mrs. Soni. All of a sudden he said, "**Kehar Singh's wife is dead. He is my devotee. I will not let her die.**" Shrimati Soni could not understand what he meant by those two contradictory statements, "Is dead, won't let her die." It did not enter her mind that Baba had the power to restore life. While Baba did not leave Kainchi, he was seen in the house of Santosh Kumar Choudhry, I.A.S., Lucknow, the same day, at about 4pm. giving darshan to Kehar Singh. He did not ask Kehar Singh about his wife, nor did Kehar Singh bring the conversation round to her.

Dr Das was surprised the next time he examined her. When Kehar Singh thanked him, he said, "Why thank me? I have not done anything for your wife. The antibiotic was given to control her bowel syndrome, and even then she would not have survived. Her death was inevitable. I can only say that it happened by the grace of God. You should thank God for it." After this she recovered quickly and became a healthy woman again. She remained alive for about six and a half years after this incident.

In 1982, in Kainchi ashram, the devotees were talking about Baba. During the conversation Shrimati Soni told Kehar Singh what Baba had said about his wife: "**Is**

Shri Baba Neem Karoli Ji Maharaj

dead, but I will not let her die.” This strengthened Kehar Singh’s faith.

263. CURES T.B.

When Kehar Singh’s son was seven years old, he was found to be suffering from bone T.B. in his leg. Dr. Gauri Shankar Bhargava was then civil surgeon, Lucknow. He got the boy admitted to Balrampur hospital and put his foot in plaster. The boy’s mother stayed at the hospital to take care of him. Meanwhile Dr Bhargava was transferred. The doctor who replaced him did not take much interest in the boy, so his mother was anxious and depressed. Baba arrived in Lucknow and stayed at Hariram Joshi’s house. After some time he said, **“Kehar Singh’s son is sick. I am going to the hospital to see him.”** He went to the hospital and, smiling at the boy, he said to his mother, **“He has been given the wrong treatment. He has no bone T.B. Take him home and he will recover.”** For Kehar Singh, Baba’s word was God’s word. He immediately took the boy home and stopped all treatment. One day he showed the leg to Dr Mathur, and asked for his opinion. Looking at the boy’s leg, Dr Mathur said that it was certainly not T.B. and removed the plaster. The boy regained his health without any medicine.

264. BABA’S GIFT

Kehar Singh had no faith in worship, or in the recitation of scriptures or mantra. Baba, giving him the Hanuman Chalisa and a mantra, asked him to repeat these. At the time he did not attach any importance to it, but in time, in his old age, they have proved quite helpful. Baba had blessed him saying, **“You will have**

His Kindness and Grace

an easy life and all of your children will live in luxury.” This blessing proved true. His three sons are well off, well occupied and leading comfortable and contented lives. His daughter is also very happy. Having acquitted all his responsibilities, Kehar Singh has also become detached from worldly affairs. He passes his days fruitfully, saying his prayers, in the ashrams at Kainchi and Vrindavan.

265. CURE FOR HAEMORRHOIDS

The late Suraj Narain Mehrotra, Director of Jail Industries, U.P. was a long time devotee of Baba's. Baba often went to his house on Latouche Road, Lucknow and showed much kindness to them.

Mehrotra suffered with haemorrhoids, this disease was so aggravated that the doctors almost gave him up. Mehrotra phoned his deputy, the Jail Superintendent and told him to go to Agra and inform Baba about his ill health, and ask him to help him recover. He went to Agra and told Baba all about Mehrotra's problem. A visitor had just offered Baba some sweets. Baba picked up some pieces of the sweet and gave them to the Jail Superintendent and asked him to give them to Mehrotra.

Mehrotra had hardly eaten four or five pieces of the sweet, when his problem was cured.

266 CURED HAND

On one occasion Mehrotra went to Charbag Station to see someone off. He slipped on a mango skin and dislocated his shoulder. He was treated by an orthopaedic doctor, Dr Sinha, but was not completely cured. After this he went to another specialist, Dr Singh,

Shri Baba Neem Karoli Ji Maharaj

for treatment, but there was no improvement. Mehrotra became disheartened. After so much treatment he was still unable to write and had no strength in his hand. When Baba came to his house, he mentioned the problem to him. Baba massaged the shoulder a little and then Mehrotra's hand began functioning. He never had any further problem with it, throughout his life.

267. REMOVAL OF WIFE'S HEALTH CRISIS

Shrimati Mehrotra suffered from angina pectoris. She was in anguish. The doctors tried their best, but her condition deteriorated fast. Maharaj was in Kanpur. Describing the condition of Shrimati Mehrotra to his devotees, Baba said, **"If something happens to her, who will feed me?"**

Maharaj went at once to Mehrotra's house in Lucknow. She was unconscious. Baba touched his toe to her forehead. At about midnight she opened her eyes. Baba gave her prasad to eat and she improved. Baba stayed at Mehrotra's house for nine days on this occasion. When she had recovered completely, Baba left after having eaten food prepared by her.

268. KINDNESS SHOWERED ON BOYS

Suraj Narain's son, Gopal, aged seven, went to Varanasi with his uncle, Daya Narain Mehrotra. A young servant named Lala also went with them. They stayed at the home of the Maharaja Vijayanagaram. There were communal riots in Varanasi at the time and a curfew was in operation. The same night, the two boys contracted a high fever. Daya Narain was very anxious as there was no possibility of treatment. It was by Baba's grace that they received a parcel, addressed

His Kindness and Grace

to their uncle, in the post the next day. There was only a flower inside it. The sender's name, written on the parcel, was given as Baba Neem Karoli. Daya Narain put some petals from the flower on Lala's forehead and the remaining flower on Gopal's chest. Just doing this caused the two children's fevers to come down. Daya Narain was surprised at Baba's Lila. He could not understand how Baba got the Maharaja of Vijayanagaram's address, or how the parcel was delivered so quickly by post.

269. KINDNESS TO THE DAUGHTER

Maharaj had suggested a bridegroom for Mehrotra's daughter, and the marriage was solemnised. Shrimati Gyano's son was seriously ill and was admitted to a hospital in Shimla. Gyano was very worried and wanted to ask Baba to save his life. She waited anxiously, as she did not know Baba's whereabouts, and he was always on the move. Maharaj was travelling by car from Vrindavan to Delhi, with Kehar Singh and Jawaharlal Verma. On the way Baba said to Kehar Singh, **"Gyano is my devotee. If her son does not survive, I shall not be able to show my face."** When he arrived at Verma's house in Delhi, he phoned Gyano. Her husband said, "Gyano is crying. Our son is in hospital and his life is in danger." Baba asked him to give the phone to Gyano and he said to her, **"The boy has been given the wrong treatment. There is nothing wrong with him. Take him home and he will recover."** Following Baba's instruction, the boy was taken home and his condition improved daily. He recovered without having any treatment.

Shri Baba Neem Karoli Ji Maharaj

270. TEWARI FAMILY RELIEVED OF POVERTY

Pooranand Tewari, of Kainchi, had many children. They are all grown up now, but when they were little the economic situation was not good. He had this big family to support but no means of livelihood. He had a small piece of land to cultivate and the income from it was not enough to support them. Tewari became very sad and disappointed with his life. He decided to sell his piece of land and settled the deed with a Punjabi gentleman. Baba himself came to his house in 1962 and consoled him saying, **“Don’t be afraid of misfortune. Dogs bark and the elephant walks on, he does not care.”** He then decided not to sell the land.

Maharaj was moved by his poverty. Along with the construction of the ashram, Baba got a concrete building built near Tewari’s house. He got a post office opened there and a tea shop built for Tewari. By speaking to officials, he got a bus stop and a booking office near it and had Tewari appointed as its watchman. Thus, in addition to cultivating his land, Tewari did the duties of watchman and also ran his shop. As it was the only shop near the ashram, bus stop and post office, business was good. In time, his shop by the roadside became the main centre for the collection and packaging of fruit and vegetables from that area to other markets. Due to Baba’s grace, Tewari’s children were educated. The business also grew.

271. WIFE’S DISTRESS

In those days of poverty, Tewari’s wife suffered from fever and asthma. Tewari got medicine for her prescribed from the doctor at Bhowali, by describing her

His Kindness and Grace

symptoms to him. She did not continue taking the medicine as it aggravated her illness. Tewari was poor and worried. In those days Haridas baba used to come to Kainchi from Hanumangarh, Nainital, to supervise the construction work of Kainchi ashram. One day he was sitting in Tewari's tea shop waiting for the bus to go back. Tewari told him his tale of woe. Haridas listened to him and then, when the bus arrived, he left.

Maharaj was in Lucknow. He phoned a devotee in Nainital and told him to give Haridas baba some instructions. He should at once take Dr Premlal to Kainchi with him to examine Puranand's wife because she was suffering a lot. Haridas baba and the doctor arrived at Tewari's house at 3am the same night; they had come in a taxi. The doctor diagnosed her fever as typhoid and prescribed a medicine. When he was shown the original medicine he said that she must not take it. She responded well to the new medicine and regained her health in a few days.

272. WORRY ABOUT TEWARI'S FUTURE

Two months before Mahasamadhi, in July 1973, Maharaj spoke to the higher authorities of the Roadways department and got Tewari transferred to the Roadways station at Bhowali, about eight kilometres from Kainchi. Tewari was distressed by Baba's act, as he did not want to leave Kainchi. Baba had done this keeping his future welfare in mind. He did not want Tewari to face difficulties in his absence. Baba knew that by his transfer to a place some distance away, he would not be able to manage his business affairs, so his sons would need to take on more responsibilities. Further, with the deterioration in health suffered in old age, his life would be unhappy if he was still trying to manage everything.

Shri Baba Neem Karoli Ji Maharaj

Baba explained to Tewari that after he had worked in Bhowali for two months he would be transferred back to Kainchi. In this way he would have no further fear of transfer in the future. After Baba's Mahasamadhi Tewari was indeed transferred back to Kainchi bus stand. About a year after his return the bus stand at Kainchi was closed as it was no longer profitable. Tewari was made a lifelong watchman of the vacated building.

273. SHRI PAWAR'S FAMILY

Shri S.S.Pawar, expressing his gratitude to Maharaj says, "Baba prevented all my miseries. He got rid of my problems and showered his grace on my family."

"In 1961, when I was suffering from vertigo and was lying in a helpless and worried condition, Baba came to my house at midnight. Consoling my wife he said, **"Mother, you are worried? Pawar will be cured."** His blessings came true.

It was under Baba's direction that I sent our only son to Germany for further studies in engineering. We had waited for sixteen years till he returned to India. Baba kept our spirits up during that period."
Shri S.S.Pawar, I.P.S.retd, Saharanpur.

274. DAUGHTER'S MARRIAGE

Pawar and his wife were anxious about the marriage of their elder daughter. One day Baba came and said, **"A boy who is an engineer, has just returned from abroad. He belongs to your community. Go, talk to him."** Baba gave them all the details about the boy. Pawar humbly said to him, "The

His Kindness and Grace

boys who are engineers educated abroad demand much dowry and I may not be able to meet their demand.” Baba at once said, “**All will be settled, you must go.**” After making enquiries about the boy, Pawar spoke to the boy’s parents. It did not take much time to settle the matter. The marriage was performed without any problems. Their son-in-law is now Vice President of Kirloskar India, a world famous firm.

275. HELPER OF THE HELPLESS

This event happened in 1951, in Haldwani. The young wife of Pooran Chandra Joshi, an employee of the Forest Dept, U.P., had an attack of paralysis. Her face was distorted and her complexion became pale. Her eyesight became blurred. Leaving her in this pitiable condition her husband had to go out of station. On his return, her condition worsened. Joshi consulted a doctor who advised him to take her to Lucknow or any other big town, to get her treated. This treatment would be expensive and was beyond Joshi’s means. They remembered Maharaj in a state of helplessness and then both of them fell asleep. Baba gave them darshan in a dream and her condition then improved. Some days later Baba himself came to their house and asked her, “**Daughter-in-law, what happened to you?**” He looked at her kindly. Putting one of his palms on her head and the other under her chin, he gave a jerk and set her face right. The loveliness of her face was also restored.

276. GRACE ON BADRIVISHAL

After the death of Badrivishal’s father, the economic situation within the family became serious

Shri Baba Neem Karoli Ji Maharaj

and pitiable. According to Baba's instructions, he studied and gained a BSc, and then gained admission to K.R.College, Agra, for his M.Sc. During that period there was a time when Badrivishal was very worried about his lack of money. Finding no solution to his problems he went in search of Baba. He went to the house of a devotee at Rajamandi, Agra, where Baba often went. He found out that Baba had been there about a month previously, but had not been seen since. On hearing this Badrivishal was very disappointed.

Remembering Baba in his heart his prayed, "Gurudev! You are Omnipresent and Omniscient. Have pity on me. Today I have come to meet you." Musing in that way as he walked along the street back towards his home, he heard someone running and shouting after him. It was a servant from the devotee's house that he had just left. The servant said, "Maharaj has just arrived and he has sent for you." Badrivishal returned to the house and bowed before Baba. When Baba saw him he said, "**I know you are short of money. Study hard. It will be arranged by tomorrow.**" The next day, when he arrived in college, he was informed that his scholarship grant had been received from the government and he was asked to take it that same day. Badrivishal is now a lecturer in Physics at Pali Inter College, Shikohabad.

277. PHOTOGRAPH

Shrimati Champa Sah, of Mallital, Nainital, praises Baba's kindness, shown without any motive. She says that in spite of the fact that she had no faith in sadhus, Baba has been kind to her, and had changed the course of her life.

When Baba first came to Nainital, his glory spread in each house. Champa Sah also had his

His Kindness and Grace

darshan once or twice, but she did not find any change in her attitude towards sadhus. However, she saw a photograph of Baba in one woman's house and wanted to have one herself. She tried to get one through people known to her, but she failed.

On the occasion of the Nanda Devi Festival, taking the necessary things for puja with her, she went to the temple to worship. On her way back, she saw a young boy with one photograph of Baba. Showing it to her, he asked, "Do you want to buy it?" She saw that it was a framed photograph of Maharaj, just what she had been trying to get for many days. The boy wanted one and a half rupees for it. She gave him the money and looked at the photograph with great joy.

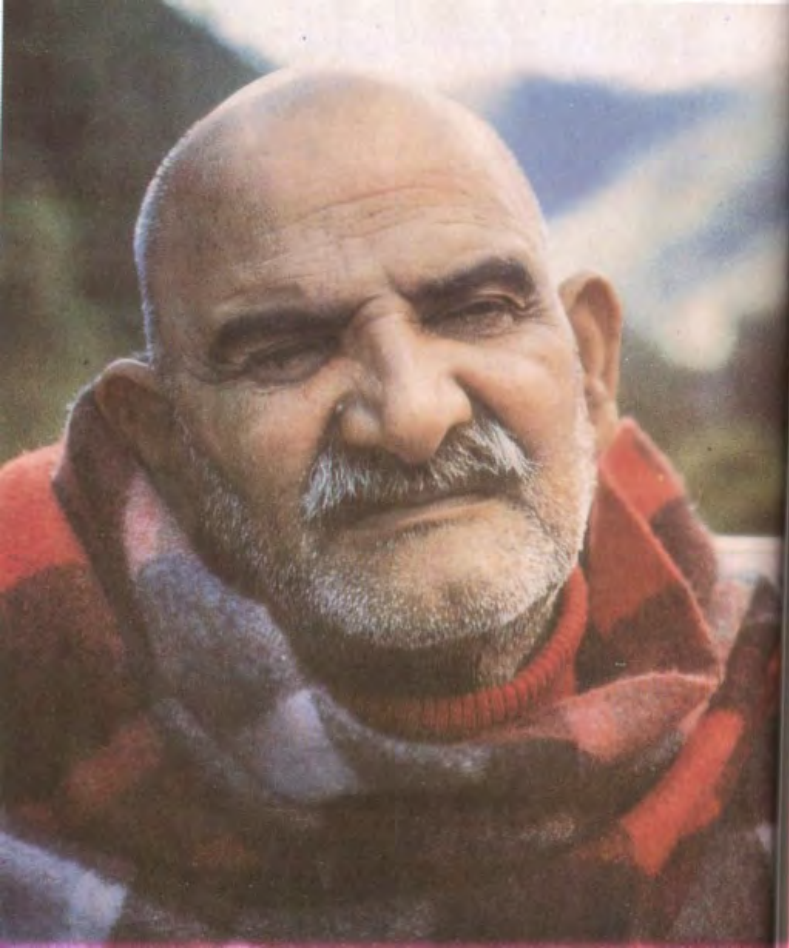
When she again looked towards the boy, he had disappeared. She thought about who the boy was and the fact that he had only had one picture of Baba. She could also not understand how he had come straight up to her to sell it.

She placed that first photograph of Baba in her prayer room. After the installation of that photo, all comforts and prosperity increased within her family. Her thoughts also began to change and her faith in Baba strengthened day by day.

278. HOUSE PROBLEM

The owner of the house, in which Champa Sah had been living for the previous twenty-five years, asked her to vacate it. He got a court order. She could not find another house and was fearful that she would be evicted by the police at any time. She was very worried. In her distress, she prayed before Baba's photograph every day.

Shri Baba Neem Karoli Ji Maharaj



Shanti

Baba sent for her through someone she knew, and said sympathetically, **“Why do you feel so sad? Think of Mother Sita, who had to face many difficulties in life. In time, You will have your own house and you won’t have this sort of problem again.”** Saying this, he raised his head and looking up at the sky said, **“It will be a very big house.”**

His Kindness and Grace

Having left the house that she had lived in for the previous twenty-five years, she then went to live in a very small house. It was very difficult for her.

After sometime, however, Baba's words came true. The time of her crisis ended and the circumstances turned favourable. She had a big, many storied house built at Mallital, and her accommodation problem was solved.

279. SON'S MARRIAGE

In Champa Sah's experience, there was nothing that Baba could not give. She says that she wanted to get her son married to the girl of his choice, but the girl's parents did not approve. Champa Sah told Shri Ma about her problem. She advised her to speak to Baba personally about it. She did this and, having listened to her problem, Baba said, "**Arrange the marriage for this coming November.**" In reply, she told him that the bride's parents did not agree and also that she could not make all the arrangements in a hurry. Showing displeasure, Baba repeated what he had said. Later on, when Champa Sah sent the proposal of marriage to the bride's family in the proper way, they accepted it and the marriage took place in November, 1973. In the September of that year [1973] Baba took Mahasamadhi.

280. HE CAN GIVE ALL AND EVERYTHING

Shravan Nath Sang, Principal, Birla Vidyamandir, Nainital, said that he was born through a blessing of a saint. Still he remained indifferent to the people called saints or elevated souls. One day, in 1954, Kishan Chandra Tewari, a teacher at his school,

Shri Baba Neem Karoli Ji Maharaj

was taking Baba home to his house. On the way, Shraavan Nath and Baba came face to face. Baba said, **“Our principal has come.”** Sang did not say anything and continued on his way to his house.

That momentary meeting with Baba caused an ardent desire in Sang’s heart to see him again. The feeling became more and more intense. One day he himself went to Hanumangarh for darshan. Baba gave him darshan in private and talked to him for about twenty minutes.

After this, Sang once escorted Bhutani students to Bhutan and their King; Jigmi Dorgi Chogyal invited him for an audience. The king took him to see their Guru, the Lama. The Lama was so old that he could not even raise his eyelids. He was about one hundred and fifty years old. Raising his eyelids with his fingers, he saw Sang and asked, “Why have you come here?” Sang replied, “To have your darshan and blessings.” At this the Lama said, “You have a great saint with you. He can give all and everything.” He then described Baba Neem Karoli’s form and appearance. Hearing the Lama’s description, Sang’s faith in Baba became firm. He looked up to Baba as an image of God and always went to have his darshan. Baba was also particularly kind to him. By Baba’s Grace, Birla Vidyamandir made good progress during his term as principal.

In 1962, Sang went to Indore to participate in a Public School Conference. While there, he had an attack of paralysis. From there he went to Motimahal, Lucknow, where Vidyamandir students studied in the winter. He was treated in the Medical College. After many tests he was diagnosed as having a tumour in his brain. He was losing his eyesight. Lying on his bed at Motimahal, he remembered Baba. He would say that wherever Baba turns his face to, the universe also turns.

His Kindness and Grace

In March 1963, when Tewari was with him, Baba, along with many devotees, came into Sang's room. When he learned that Baba had come, he tried to get up as he wanted to touch Baba's feet. Baba forbade him to do so and warned him that he would go away if Sang did not stay where he was. A rectangular wooden seat was placed for Baba by his bed. Baba sat on it and stretched his foot out towards Sang, and in order to raise his spirits said, **"You are a Brahmin of the North Western Province. You are brave. Ask whatever you want, I am ready to give you all."** Rubbing Baba's toe with his hand, Sang listened to him. Tears, flowing from his eyes washed Baba's feet. He said to Baba, "O God. You have given me everything. What is there left that I should ask of you?" Baba was moved by this and patting Sang's head with his hand he said, **"Sang is a true saint. He has no desire in him."** Baba became emotional. Saying, **"I will go to Vindhychal and tell Ma"**, he got up and went out of the room. The devotees with him also left. Tewari says that after Baba left, Sang became unconscious and having remained in a coma for fifteen days, he died. When Sang died, Baba was in Allahabad. Two tear drops rolled down his cheeks and he said, **"Today Sang has become one with me."**

281. HIS KINDNESS TO JOSHI

Kishan Chandra Tewari gave a wonderful account of Baba's grace towards his colleague, Kailash Chandra Joshi. Originally Joshi worked in the Lorreto Convent, Lucknow. When Birla Vidyamandir was established in Nainital, Joshi followed Baba's instructions and came to Nainital to work. He suffered from ill health and there was no improvement even after treatment. He had to take sick leave for nearly a year and in the end went to Dr Khajan Chand, a T.B.

Shri Baba Neem Karoli Ji Maharaj

specialist, based in Bhowali. After a thorough examination, the doctor told him that both his lungs were so affected by the disease that it was incurable.

Joshi was in a desperate and depressed mental state and one day when he had Baba's darshan, he told him about the situation and also that his services in school would be terminated. At this, Baba said, **"Nobody can terminate your services. If you yourself leave it, that's another matter."** About his disease Baba said, **"You have faith in an injection worth fifty rupees and not in a medicine costing two paise. Go to Bindki Road, near Kanpur. There you will meet a Vaidya [Ayurvedic Physician] turned sadhu. Have his treatment. Take your utensils with you. He will give you food to eat as well."**

Following Baba's instructions, he went to Bindki Road. He saw the physician that Baba had told him about. He diagnosed it as liver disease and did not place any importance on the X-rays. He asked him to take a particular medicine, with some powdered Pipal [an Indian herb], mixed in milk. Joshi had no faith in the physician's diagnosis or his medicine. However, after a few days of this treatment he regained his health. He had a check-up at Lucknow Medical College and was declared fit. Dr Khajan Chand was surprised to see him in good health.

What Baba said in relation to the termination of his services at Birla Vidyamandir also proved correct. Joshi has now passed the age of seventy-five. Even after Baba's Mahasamadhi, he has still not been retired.

282. MOTHER, HAVE PATIENCE FOR SOME DAYS

Pitamber Pant, the husband of Shrimati Munni Devi, was in the Indian army, and lived at Sipahidhara, Nainital. Some years after his marriage, he was sent to

His Kindness and Grace

Germany during the Second World War. He did not return for many years, even after the war had ended. His name was published in the missing in action list, and not in the list of those killed, as there was no definite proof of his death. Some women suggested to Munni that she should fast on Mondays and worship Lord Shiva, which she did, every week. More years passed with no word from her husband, and people began to suggest that she remove her jewellery and ornaments, as this is the custom for Indian widows.

One winter, Munni Devi stayed with her father in Lucknow. She went to Mankameshwar Mahadev temple with a woman friend. On her way, she saw a huge bulky sadhu lying on the bank of the Gomti River. When he saw Munni Devi, he called her to him with a gesture of his hand, but she hesitated to go towards him. He sent his devotee to fetch her. She approached and bowed before him. He asked, **“Where are you going to? To worship? Sit down. Where is your husband?”** She gave a short reply to this last question that she didn’t know. Baba said, **“In the army? Didn’t receive a letter? It will come.”**

Munni says Baba’s words made her feel confident that her husband was alive. She felt happy and emotional and started to cry. Consoling her, Baba quoted from the Ramayana, **“Mother have patience for some days, Ram will come with monkeys”** and he also said, **“Do not worry. His letter will come and he will come.”**

On her return home she narrated the whole incident to her father. He said that that baba would be Baba Neeb Karori. Whatever he had said would definitely happen. After some time she received a letter from her husband. Then he turned up.

Pitamber Pant told how he had been taken a prisoner of war. One day, a sentry came to him of his own accord and said that he would give him an

Shri Baba Neem Karoli Ji Maharaj

opportunity to escape and that he should be ready for it. Thus, after escaping from there and facing many difficulties, he reached home.

After that incident, Baba sometimes came to Muni Devi's house in Nainital, where she introduced him to the writer's aunt who also became his devotee.

A similar incident occurred in Kanpur. All the details of this are not known but it is known that Baba had given assurances to relatives about an army officer being alive. On Baba's assurance they waited for his return for two years and finally went ahead with the arrangements for a second marriage for his wife. Later on, when the officer was released from that enemy prison and returned home, they all regretted their impatience.

283. BENIGN NATURE

An old Nepali labourer, named Khantia, lived in a hut near Kainchi ashram. He had nobody to call his own. He was alone and living through his old age. He had two cows and they were his only property. He was unhappy. He had not been able to get rid of poverty all through his life, and furthermore he believed that he would not get salvation even after death, as there was no one to perform his last rites.

He used to watch the crowd gathered around Baba at Kainchi. One day he thought that he could offer cow's milk to Baba. The very next morning he filled a bottle with milk and went to the temple. He wanted to pour milk on Baba's head, as it is done over a Shivling [worship of Shiva]. But seeing Baba surrounded by wealthy people, he hesitated and gave up his idea. He poured that milk into the river from the rope bridge on his way out of the temple, and returned to his hut.

His Kindness and Grace

He tried to do the same thing again on another day. He came to the bridge with the bottle in his hand and from a distance saw Baba surrounded by people as before. Baba at once told Bhuvan Chandra Tewari, now in charge of Roadways, Nainital, to escort that old man carefully over the bridge. On being approached by Tewari, the old man trembled with fear. Supporting his bottle in his hand, Tewari helped him over the bridge and brought him to Baba. As soon as they approached him, Baba snatched the bottle from his hand and poured all the milk over his own head. The old man's eyes became wet with tears of love. Dumbfounded, he stared into Baba's face. Baba asked him, "**What do you want?**" He asked for salvation. Baba said, "**I will get your last rites performed and have salvation given to you.**" To assure him of his words, Baba asked him to shake hands but he hesitated. Baba instantly took his hand in his and confirmed his words.

As Lord Krishna was moved by the poverty of Sudama, Baba, with eyes filled with tears, told devotees about this old man's poverty. "**Rain water drips in his hut. He has got a dented plate and a broken tumbler. He has no clothes to wear, no bedding to spread for a comfortable night's rest.**" Thereafter Baba sent clothes, bedding, utensils and other things to his hut from the ashram, and instructed that food should be sent to him from the temple daily.

In the end, when the old man became ill, Baba sent him to Ramsay Hospital, Nainital, by car and bore all the costs of his treatment in that expensive hospital. Baba left Haridas baba at the hospital to take care of him. When Khantia died, Baba sent thirteen people and got his last rites performed; and according to the custom of that area, he got the twelfth day rites performed at the ashram.

Shri Baba Neem Karoli Ji Maharaj

284. PROTECTOR OF THE UNPROTECTED

Baba saw an old woman who had no means of livelihood and no family of her own. Baba was touched by her sufferings. He immediately took her under his protection. He gave her a place to live at his ashram and provided her with food and other facilities in her old age. Later, when she needed personal care and she was unable to cope with life at the ashram, Baba arranged for her board and lodging at Haldwani, in the house of Vinod Chandra Joshi, the manager of Kainchi Ashram, and his mother looked after her. When the old woman died, Baba got her last rites performed by Pooranand Tewari, and her twelfth day rites were performed at the ashram.

285. SMALLPOX CURED

Baba and some devotees stayed for many days in Rishikesh and Haridwar. These devotees witnessed many lila. One day, a rash, like that seen in smallpox appeared all over Baba's body, though he had no fever. Shri Ma could not understand whose disease he had taken upon himself. She applied Boroline to the rash and it disappeared the next day. Baba then went to stay at his ashram in Bhumiadhar. After a few days Sudhir Mukherjee came from Allahabad to see him. He told him that the condition of one of his family members, who was suffering from smallpox, had become serious. Everyone in the house was worried and remembered Baba. The water with which Baba's feet had been washed was kept carefully in that house and it was given to the patient. It was Baba's grace that he was cured overnight. This explained the mystery of the rash covering Baba's body.

His Kindness and Grace

286. PATHAK BELIEF

Banwarilal Pathak from Vrindavan, looked on Baba as God, and attended to him accordingly. He says, "My present worldly and spiritual progress is Baba's gift to me. When I look back to my early life, I find it very ordinary. I was poor. My health was bad, and, having no dignified profession, I always remained gloomy. Love, reverence and faith in Baba altogether changed my life".

287. SAVING OF LIFE

This incident took place on the 7th September 1970, in Vrindavan. Pathak says, "My blood pressure rose abnormally high. I had a heart attack and my condition became serious. The children in the house became worried and went running to Baba at his ashram. They prayed to him to somehow save my life. Baba came to my house with the children and scolding me said, "**Why do you cry? I have said you will recover.**" By Baba's grace I at once felt better. The next day Baba sent me to Dr.K.S.Mathur, the heart specialist based in Agra, for a check up. Dr Mathur declared me healthy and thus relieved my anxiety.

288. FAVOUR TO ISHWAR CHANDRA

Maharaj brought Ishwar Chandra Tewari with him from Kanpur to Kainchi and made him stay for a month. His economic condition was not good. He worked for the Milk Board, and he had a large family. He had the responsibility of the marriages of his daughters. His family were not able to arrange for provisions in his absence. As he had received a

Shri Baba Neem Karoli Ji Maharaj

pathetic letter from home, he was weeping quietly in his room at the ashram. His friend, Bhagwati Sevak Bajpai of Kanpur, came to his room and asked him why he was crying. Tewari showed him that letter and told him about the situation. Bajpai kept quiet. Some time later, Bajpai went into Baba's kuti.

On seeing him Baba said, **"Tewari is weeping? Received a letter from home? Fetch it and show it to me."** Bajpai went to Tewari's room to get the letter. Tewari drank a little water to compose himself and then, taking the letter with him, he went to ask Baba's permission to return home. Baba, aggrieved by his suffering said, **"Not you, he [Bajpai] will go and see himself."** He sent Bajpai to Kanpur at once. He arrived the next day, went to his own house and got his car. He went straight to Tewari's house and asked the family about the things they needed. The members of Tewari's family were surprised and said, "What are you talking about? Only yesterday you brought all the foodstuffs here in this very car and also gave us 60 rupees for miscellaneous expenses." Hearing this Bajpai was baffled and could not understand it. He went back to Kainchi the same day and told Tewari all about it. Tewari was overwhelmed by Baba's favour.

Later on, Baba got Tewari to buy a big plot of land for a low price. His economic condition improved and he was able to bear his responsibilities.

His Kindness and Grace



Baba's Office present day

289. BABA SAYS REST

Jagmohan Sharma, an Executive Engineer, came to see Baba. He was being transferred from Nainital to Agra. His wife asked Baba to go with them. Baba said, **"I will meet you in Agra."** As Baba had not asked their address, his words were taken lightly.

Sharma became very ill in Agra. In order to relieve him of his worry, Baba went to his house. He told Sharma again and again to stop worrying. After some time Baba got ready to leave. In spite of their earnest plea, Baba would not stay and said, **"As long as I stay here you will remain sitting. You need to rest. Now take a rest."** Then he left. It is Sharma's experience that Baba has always been with him and has solved every problem.

Shri Baba Neem Karoli Ji Maharaj

290. LOST MOTHER FOUND

The wife of Jagannath Anand, Agent, Annand Transport, Haldwani, was suffering from mental health problems and wandered away from her house. In spite of a large search, she could not be found. Someone said that she had been seen in Kanpur. They searched there but did not find her. Anand has four daughters, and Sarla, the second one, had contracted polio and is disabled. She moves by dragging herself along the ground. She was sad that her mother had left in such a way. This family is devoted to Baba, but Sarla had never been able to see him because of her disability, but she had heard a lot about him. Feeling sad because of her Mother's disappearance, she decided to speak her heart to Baba. It was very difficult for her, but she went alone to Kainchi ashram by bus one day in July 1972. It had become dark by the time she had dragged herself into the ashram. Baba was in Bhumiadhar at that time. Sarla was very disappointed she did not find Baba in Kainchi. As it had been raining heavily in the hills it had also become cold. An ashram attendant gave her a blanket and showed her a place on the veranda saying that he would not open a room for her without Baba's permission.

After a little while, at about 8pm, Baba unexpectedly arrived at the ashram. First he scolded the attendants, saying that they had killed his daughter in the cold. He then got a room opened immediately and had a bed made up for her to rest. Sarla wanted to tell him about her problem, but Baba made her eat a meal and then rest. He said, **"Tomorrow we will talk."**

The next day, when she told Baba about her mother, he said, **"Don't worry. Leave your worries. Your mother will be found. Your father is spending a lot of money unnecessarily in trying to find her. She will be found without going in search of her."**

His Kindness and Grace

Baba sent Sarla off. She went home and waited for a week. At last, having lost patience, she came to Kainchi for Baba's darshan, facing the same problems as before. She humbly told Baba that a week had passed; her mother had not been found and asked how long she would have to wait. Baba at once said, "**August or September. Now go home, and don't take the trouble of coming again and again.**" Baba gave her twenty rupees and sent her off.

No-one knows how the mother reached Balrampur in Gonda district. One day she was passing by a shop. The wealthy shopkeeper saw her. Seeing a woman of good family in that pitiable condition, he felt compassionate towards her. He took her home to his family; they bathed her and gave her clean new clothes to wear. Her knotted hair was disentangled and he got the wounds on her head treated in the local hospital. While she was recovering from her wounds, in a moment of lucidity, she herself gave her Haldwani address. The shopkeeper wrote to his son-in-law who had a factory in Haldwani and asked him to inform the woman's family. It was the 31st August 1972 when Sarla's father received the good news. Anand immediately went to Gonda and brought her home at the beginning of September.

Thus the events foretold by Baba, occurring in August/September, came to be true and Sarla's mother was found without a search. Sarla says that after this incident her father's faith in Baba became firm. Sarla's father believes people seek God here and there in the world unnecessarily. God is in Baba and Baba is himself God.

Shri Baba Neem Karoli Ji Maharaj

291. FAREWELL TO SWAMIJI

A Swami, wearing silken robes, was going to Kathgodam by car, via Kainchi. He stopped at Kainchi Ashram and went in to meet Baba. Baba received him cordially and, giving him a seat by his side, made him have food. After a long, pleasant conversation, Baba bade him farewell with tears in his eyes. Baba gratified the Swami who was delighted at Baba's affectionate behaviour. The Swami got into the car and was driven away. After Swamiji had gone, a devotee wanted to know the reason for Baba's unusual behaviour towards him. Baba said, "**His time was up. I sent him off with love.**" The Swami could hardly have been travelling an hour on route to Kathgodam, when he suddenly had a heart attack and died.

292. FAREWELL TO HIS DEVOTEE

Sushital Bannerjee, I.A.S. Secretary, Central Govt., was a student in Nainital at the time of this incident. His father, Ramesh Chandra Bannerjee was the Principal of Government College, Nainital. The family is devoted to Maharaji. One day, Baba came to their house in the evening and went on talking quite late into the night. All of a sudden, Baba covered himself with his blanket and sobbed. All were stunned by his behaviour. Baba then got up and left the house. Sushital was a young man then. He said to Baba, "I will not let you go alone so late at night. If you have to go now let me accompany you." Baba kept quiet and the two of them went from Nainital to Bhowali sanatorium on foot. They went into a room where Baba's devotee was lying sick. Lying on his bed, the devotee offered pranaam to Baba with folded hands and shedding tears of love said, "Baba, I have just remembered you. It was

His Kindness and Grace

my desire that I should see you before I die.” Maharaj did not speak and gazed at him with eyes full of tears. The patient was immersed in joy. His face brightened in contentment. Slowly he closed his eyes and died in Baba’s presence.

293. SHE’LL LIVE FOR 75 YEARS

The wife of Thakur Shiv Singh, of Ramgarh, Nainital, once met a holy man from that region. He gave true predictions by reading the palm. He read her palm and did not say anything. After much persuasion he told her that she would die in a big hospital within six months. The woman was young and healthy. However, she was frightened by that prophecy. Thakur was a great devotee of Maharaji and he was also worried. He came to Kainchi with his wife. As soon as Baba saw them he said, **“What did that holy man tell you?”** and without waiting for a reply said, **“That you would die within six months?”** He repeated it again before all the devotees present there and at last said with emphasis **“She won’t die earlier than age seventy-five.”** The event predicted by the palm reader did not take place.

294. DESTINY APPEASED

Maharaji had been visiting the house of Ram Ratan Verma, Advocate, Mainpuri, since 1938. Their daughter was of marriageable age. The planet Mars was in the seventh house of her horoscope and the astrologers had predicted that if the groom was not a Manglik boy, their married life would not last more than four years. Verma was not able to find such a groom, so her marriage could not be settled. One day Baba

Shri Baba Neem Karoli Ji Maharaj

came to their house. While Verma's daughter, Shanti, was making roti for Baba, he said to Verma, "**Settle your daughter's marriage.**" Verma said that although he had tried he had not succeeded in his efforts. Baba sent for the girl from the kitchen and read her palm. Shanti was happy to think that Baba would tell her something about her future, but Baba spat into her palm instead. Everyone laughed. Shanti also laughed and went off to do her work. Nobody understood it at the time, but Baba had changed the influence of her horoscope, which was obstructing her marriage.

Then Baba himself suggested a boy from Jaipur and asked them to get Shanti married to him. Verma said that it was not possible, as the boy's family had already received a marriage proposal from a girl in their local community. Baba at once said, "**Their purpose will not be served. You talk.**" Baba's words came true. Verma got an opportunity to initiate the topic of the marriage with that family. The groom's family wanted the marriage to be performed without comparing their horoscopes. For his own satisfaction, Verma asked for the boy's horoscope. When he consulted the astrologers they told him that the boy was not Mangali and there was the possibility of his death by drowning within four years. Anyway, it was Baba's command and the marriage was settled. But Verma was worried in his heart. Thinking about his daughter's future, he became pensive and his health began to suffer. He was tormented by worry, and when Baba arrived unexpectedly one day, he told him of his secret fears in the presence of other family members. Shanti came to know about it. Baba said "**It is the law of Destiny, do it.**"

From the time Shanti arrived in her in-laws house, she was concerned about her father's worry. She had done her best to persuade her husband not to

His Kindness and Grace

bathe or swim in a river or lake, but she was not absolutely certain that he would comply.

One and a half years had passed since their marriage. It was the month of May. Her husband, V.B.Singh, who was at the time studying at Lucknow, had just taken his exams. Shanti says that Baba arrived with him at their house in Mainpuri, having travelled together from Lucknow. Baba then went to bathe in the River Yamuna. He took V.B.Singh and his cousin along with him. V.B.Singh did not dare to bathe in the river, but had to get into the water on Baba's insistence. He thought of bathing in the shallow water, but Baba made him stand in front of him. Then he knowingly pushed him in the back. V.B.Singh fell into the river and was taken by the current. He did not know how to swim, so he sank in the water and was carried away for some distance. Baba followed him and rescued him. In this way he fulfilled the writing of his destiny and also prevented his premature death. On returning to the house, Baba told Shanti's father, "**Here is your son, now nothing will happen, even after four years.**"

Shanti's husband retired from his job as assistant engineer and is still living comfortably.

295 TELEPHONE BABA

Dr. Naval Kishore was the Gynaecologist at Agra Medical College. During the construction of Hanumangarh temple, Nainital, he was given a post at Ramsay Hospital, Nainital. He was Maharaji's devotee. Baba had asked him a month previously to treat the hill women at Hanumangarh. He followed Baba's instructions and held clinics for the women from ten in the morning to four in the afternoon daily. One day, he could not go to work. Baba had been away from Nainital but had returned to Hanumangarh on that

Shri Baba Neem Karoli Ji Maharaj

particular day. He asked the reason for the doctor's absence. Nobody there could tell him. That evening while walking around with some devotees, Baba stopped near the Empire Hotel and asked, "**Where does the doctor live?**" A devotee pointed to the hotel. Baba sent someone to call the doctor and said to him, "**You are ill?**" When the doctor said 'no' he then said, "**You have a cold?**" The doctor replied, "Just an ordinary cold." Baba immediately called a dandi and told the doctor to get himself admitted into Ramsay Hospital. The doctor did not feel any necessity to do this but Baba insisted, and sent him to the hospital with some devotees, where he was admitted.

From there, Maharaji went to a washerman's house with the late Devi Dutt Joshi [headmaster, Govt. Normal School, Bhimtal], along with Pooran Chandra Joshi and other devotees. The puja of Shri Satyanarayana [Vishnu] was being performed there. At about 7.30pm, the doctor's brother came to see Baba to tell him that his brother's condition was bad. He had had a heart attack and he was having difficulty with his breathing. Baba said, "**What can I do? You go.**" Baba sent the devotees with the doctor's brother to the hospital. On their return from the hospital, the devotees saw Baba. He was walking towards Kelakhan and told them that he was worried about the doctor and his family.

Baba went down the slope to Kelakhan and reached Mohan Baba's hut. Mohan baba was a devotee of Lord Vishnu. The following lila then went on between Maharaji and Mohan baba. Maharaji asked

* Mohan Baba was a well loved holy man in the Kumaon. He was known as telephone baba, because although he could really communicate with God, at these times he used gestures as if he was talking on the telephone. He was a very innocent, childlike being and his prophecies were correct. Indian saints do all sorts of lila to hide their mystical powers. Such beings are an accepted and real part of the spiritual world.

His Kindness and Grace

him to ring up Lord Vishnu and tell him about the doctor. Mohan Baba gave an imaginary phone call to Narad saying that Baba wanted to talk to Vishnu. Narad replied that Lord Vishnu was not available as he was talking to Laxmi. After some time Maharaji asked Mohan Baba to ring again. Whatever Narad said was not heard clearly by Mohan Baba, and he went on shouting into his mystical telephone in vain. All of a sudden Maharaji got up. He picked Mohan Baba up. Holding him by the hair, he then dropped him on the ground and cried aloud, **“He is saved now! He is saved now!”**

Baba then left for somewhere else. The two devotees with him returned to Nainital, where they received the good news about the improvement in the doctor's condition.

296. ANGER, A SAVING GRACE

Baba was very kind to Devi Prasad Pande. He was suffering from prostate gland trouble. Baba advised him to get an operation in Ramsay Hospital, performed by Dr B.C. Pande, also one of Baba's devotees. The operation was completed but the patient's condition worsened. In spite of every effort by the doctor, he did not improve. All the members of his family were worried. In her anguish, his wife went to Kainchi ashram. When Baba saw her there, he became very angry. He hit her on her back with his fists and told her to get out of the ashram. She was not able to tell him her tale of woe, and left disappointed. By the time she reached Nainital, the doctor had declared her husband out of danger. His condition slowly improved. The display of anger by Baba was a saving grace that purged them of that karma.

Shri Baba Neem Karoli Ji Maharaj

297. MIND WAS CURED

The officer in charge of Banda's main police station was given something to eat by someone and he became insane. No treatment proved effective. The boy's father was sad and worried. Impressed by the fame of a physician at Firozabad, he brought his son to Radhey Shyam's house and called the vaidya [ayurvedic doctor]. After much deliberation the physician gave him a medicine and said that if there was no change in his condition after three months of taking the medicine, he would have to be admitted to a mental hospital. During this period Maharaji arrived. Radhey Shyam asked Maharaji to cure the police officer. Baba put his hand on the boy's head, looked at him in a normal way and did not say anything. It was by Baba's divine glance and touch that the boy had become normal by the time he woke up the next morning.

298. OLD MAN WILL NOT DIE NOW

Kanhaiya Lal Shrivastava, of 1040 Katra, Allahabad, was in his house, lying on his back, eating an apple without peeling it. A piece of the apple got stuck in his windpipe. He had difficulty in breathing. The more he tried to get it out, the deeper into the windpipe it went. He was taken to Medical College Hospital. After a thorough examination the doctors decided to operate. At that time Maharaji was in Church Lane, Allahabad. Members of Kanhaiya Lal's family went running to him weeping. All asked Baba to save the old man's life. Baba said, "**The old man will not die now.**" They did not believe what Baba said and were afraid of the operation. Meanwhile, back in the hospital, by Baba's grace, Kanhaiya Lal experienced a violent fit of

His Kindness and Grace

coughing and the piece of apple came out. When the members of his family arrived at the hospital, they found him cured.

299. GRACE UNASKED

Baba was sitting in a house in Nazarbag, Lucknow. Outside there was a large crowd of devotees. Suddenly Baba asked Pooran Chandra Pande, who works in the U.P. Secretariat, to call a rickshaw to go to someone's house at Mahanagar. He did not wish to take the car that was standing outside. When the rickshaw arrived, Baba sat in it with Pande. On the way, Baba addressed the rickshaw puller, who he had not met before, saying, "**Rahim is your wife very ill?**" He replied that she was seriously ill. Baba very politely said, "**Come, take us to your house.**" Rahim took them to his house. Baba glanced at the patient and said, "**Don't worry, She will be all right.**" After this he returned to the house in Nazarbag.

300. FAVOUR TO RANI BHADRI

Rani Bhadri Shrimati Girija Devi, says, "Baba has been very gracious to me and I have always had his darshan. When the late Raja Bhadri came to Pantnagar University as its Vice-Chancellor, I was with him. While we were there my mother became seriously ill. I was very disturbed by this and cried. Just then Baba arrived and relieved me of my worry by saying, "**Don't cry, your mother will be all right.**"

Similarly, in 1964, my daughter Alka was getting married. At that time I had some problems. Then, without any warning, Maharaji, the worthy of worship, arrived at my house in Lucknow. He blessed my

Shri Baba Neem Karoli Ji Maharaj

daughter and then went away. All my difficulties disappeared by themselves and the marriage was solemnised easily without any further problems.”

301. LOVE FOR A DEVOTEE

In 1968 Rani Bhadri's daughter Alka was in labour and in distress. We were all very worried; the doctors were helpless and could not assure us of her safety if she had to undergo a caesarean birth.

The adorable Maharaji arrived and straightaway went to Alka's room and sat there. By way of a blessing he gave her a flower, consoled her and went away. Thereafter, everything became normal and she delivered a son.

302. A HUSBAND'S PLEA

Shrimati Savitri Devi is a primary school teacher in Nainital. She suffered from liver trouble for about two and a half years. Then her health suddenly got so run down that she had to be admitted to Crossvet Hospital. There, her condition worsened. The doctors lost hope. Her husband, Ramesh Chandra Choudhry went directly to Baba at Kainchi ashram and falling at his feet said, "Either you save her or let her die. I am now helpless." Baba said "**To die is not a child's play. Your wife will live for a long time. The doctors tell a lie.**" Baba then picked up a flower and gave it to Choudhry saying, "**Give this to your wife.**"

Taking the flower with him, Choudhry went to the hospital and placed the flower on his wife's head. Slowly Savitri's condition improved and when she had recovered completely, she returned home.

His Kindness and Grace

303. REMOVAL OF POVERTY

One day, a man named Gangadhar Padhalni, from the Kumaon hills, came to Baba at Kainchi ashram. His wife was from Kerala. He had a minor job in the Roadways and was concerned by his inability to meet the family's expenses. Although he had not said anything about it to Baba, Baba asked a devotee to give Gangadhar five rupees and said to him, "**Buy a lottery ticket in your wife's name.**" [Baba said "**in your wife's name**" on purpose]. The man, in his straightened circumstances, followed Baba's instructions and they won five lac rupees. His wife purchased property with the money and they both lived comfortably for some time. Later, being emotionally upset by her husband's extravagance, the woman returned to Kerala.

304. A WAY OF SHOWING KINDNESS

A beggar was chanting God's name with a rosary [japa mala] near Bihariji's [Krishna] temple in Vrindavan. The sun had risen high in the sky and still he had not received any alms. It made him sad. Baba, who could read one's thoughts, saw him. He at once went to sit by him. The beggar mumbled that he had not had anything since morning and now Baba was coming to grab a share. Baba, with a violent jerk, snatched the rosary out of his hands and began chanting with it himself. The beggar became angry, but Baba went on calmly counting the beads. Having blessed the beggar by using the rosary, Baba returned it to him. After that the beggar's poverty improved.

Shri Baba Neem Karoli Ji Maharaj

305. BABA'S GENEROSITY

Baba was at his small ashram at Bhumiadhar. A poor man brought him milk in a clean glass, with great affection, but the cloth he had used to cover it was very dirty. Seeing that piece of cloth, none would have liked to drink that milk. But Baba took that glass very eagerly in his hand. Removing that dirty piece of cloth, Baba drank the milk very lovingly. The generous Baba had seen the feelings of that man, and had ignored that filthy cloth.

306. THE MARRIAGE OF KUTUL'S DAUGHTER

Kutul supplied milk to Church Lane, Allahabad, where Maharaji often stayed. Kutul had seen a boy that he would like to marry his daughter, but he could not go ahead with the arrangements for the ceremony, as he did not have the money. One day he put his problem before Maharaji and asked him for his blessing. Baba said, **"Get the marriage performed as soon as possible."** Having faith in Baba, in spite of his circumstances, he got the date of the marriage fixed for the first available auspicious day. The worry about the money however, remained as it had been. A few years ago he had lent money, many hundreds of rupees, to someone else and had not been paid back. That person always put the payment off when Kutul tried to resolve the situation and so he was convinced that the money would never be paid back to him. His situation was so bad that he could not even get a loan. Finding no other way out, he once again went to the man to ask him for the money, he even shouted at him but returned empty handed

The day of the marriage arrived. Kutul's relatives came to his house to help him. There was nothing in

His Kindness and Grace

the house. Kutul was very worried about what he should do. Just then the man who had borrowed the money off him arrived to pay him the complete amount with interest. All the necessary things were arranged with speed and the marriage was performed.

307. DISAPPOINTMENT TURNED TO JOY

Ram Dutt Pandey buys stock for his shop in Nainital from Haldwani. One day he received news that Baba had arrived in Haldwani, so he went there to have Baba's darshan. When he arrived he discovered that he had been misinformed and was very disappointed. He bought some things for his shop and then took a bus to Nainital. The bus was about to leave when a taxi suddenly stopped just there. Maharaji and some devotees got out of it and boarded the same bus for Nainital. Pandey was happy to be so near Baba. His disappointment turned into a happy reunion.

308. LIFELONG PENANCE

This incident took place one evening in May at Church Lane, Allahabad. Baba was sitting in a chair on the lawn and some families of the judges of Allahabad's High Court were sitting around him on the ground. I, [the writer] was sitting alone on the other side of the lawn. Some time passed and then two men came and stood near me. One of them was dressed like a lawyer in a black coat; the other was in the traditional Indian dress of dhoti and kurta. Both of them bowed to Baba in salutation but he did not look at them. Before their arrival, Baba had been sitting with his head bent, talking to the devotees sitting near him. The newcomers waited

Shri Baba Neem Karoli Ji Maharaj

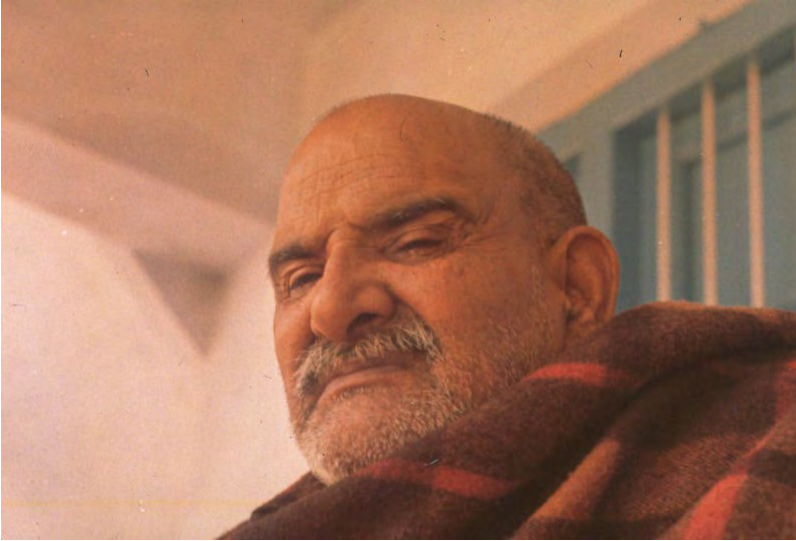
for some time in the hope that he would turn his eyes towards them. Eventually, they sat down quietly.

I saw that the man wearing the black coat seemed to be impatient. He was signalling to the man in the dhoti-kurta to leave. Seeing him so restless, his friend got up to attract Baba's attention and said, "Maharaji, I have come with a friend of mine. He is in trouble and wants your blessing." Seeing his friend standing, the man in the black coat also stood up. Baba said to the man wearing the dhoti-kurta, "**You are a lawyer.**" The man agreed. Then Baba said to the man wearing the black coat, "**You are not a lawyer.**" He nodded. All those present there stared at Baba fascinated. Baba asked the man directly, "**What is your trouble?**" Being nervous, the man did not reply. His lawyer friend said on his behalf, "Maharaji, he has been involved in a murder case and the police are after him." Baba asked the man in the black coat, "**Have you not murdered?**" On his short negative reply, Baba said harshly, "**Didn't you have a hand in the murder?**" He now told the truth saying, "Yes, Maharaji." Though no details of that murder were given, Baba knew all. He said, "**The man whom you got murdered was very gentle. Why did you do this?**" The man humbly replied, "Maharaji, he was a stumbling block in my way." Baba was immersed in grief and the words burst out, "**His children are still young. How will they be brought up?**" The man could not give Baba any reply and felt mortified and full of remorse.

Baba told the man that he must do a lifelong penance by taking responsibility for the family, and ensuring the wife and children were looked after. Baba told him to take a vow that he would do so. Eventually the man would realise the great sin he had committed and suffer remorse by understanding the harm he had done to this innocent family. Weeping, the man said he would do what Baba had commanded. Baba asked the

His Kindness and Grace

lawyer, **“Whose court is the case to be tried in?”** The lawyer gave the name of a Muslim judge. Baba said, **“All will be well.”**



Serious

Thus Maharaji, by acquitting the man from the justice of the law, ensured that the family would be looked after. Instead of just a jail sentence he did lifelong penance by serving the family. Eventually he realised the enormity of his crime and suffered great remorse.

309. BABA’S CENTRAL JAIL

Vrindavan ashram was under construction. There was a watchman there who was making money on the side by selling bags of cement. Baba, knowing all, feigned ignorance. When a complaint was made to him about the watchman, Baba called him and asked,

Shri Baba Neem Karoli Ji Maharaj

“How much have you sold the cement for?” He replied, “Two hundred and fifty rupees.” Giving him two hundred and fifty rupees more, Baba turned him out of the ashram. The man became jobless. After wandering here and there for some time, he returned to Baba. He apologised with a heavy heart for his misdeeds, and asked Baba to take him back into His service again. Baba then appointed him as the watchman at Sankatmochan Hanuman Temple at Lucknow. He had given the responsibility of managing the temple to his devotee, Bhushan Chandra Joshi, formerly Superintendent, Central Jail, Agra. Baba told people that he had sent the watchman to Central Jail.

RAM

OTHER DIVINE LILAS

Maharaji's divine lila are of several kinds. His lila reveal aspects of his greatness, kindness, love, closeness and humour. The lila in this chapter give the reader a closer view of Baba, so they can get to know and understand him better. Here are accounts of the journeys taken with him, experiences which show the way he related to people and details of conversations with them. Also included are those lila that reflect his unpredictable nature.

There was a unique pleasure in travelling with Baba. On the one hand a devotee had constant darshan of this divine person and on the other; he witnessed various wonderful experiences created by his lila. The journeys undertaken with him did come to an end, but the sweet memory of the moments passed in his company still remain in our hearts.

During Baba's lifetime people were so absorbed in darshan with him, that they did not pay attention to the details of his lila. It was only later that people could begin to appreciate what his lila actually meant.

Baba also gave darshan in dreams. For the individual this was a reality and a blessing. On waking, the significance of these dreams was realised by clear evidence or results.

Even after his Mahasamadhi, these phenomenal events continue to take place.

310. HOSPITALITY FOR A MONTH

Once Maharaji thought of taking some devotees to have darshan of Badrinath and Gangotri. Hiralal Sah, popularly known as Habba, was with his son Basant Lal Sah, at Pauri, Garhwal. Baba asked Tularam Sah to go

Shri Baba Neem Karoli Ji Maharaj

to Habba with Shri Ma, saying, “**I shall meet you there.**” He also sent other devotees to Habba’s house. So he arranged for many devotees to gather there, but he himself did not arrive. After having stayed there for about a week, Tularam Sah thought of leaving Pauri, partly because he felt uncomfortable for staying so long at Habba’s house and partly because of his disappointment that Baba had not arrived. Whenever he wanted to leave, a telegram would come from Baba. In this way, all the devotees stayed at Habba’s house for about a month and every week a telegram was received informing them of Baba’s arrival. So nobody could go back home.

One day, Baba did arrive and a bhandara was arranged. Many local people came for Prasad. Basant Lal says that they did not have to arrange anything extra for it. The monthly provisions for his small family were sufficient to meet the requirements of hospitality and the bhandara.

311. TRAVELLING ON A DAMAGED BUS

The next day, Baba ordered them to continue the journey to Badrinath. There was only one bus in Pauri, but it had a problem with the engine. As the driver could not get permission to drive that bus such a long distance but he agreed to take them as far as Srinagar*. When they reached Srinagar they found out that there were no buses there either. Baba stayed on the bus they had arrived on and insisted, “**We will go on this bus.**”

Though the bus was not in a road worthy condition and could have broken down at any time, the police gave permission for its use. In those days the

* Srinagar- a small town near Pauri

Miscellaneous Divine Lila

buses only went as far as Joshimath. This bus took them safely there and then returned. On its return to Kotdwar, it was damaged in an accident but no one was injured. The driver and the conductor were amazed.

312. INTERCHANGE OF WEIGHT

From Joshimath, dandies were arranged to go to Badrinath; one for Baba and the other one for Basant Lal's two and a half year old son, as it would have been difficult to carry the child on the long climb ahead. The dandi bearers were frightened when they saw Baba's huge body and said, "Does this fat man also require a dandi?" It was the devotees that did not want Baba to go on foot. They were ready to give the dandi bearers whatever fare they wanted, but they still would not agree to carry Baba. At last a compromise was reached. The porters carrying the child's dandi would swap with those carrying Baba's dandi along the route. The cunning porters that carried the child on their dandi did not want to take their turn at the agreed interchange.

However, the dandi in which Baba was sitting went ahead swiftly. The porters did not feel Baba's weight at all; they felt as if they were carrying an empty dandi. The dandi in which the child was sitting was left behind as the porters struggled to bear his weight. They were surprised at how heavy that child was. They felt ashamed and would not tell the others about it. Eventually, when they were not able to bear the weight any further, they had to admit what was happening. The child's parents did not believe them, but they made the child walk for some distance. Baba had gone very far ahead, so he got them to stop and wait for the rest of the party. When the porters carrying Baba's dandi were asked to change with the other porters, they refused.

Shri Baba Neem Karoli Ji Maharaj

Moreover, the child also insisted on sitting with Baba. Baba allowed him to sit in his dandi. This complicated matters as the porters refused to carry both of them on one dandi. Baba's persuaded them to try and when they lifted the dandi they found it as light as before. They reached Badrinath easily, with the child's dandi carried there empty.

313. BABA'S DARSHAN IN BADRINATH'S MURTI

On their arrival in Badrinath, Baba got all the devotees to stay at Kali Kamli Wale's dharamsala and he himself stayed at Badrivan with Habba. There were no settlements at Badrivan in those days. It was rough, rugged and desolate. Shrimati Munni Devi, Basant Lal's wife, used to take a bath in the hot springs with Shri Ma, after which Shri Ma would leave for Badrivan and Munni Devi would return to the dharamsala to give the devotees tea. Then, after having darshan of Badrvishal, she would also go to Badrivan to have Baba's darshan. Baba gave all the visitors malpua to eat.

One day, when Shrimati Munni went to Baba as usual, he said, "**You did not have Badrinath's darshan today?**" As she had already had the darshan she kept quiet. Baba then said, "**Go and have darshan again.**" Due to the numbers of people, the time that you could stay in the temple was limited. However, none of Baba's devotees were asked to move on. When Munni arrived again at the temple, instead of the Badrinath deity she saw Baba enshrined there. She stared motionless at that spectacle. After sending her to the temple, Baba had also sent her father in law, Habba, to have darshan. He was standing near her, and he had Baba's darshan in place of the Badrinath murti, this darshan lasted for a long time. Tears flowed from his eyes. Sometime later, both of them returned to

Miscellaneous Divine Lila

Baba and Habba said, “Sarkar, You have made us run there for nothing. We had your darshan in that murti, as we have your darshan here.”

314. GEMS AND MILK

While on their way to Gangotri, at one place Baba sat by the river Bhagirathi and said to Habba, “**In Satyuga this was the Ganges of milk.**” Habba replied, “Sarkar, it is even now.” “**Do you see a river of milk?**” “Sarkar, while with you it is seen as that of milk.”

Baba asked him to bring a tumbler full of Ganges water and a handful of sand. Habba brought them. When he opened his hand the particles of sand had changed into precious stones and the water was milk. Maharaji told him to distribute those gems among the devotees but Habba did not agree to this as he felt that the gems had no value in comparison to Maharaji. With Baba’s permission he consigned those gems to the Ganges.

315. SHIVA’S DARSHAN

They reached Gangotri in the afternoon. Maharaji made the devotees stay at a house and he himself stayed elsewhere with Habba. The Mothers stayed at the house until evening, as they had not received any definite instructions from Maharaji. In the evening, when they received permission to have darshan of Gangotri, Shri Ma and Munni Devi had Shiva’s darshan in tangible form in the Himalayas. Standing with their backs towards the temple, they were lost in Shiva’s darshan. People did not like seeing them standing with their backs to the temple, but the mothers themselves were helpless, even though they knew they

Shri Baba Neem Karoli Ji Maharaj

had not been observing the proprieties. After some time Tularam Sah joined them. He had also been asked to have darshan of Lord Shiva, but he could not because by then the mountains were covered by clouds. A man standing there told them that the mountains were always covered by clouds. Certainly, he said, a saint had come here that day, for whom the mountains had made themselves visible for darshan.

316. SCORPION AND SNAKE ON BABA'S CHEST

From Gangotri they travelled to Rishikesh. On the way, they reached a place named Dharali at about eight at night and stayed in a dharmshala. Uma Dutt Shukla spent the night in a tea shop. Baba also rested in a timber lean to at the back of the tea stall. In the morning, when Girish went for Baba's darshan, he saw a snake and a scorpion fighting on top of Baba's blanket on his chest. He cried out in fear at that sight. As soon as Baba uncovered himself, the snake moved away.

317. THREE LIVES WERE SAVED

From Dharali they arrived in Rishikesh and stayed there for about fifteen days. One day Shrimati Munni was coming out of the Ganges after having a bath and Shri Ma was changing her clothes after her bath and was standing with her back towards the river. Munni saw that Tularam Sah was being carried away by the current. She yelled and drew Shri Ma's attention to the situation. Ma did not know how to swim but jumped into the fast moving current to save her husband. Munni was frightened. She thought that if the two of them drowned she would drown herself as well.

Miscellaneous Divine Lila

She also did not know how to swim. She got back into the river, stood near the edge and watched. Habba was quite near but he was unaware of the situation. After having had his bath, he was deep in meditation. Baba had been in his kuti. He was moving about in his room at that time. Munni then saw the impossible happen. Ma pulled Tularam Sah out of the water and brought him to the bank. He did not take much time to recover. Munni was wonder struck at seeing all that. She had forgotten her resolve to drown herself and came out of the Ganges. Afterwards when everyone went to Baba, he said, **“Three lives were saved today. Siddhi [Shri Ma] saved her husband.”**

318. SIDDHDESHWAR MAHARAJ

Baba once went to the house of Ram Ratan Gupta in Kanpur. Gupta's brother also met Baba there and invited him to his house in Bombay. Baba's devotee Girish was with him as Gupta gave Baba his Prince Street address in Bombay.

Some years later Baba set out on a journey to the South. Shri Ma, Tularam Sah, his son Ramesh and Girish were also with him. They went to Bombay and stayed in Gupta's house on Prince Street. Gupta told them about marvellous acts by a celibate female saint well known in South India, and took Baba, Ramesh and Girish to her house in a suburb of Bombay. The lady welcomed them and asked them to sit in the room where some other visitors were sitting. Gupta asked her to give the newly arrived visitors prasad.

The lady had two bowls. There was roli [a mixture of turmeric and lime powder which is red in colour] in one and sandal powder [yellow] in the other. When she put roli in a person's hand it turned into sandal powder and when she put sandal powder it

Shri Baba Neem Karoli Ji Maharaj

turned into roli. After this murtis made out of an alloy of eight metals just appeared in her hand and she gave them to devotees as prasad. In this way she gave Girish a murti of Durga. When it was Ramesh's turn, he silently prayed to Baba that no murti would appear in the woman's hand to give to him. None appeared and the lady fell unconscious on the floor. Her bodyguards and secretary carried her into another room and after some time she regained consciousness. Meanwhile, Ramesh, being worried about it, told Baba everything. When the lady reappeared, Baba asked Ramesh to take prasad from her. This time, a murti of Laxmi appeared in her hand and she gave it to Ramesh. Later, at Gupta's request, she gave a murti of Shiva's family to Baba.



Alloy Murtis

On their return to Bombay, Ramesh and Girish presented their murtis to Baba and asked him how it had all happened. Baba only said, "**It so happens.**" He then tied those murtis in Shri Ma's anchal [loose end of

Miscellaneous Divine Lila

the sari or dhoti]. When Ma opened it later, a fourth murti, that of Rama, appeared there by Baba's grace. These four murtis are still kept safely at the India Hotel, Nainital.

319. VISIT POSTPONED

Shrimati Shakuntala Sah has been going to Hanumangarh, Nainital, with her mother to see Maharaji since she was a small child. As she was married in Nainital, she often got an opportunity to have Baba's darshan. It was her good fortune that she remained in contact with Baba. Seeing devotees journeying with him here and there, she also had the desire to travel with him, but she could not because her children were young.

She met up with Baba in Allahabad. She was visiting a relative, the late Jagati Babu at Colonelganj, and Baba was staying nearby at Church Lane. One day, she humbly asked Baba to go on a pilgrimage to Chitrakut. Baba tried to postpone it but she would not be put off. So Baba got ready. He set out by car taking as many devotees as possible. Shri Ma was also with them on that journey. The plan was to do a day trip and return to Allahabad in the evening. The car had hardly travelled four kilometres when it broke down. Baba got out of the car and went to a small Hanuman temple situated in a nearby lentil field, and sat down. All the devotees joined him there and were delighted by his conversation. Many hours passed. Balak, the driver, could not find the problem. In between chatting Baba said **"Hurry up or there won't be time to go to Chitrakut."** The driver kept saying that everything seemed to be all right with the car but still it would not start. He tried his best but it was all in vain.

Shri Baba Neem Karoli Ji Maharaj

Meanwhile, back in Church Lane, Sudhir Mukherjee was taken seriously ill. His aunt was very worried and remembered Baba. Baba said to the driver, **“Pour a tumbler full of water into the car.”** As soon as this instruction was carried out, the car started. Everyone returned to Church Lane. Baba said to Mukherjee’s aunt, **“You remembered me and I have come.”**

320. RAMA’S NAME INSCRIBED ON TREES

The next day, many devotees travelled to Chitrakut by bus. Having visited Chitrakut, Hanuman Dhara, Anusuiyya, Sphatik Shila and other places during the day, they began their return to Allahabad. At Kamtanath Baba sent all the devotees to see the Ramkullu trees and he himself stayed at the car. The devotees were surprised to see the name of Rama inscribed on the leaves and branches of those trees. On their return, when they expressed their amazement, Baba said, **“I will accept it to be true if Ramesh endorses it.”** Ramesh is Shri Ma’s son, and he is sceptical by nature. He went there and observed those trees minutely. He also scraped a piece of bark from one of the trees and examined it. He was surprised to see the name of Ram inscribed underneath the peeled bark.

321. SATISFIED WITH THE FOOD OFFERED

In 1949, Maharaji, along with nine devotees, left Nainital for Kashipur. They travelled via Haldwani and when they arrived in Kashipur they stayed in the house of Kishan Chaube. He extended great hospitality to Maharaji and the devotees with him. Throughout the

Miscellaneous Divine Lila

day all the devotees in Kashipur came with offerings of food and milk for Baba. Baba ate many platefuls of food that day and also drank milk in large quantities. Later, before evening, he said he was hungry. He sent his devotee Pooran Chandra Joshi to a nearby lane saying, **“A woman is waiting there, having prepared roti for me. Go and bring it to me.”** Joshi went into that narrow lane and saw an old woman sitting in an open doorway. As soon as he spoke Baba’s name, she happily disappeared inside and returned bringing a thick roti and some green vegetables. Just then, Baba himself arrived and taking that roti in his hand ate it with great relish.

322. TICKETS INCREASED IN NUMBER

Baba and the group of devotees returned to Haldwani by train from Kashipur. Chaube purchased a second class ticket for Baba. By mistake he bought 8 third class tickets for the 9 devotees who had accompanied Baba and gave the tickets to one of them. All of them sat in the second class compartment with Baba except for a pandit [scholar] who travelled in the third class compartment. Suddenly Baba asked the devotees, **“How many tickets are there?”** A devotee replied that they were bought for all. Baba sternly asked, **“Where is Pandit’s ticket?”** Now they counted them again and realised their mistake. Baba took all the tickets from them and threw them out of the window of the moving train. Thus he made all of them ticket-less travellers. The train was being checked by a special checking squad that day. The eight devotees sitting with Baba were Government servants. They became worried about losing their jobs if they were caught travelling without tickets. At the next station Baba got out of the train and went to sit with Pandit in the third

Shri Baba Neem Karoli Ji Maharaj

class compartment. All the devotees went with him and sat in that compartment. Just then, Baba put nine third class tickets into the hand of a devotee.

323. DARSHAN FOR A FRUIT SELLER

A Muslim fruit seller had got into the compartment before the train left the station. He was going to Haldwani to sell fruit. The devotees were singing kirtan [devotional songs] before Baba. That fruit seller seemed mesmerised by Baba. He sat at Baba's feet and gazed at him without blinking. He offered Maharaji the basketful of fruits. The fruits were distributed to all the people in the compartment as prasad and the basket was soon empty. Putting his hand on the fruit seller's head, Baba blessed him and he was overjoyed. The fruit seller's eyes became wet with tears and his voice was choked with emotion. He forgot all about himself.

324. GRACE ON A TRUCK DRIVER

The train arrived at Lalkua station late at night after the Haldwani connection had already left. There was no other train for Haldwani. There was also no available bus, so they had to spend the night at Lalkua station. When Baba got down onto the platform, a Muslim truck driver standing nearby noticed Baba wrapped in his blanket. He stared at him with great curiosity. Baba also looked at him and said, **"Your wife is ill? You are sad? You have taken her to Bareilly, Agra and other places and still there is no improvement? Do not worry, she will be all right."** He listened to Baba in quiet amazement, and then humbly asked him, "Baba where do you want to go? My

Miscellaneous Divine Lila

truck is standing outside. If you will allow me, I will take you wherever you like.” He took everyone to Haldwani in his truck.

325. THESE ROOMS

Once Maharaji travelled to the South with Shri Ma, Jivanti Ma, Ramesh Sah and many other devotees. They arrived in Madras on 9th January 1973. Baba wanted to stay at the Sindhi Dharmshala, where the devotees took him. Baba inspected all the rooms and pointing to some of them said that he had decided they would stay in those rooms. The rooms were locked, and all the luggage was on the veranda in front of them. The devotees met the manager and asked him to open the rooms that Baba had chosen. The manager refused saying that they were reserved for a person coming from Vrindavan that day and that he was waiting for him to arrive. He also made it clear that the other rooms were also occupied and suggested that they seek accommodation elsewhere. When the devotees explained the situation to Baba, he adopted the inflexible attitude of a child and said, **“I will only stay in these rooms.”**

The devotees arranged some bedding on the veranda so that Baba could rest. Just then the manager arrived and in a tone that expressed his displeasure, asked them to pick up their luggage as they would not be staying on the veranda. He then left. Even then, Baba did not leave. He said, **“Nobody will come for these rooms. Let the manager babble.”** The day was drawing to a close. Before evening the devotees again went to the manager to ask him to open those rooms for them. He had just received a telegram, which he showed them, cancelling the reservation for the rooms

Shri Baba Neem Karoli Ji Maharaj

they had been waiting for. He then opened the rooms for Baba with pleasure.

326. PURPOSE NOT DISCLOSED

While staying at the Sindhi Dharmasala, Baba took the devotees to visit the Vaishnavi Devi Temple situated about twenty-three kilometres away. Two taxis were hired. Some devotees sat in one and Baba sat in the other. Baba's car usually led the others, but on this day the devotees' car led and Baba's car followed. Consequently they passed the temple and about nine kilometres further on from it arrived at a vast barren and desolate place near Veerapuram. Baba stopped his taxi and the other one stopped too. Walking around, Baba said,



Veerapuram

“I forgot to tell you, it did not come into my mind at all. We have passed the temple.” But, by

Miscellaneous Divine Lila

stopping at that piece of land he sanctified it. They all got into the taxis again to drive back to the Vaishnavi Devi Temple, his taxi taking the lead.

About ten years after Maharaji had gone into Mahasamadhi, his murti was installed on 19th January 1984, due to the efforts of Hukum Chand. It was installed on the very piece of land that they had stopped at, all those years before. A consecration ceremony and a big bhandara was held that day. Many of Baba's Indian devotees and some devotees from the West gathered there for it. Hukum Chand got temples and an ashram built there, but was completely unaware that Maharaji had already visited the site, years before.

327. MEETING BABA

Hukum Chand had been a resident of Sindh [Pakistan], but after the Partition of India, in 1947, he left Pakistan and set up his business in Madras. He knew a sage whose religious discourses he attended and he was also the Chairman of Vaishnavi Devi temple and ashram.

Baba took his devotees to have Vaishnavi Devi's darshan and also graced the sage by his presence. After Baba had left, Hukum Chand arrived and was told by the sage that he should meet Baba. Hukum Chand went to the dharmshala but could not recognise Baba, so left without meeting him. He went again to the dharmshala and was about to leave for the second time without meeting Baba, when he met Ramesh, whom Baba had sent to meet him.

When Hukum Chand went into Baba's room, he saw a few women devotees pressing Baba's feet. Hukum Chand felt uncomfortable by what he saw and hesitated to go into the room. But, when he looked into Baba's smiling face, his feelings became pure and he

Shri Baba Neem Karoli Ji Maharaj

remained standing with his hands folded in reverence. Baba asked him to return the next morning.

328. SELECTING THE RIGHT DOCTOR

The next day, Hukum Chand went to Sindhi dharamsala to meet Baba and asked him, "What is Maya [worldly attachment]? How can one disentangle oneself from Maya?" Baba asked him, "**What is this Maya? Where is it?**" and then he himself answered, "**There is no Maya.**" After this he said, "**I have trouble with the eyes. Who is the best doctor here?**" Hukum Chand mentioned two names, Dr Aggarwal and Dr Abraham. Baba asked, "**Who is Abraham?**" "A Christian" Baba said "**Abraham good, Abraham is good, I will consult him**".

Baba then told Hukum Chand to come to visit him again in two days time. Hukum Chand tried to contact the doctor and found out that he had gone to Bangalore for a couple of days. He went back to Baba who said that he would see the doctor on his return from Rameshwaram, where he and the devotees were about to go.

After Baba had left, Hukum Chand had to go to Bombay. On the way, he broke his glasses. He got new glasses made in Bombay, but he suffered when he used them. He thought of getting a new pair from Dr Abraham when he returned to Madras. He was about to go to the clinic when his son asked if he could go with him to get his eyes tested by the same doctor. He was studying for a B.Com.Degree, his exams were near and he was having trouble with his eyesight. Hukum Chand went to the doctor with his son. After getting his glasses changed, he felt relieved. After examining his son's eyes, the doctor advised an immediate operation, otherwise there was a danger to his sight. Hukum

Miscellaneous Divine Lila

Chand acted upon the doctor's advice and got the operation carried out immediately. In this way, Abraham relieved both father and son of their ailments. Hukum Chand later realised that Baba was not in need of a doctor for his eyes. He had recommended Dr Abraham to him for their benefit.

329. BABA'S SUGGESTION

Baba stayed at the Sindhi Dharmsala from the 9th to the 23rd of Jan 1973. One day he said to Hukum Chand, **"You had better buy a good house for yourself."** Hukum Chand replied that he had been trying to find a flat for the last two years. He had seen many flats on the ground floor, but he had not found one on an upper storey. The conversation ended there. Within a week of Baba leaving Madras, Hukum Chand found a flat to his liking. He then realised that Baba had bestowed his grace on him by way of his suggestion.

330. JOURNEY TO CHITRAKUT

It was the month of Magh [the eleventh month according to the Hindu calendar]. The bathing for the Festival of Makar Sankranti [the transition of the sun on the tropic], was held at Prayag. After a few days it was the day of the Kumbh bathing. Devkamta Dixit of Kanpur, was staying somewhere in Allahabad and Baba was staying at 4, Church Lane. Baba himself went to Dixit's place and asked him to go to Chitrakut with him the next morning. Many devotees were going with Baba on that pilgrimage.

Dixit arrived at Church Lane early the next morning. The door of Baba's kuti was closed and he could be heard reprimanding someone inside. After a

Shri Baba Neem Karoli Ji Maharaj

short time the door was opened and Baba's devotee, Girish, came out. Dixit asked him the reason for Baba's anger. Girish said, "Yesterday Baba asked me to arrange fresh Jalebi [a kind of sweet] for the devotees' breakfast today. I was busy attending to him and only remembered about it when I went to bed at midnight. What could be done at that time? When I woke up in the morning, I was called and told off." When Dixit got into the room, Baba was sitting calmly. Baba again sent for Girish and pointing to a large packet under his takhat said, "**Take it away.**" The packet was full of hot, fresh jalebis. Baba had everyone eat jalebis and then they all proceeded to Chitrakut.

When they got there Baba asked Dixit to talk to a panda [Brahmin guide at religious places] to make arrangements for their stay. He made arrangements for their stay in an old house, but assured them of better accommodation the following day, after the departure of the Inspector General of Police. The panda was awaiting the arrival of the I.G.Police officer's family for whom he had reserved the other, better, accommodation. The house given to Baba and his devotees was in such a dilapidated condition that the roof of one of the rooms was in the process of falling down. The panda had also given a contract out for the demolition of the house. All the devotees stayed in that house and Baba insisted on sleeping alone in that damaged room. The panda was surprised when the I.G.Police Officer and his family arrived at the dilapidated house the next day and bowed at Baba's feet.

331. GOPAL

One day Baba was on the bank of the Mandakini river, calling loudly for Gopal on the other side of the

Miscellaneous Divine Lila

river. Dixit went to the village to enquire about Gopal. He was told that there had been a cowherd named Gopal about four generations before. Members of his family still lived in that village. Gopal was a devotee of a saint named Baba Neeb Karori and always attended to him.

332. BABA'S AGE

One day, in Allahabad, a woman who had heard of Baba came to see him for the first time. She bowed before him and sat there. She seemed to be a little confused. After a short while, she told Baba that a ninety year old woman, who loved her dearly, had come to her house. She wanted to bring that woman with her to meet Baba. But she surprised the woman by refusing, saying, "To see Baba Neeb Karori! He is no more now. The man you are going to see may be his disciple. When I was nine years old he came to our house to give darshan. He was quite old then. My father was his devotee." When the woman finished telling this story, Baba laughed loudly. She asked him what the matter was, but he did not reply, just laughed again. He made her retell the story several times while he carried on laughing. The devotees present also laughed with him.

333. GHORA SHAH

Baba once asked a visitor to Church Lane, "**What do you know about Ghora Shah?**" He replied, "Baba, I have heard that there was a Muslim saint named Ghora Shah in our village five or six hundred years ago. He always wandered about, riding a horse. Baba then told him all about Ghora Shah in minute

Shri Baba Neem Karoli Ji Maharaj

detail. From the way he was telling the stories, it was apparent that he was describing himself.

334. BHAGWAN SINGH'S DREAM

On one occasion Shri Ma and Jivanti Ma were staying at Chattisgarh, Vrindavan, and Bhagwan Singh, who was a young boy then, was in attendance. The construction of Baba's Vrindavan ashram was in progress and Baba occasionally came to the ashram to see how it was going. One day, both the mothers were going to the ashram by rickshaw, thinking that Baba may have come. Bhagwan Singh was sitting at their feet on the board and was telling them about the dream he had had the previous night. He said that Baba, with his own hands, had made him wear the sacred thread while another man was standing there holding Baba's long hair [matted locks like that of a hermit].

The mothers went into the ashram by the back door. They sat in the corridor, near Baba's room and waited for him. Baba was sitting outside. As Bhagwan Singh went there and bowed before Baba, he made him wear the sacred thread and the pandits present recited sacred hymns from the Vedas [ancient sacred texts]. After that Bhagwan Singh went to the mothers to receive their blessing. That was the first part of Bhagwan Singh's dream.

Later, Maharaji got up and went back to his room. With him there was a devotee that said he remembered the time very well, when Baba's appearance was different and he had long and matted hair, his body was bare except for the strip of bark from a banana tree. Baba said to him without paying much attention, "**The Mothers harass me for no reason and by saying this you are creating more problems for me.**" He then asked, "**What was your age at that**

Miscellaneous Divine Lila

time?” The man replied, “I was sixty years old then.” “**What is your age now?**” “It is ninety four years.” The Mothers overheard all this from the corridor. Even then they were not able to guess Baba’s correct age. This involved the second part of Bhagwan Singh’s dream.

335. SAXENA’S OWN TALE

Mohan Lal Saxena is a devotee of Maharaji. At the time when Hanumangarh was under construction, he worked in the session court in Nainital and lived nearby in Chinakhan lane. He had four sons who were in school. Whenever Baba came to Nainital and stayed there or anywhere within five to seven kilometres away, either at Gathia, Bhumiadhar, Hanumangarh or elsewhere, Saxena sent him food via his son every day. Whenever Saxena attended Baba’s gatherings, he always asked him to tell the devotees about his life.

Saxena said, “When my father died, my mother was only twenty and I was only a small child. Some of our relatives wanted us to leave our village so that they could take our land. A sadhu arrived and he stayed at our house, cultivated our land and looked after us. He got me educated, and making us stand on our own two feet in life, got me married. By the time the marriage party had returned after the three days of ceremony at the bride’s house, he had disappeared.”

Hearing all that, Baba used to say with surprise, “**Look, being a sadhu, he stayed at his house, took care of them and of their crops, and then disappeared.**” It became clear that Baba performed this lila himself, in the guise of that sadhu.

Shri Baba Neem Karoli Ji Maharaj

336. A CRACK IN THE MURTI

Baba and many of his devotees left Allahabad for Kanpur in two cars. Nobody knew the purpose of the excursion or where they were actually going. On the way, he stopped at the Goel's house, the session judge at Fatehpur, and all the devotees had a meal there. He then left for Kanpur at about five in the evening. He did not wish to stop at Kanpur and asked the driver to drive on to Vrindavan. At Fazalganj, Baba made the devotees have milk, they then proceeded further. He stayed at Panki Temple for a short time and then they drove all through the night. Baba let the devotees have some tea on route and they all arrived at Vrindavan at six in the morning. As all the devotees had travelled all night, remaining awake, Baba asked them to take rest for two hours.

The Hanuman Temple at Vrindavan Ashram was built by Mangtu Ram Jaipuria; the murti for installation there was brought from Jaipur. At that time Prem Dass baba was the caretaker of the ashram. When the packing case was opened, the murti was seen to have a fault. The crack was visible across it. Prem Dass said that he would not allow the defective murti to be installed and that created a problem.

Two hours after Maharaji arrived in Vrindavan he ordered the devotees who had come with him: **“Examine the murti to see whether it is defective or not and inform me.”** Baba also said, **“Prem Dass baba has told lies that the murti is defective. That’s why he would not let it be installed.”** The devotees examined the murti in minute detail but could not find any defects or cracks. Baba then asked Prem Dass baba to examine it again. He was surprised to see that the crack he had seen the previous day had disappeared. Baba got the murti installed the same

Miscellaneous Divine Lila

day. Then the devotees knew the purpose of travelling to Vrindavan, all through the night.



Vrindavan Hanuman

Shri Baba Neem Karoli Ji Maharaj

337. SHIVA'S DARSHAN

Maharaji brought Devkamta Dixit from Kanpur with him to Varanasi. He assured him that he would take him to have Vishwanath's [Lord Shiva] darshan. Coming out of the Vijayanagaram palace at Varanasi, Baba changed his mind. Instead of taking him to the Vishwanath temple he took him to Gyanvapi lane. Baba met a sanyasi there and talked to him for some time. Dixit neither understood the topic of conversation or the language they were speaking. Baba asked Dixit to give him four annas [twenty-five paise, a quarter of one rupee] and then asked him to fetch a particular person. No sooner did Dixit turn to go than he saw that person coming towards him. Dixit at once turned towards Baba, but he saw neither Baba nor the sanyasi there. Then he witnessed a strange sight. It looked as if Baba was emerging from the earth.

About two years after this incident, a Bengali named Guha came to Kainchi ashram to seek Maharaji's permission to go to Varanasi. Dixit was also there. Guha had been reciting hymns to the glory of the goddess Chandi [Durga] all through the night for the previous month. Baba asked him, "**What will you do at Kashi** [Varanasi]?" "I will have Vishwanath's darshan and I will give as much alms as possible to sanyasis at Gyanvapi." "**Why?**" "It is mentioned in the scriptures that Lord Shiva wanders about at Gyanvapi in the guise of a sanyasi. I cannot recognise him, so I will give something to all the sanyasi." Baba looked at Dixit as if he was reminding him of the incident that had happened two years before. He asked Dixit to give some money to Guha.

Dixit now realised that Baba had given him Shiva's darshan in the guise of that sanyasi, and so fulfilled his promise.

Miscellaneous Divine Lila

338. CHAITANAYA SAMADHI

Once Maharaji suddenly became quiet and motionless while talking at Church lane, Allahabad. His eyes were half-open and still. It seemed as if he was engrossed in deep thought. It was a state of “Chaitanaya Samadhi”, a state of consciousness. Baba was not at all aware of himself. Slowly the palms of his hands and the soles of his feet became red and an intense fragrance filled the atmosphere. It was not only smelled in the house but also in the road outside, for quite some distance. It lasted for about twenty minutes. The devotees present sat there quietly watching him. Afterwards, Baba became normal and everything was as before.

339. DARSHAN OF RAM NAM

Kumari Mohini Sah, from Tallital, Nainital, has been a dear devotee of Maharaji since her childhood. Whenever Maharaji came to Nainital she got an opportunity to have his darshan. She had faith in him and she did not miss any chance to experience the joy of being with him. She found out Baba was in Kainchi. She bought some fruit to offer to him, and tying it in the corner of her sari, she went to Kainchi.

This incident took place in 1962 when Kainchi ashram was being built. Only the construction of Baba’s kuti was complete. Baba’s devotees were there and among those present were Kishan Chandra Tewari, Shri Ma and others. Before Mohini arrived, Baba had left for Nainital with Sang. After having travelled the 19km, from Nainital to Kainchi, when Mohini did not meet Baba, she was upset and lost control of herself. Forgetting to take her sandals off, she went to Baba’s takhat, scattered the fruit all over it and pummelled the

Shri Baba Neem Karoli Ji Maharaj

sat with her fists, giving vent to her anger. Then she went to the rock where Baba often sat. There she chanted many lovely devotional songs. In the end she chanted “Jai Ram, Jai Ram.” She became so overwhelmed with emotion that she fainted and lay unconscious.



Kainchi Takhat

Baba returned about midnight. Efforts were made to wake her, but she did not wake. When she got up the next morning, she had Baba’s darshan and pummelled his feet in the same manner that she had pummelled his seat the previous day. When she was asked the reason for chanting so many hymns without a break, she said that she had seen the name of Ram illuminated in stars on each leaf of the tree near the rock and was immersed in joy.

Miscellaneous Divine Lila

340. ABSENCE FROM BABA'S DURBAR

Even after the construction of Hanumangarh at Nainital, whenever Baba came to the hills he stayed at the small ashram at Bhumiadhar. Devotees gathered day and night to see him. Nandan Mai went from Nainital to Bhumiadhar to see Baba regularly every day. Then she could not go for three consecutive days. When she arrived at Bhumiadhar on the fourth day, she saw Baba surrounded by a large crowd of devotees. She silently greeted him in her heart, from a distance. He said, **“I have got your three days absence marked in the attendance register of God in heaven above. I cannot have pity on you and mark you present when you have been absent for three days.”** She was speechless when she heard these words, and was surprised to know that in spite of a busy routine, Baba was aware of a devotee's absence. Then she realised that there is no difference between a saint and God. If a person is absent from a saint's durbar, he is absent from God's durbar as well.

341. MEETING OF TWO GREAT SAINTS

Yogeshwar Pande, from New Hyderabad, Lucknow, had the good fortune to witness Baba's meeting with Swami Ramanandji. It was the meeting of two great saints.

After extending the usual hospitality, Baba said to Swamiji that he should give him his Kashmiri shawl. Swamiji at once removed his shawl and gave it to Baba. Swamiji also humbly asked for Baba's permission to beg something from him. To ask Baba's permission was merely a formality, and it was quickly granted. Swamiji asked Baba to give him the blanket he was

Shri Baba Neem Karoli Ji Maharaj

wearing. Baba gave it to him in the same manner that Swamiji had given him the shawl.

On their return after having Baba's darshan, Pande, expressing his inner curiosity, asked Swamiji, "How can the exchange of a shawl for a blanket be fair?" At this, Swami Ramanand said, "Baba Neeb Karori is a saint of the highest order. Of course he wanders in this world in a physical body, but he is not at all conscious of the environment around him. He lives in the state of the highest samadhi. His laughter, his shedding of tears, are not at all influenced by the situations prevailing at that time. He is associated with God, and all his actions are guided by that association. It is not desirable to consider his blanket as an ordinary one. It is His great prasada."

342. WELCOME TO THE CHIEF MINISTER

This incident took place at Kainchi ashram during the time when Chandra Bhan Gupta was Chief Minister of U.P. Maharaji was sitting on his takhat in his kuti and Ramesh Chandra Choudhry, an employee of the Nainital Corporation, was present. Baba said to him, "**Ramu, fetch a stool and put it near me.**" Choudhry thought that probably a very important person was coming. He became curious because Baba never showed any special consideration to them, even the Governors, the Vice President and the President. He placed the stool as directed and then waited for the guest.

After a little while Chandra Bhan Gupta arrived. Baba, pointing towards the stool said, "**Please be seated.**" Joining his hands in salutation, Gupta said, "I belong to the trading community. How can I sit at the same level as you?" Saying this, he sat on the floor. Baba looked at him and smiled. The Chief Minister was

Miscellaneous Divine Lila

the same person who had objected to the construction of the Hanuman temple, on the bank of the river Gomti, Lucknow.

343. THE GOVERNOR'S WELCOME

Sometimes Maharaji stayed at the house of Shiv Dutt Joshi, at Kishanpur, near Hanumangarh. Whenever he stayed there, devotees came, day in, day out, and Joshi's wife found it difficult to clean the room in which Baba sat. One day Baba said, "**Bhagwan Sahai, the Governor of Himanchal Pradesh is coming.**" This news worried Joshi's wife more. The visitor's shoes were heaped at the door in such a way that it was not possible to sweep the floor. Baba got up at once and, walking some distance down the road, sat on a parapet. All the devotees put their shoes on and followed him. So Baba gave the housewife an opportunity to clean the room. After it had been cleaned, Baba's devotees gathered there again. Just then Bhagwan Sahai arrived. He very humbly greeted Baba and sat on the shoes lying at the door. Baba did not say anything but looking at him he smiled.

A devotee asked him to sit inside. Sahai did not heed him and went on looking intently at Baba. Baba got some prasad for him and then Sahai left with Baba's permission.

344. ELECTION OF THE PRESIDENT

V.V.Giri, Vice President of India, had come to Nainital on an official visit. He wanted to win the election for President. He also wanted to receive Baba's blessings. He came to Kainchi ashram and prostrated himself at Baba's feet. Baba was standing up

Shri Baba Neem Karoli Ji Maharaj

with a blanket draped over his shoulders. His one hand was on his hip and his other was placed on Giri's head, in a gesture of blessing. It was a marvellous scene. Baba said to Giri, **"You want to win the election? Go, I say you will become the President of India."**

Giri had developed great faith in Baba since the time he had been the Governor of U.P. He won the election and was declared the President of India.

345. DESIRE FOR GOD'S DARSHAN

A lecturer from Allahabad University asked Baba, "How can I have God's darshan?" Baba immediately replied, **"Go to a forest in search of God on a dark night, without a light or weapon. You will meet God."** The lecturer was puzzled and said, "I will not be able to undertake this difficult task. Tell me a simple method." Baba said, **"Man is very selfish. Do not see anyone's face. Live in total solitude and you will have His darshan."** The lecturer said, "I have to live in society. How can I hide myself away? So tell me a method easier than this." Baba said, **"Well, while living among people, do not speak to anyone; observe silence."** The lecturer explained his position saying, "Teaching is my profession and I cannot therefore observe silence."

Baba then suggested to him that he could speak while teaching and to observe silence at all other times. At this, he said, "It is not possible, as I have to seek guidance from my seniors at the University." At last, telling him about the simplest method, Baba said, **"Speak to everyone. But do not greet anyone, and if someone greets you, go on your way without looking at him."** The lecturer, explaining his difficulty, said, "It would be bad manners and people would form a bad opinion of me." At this, Baba said, **"You concern**

Miscellaneous Divine Lila

yourself with the opinion of others and forget about your desire to have God's darshan." All the devotees present laughed at this, Baba smiled.

346. BABA'S PERMISSION

Those who obtained Baba's permission before leaving did not experience any difficulties on their journey home. This was the reason that women, children and the elderly came to meet him without hesitation. On one occasion, Kundanlal Sah, an engineer, came to Kainchi to see Baba. He had to catch a bus for Bareilly from Haldwani. It was almost evening and Baba asked the devotees to leave, but he did not pay any attention to Kundanlal Sah. He was getting worried about being late. So, he bowed before Baba and went away without taking his permission to leave. The devotees who had left with Baba's permission got seats on the bus but Kundanlal Sah was disappointed, the bus was full.

It was the last bus to Haldwani. Since there was no other means of transport available, he went back to Baba and sat by him. Baba at once asked him to go. He had hardly got out of the ashram when he saw an assistant engineer that he knew. He invited Kundanlal Sah to accompany him in his jeep. At Haldwani, he took the train for Bhojipura, but could not get any transport to Bareilly from there. A young man greeted him. Kundanlal Sah did not know him, but he was the son of his advocate friend and the boy had recognised him. He took him to Bareilly on his motorbike.

Shri Baba Neem Karoli Ji Maharaj

347. JUST IN TIME

Indradev Narain Sahi, I.C.S., has been Maharaji's devotee since he was a civil servant for the Government of U.P. Later he was seconded to the Central Government and lived in Delhi. He had helped him in the construction of some rooms at Kainchi. In 1971 or '72 he came to Kainchi with his wife to spend some time in Baba's company and was delighted to have Baba's darshan. After having had prasad at the bhandara, Baba told him to return to Delhi at once. Sahi never imagined that Baba would not allow him to stay with him. He felt hurt by Baba's indifferent attitude. In spite of his repeated request to stay, Baba would not allow it saying, **"Who is looking after your house? You would say later that you went to see Baba and you were robbed."** Sahi explained that he had left his house in the care of his trusted servant. Baba, however, would not listen to him and he had to leave for Delhi immediately.

On arriving at his house in Delhi, he was surprised to find that his servant, whom he had trusted so much, had packed up all the valuables and was about to take them away. He was caught red-handed. This incident opened Sahi's eyes and he was deeply moved. He now realised what the lila was about and was sorry he had felt hurt when Baba told him to go.

348. NOBODY WILL RETIRE YOU

The late Devi Prasad Pande was working as an electrician at Government House, Nainital, on daily wages. The Public Works Department, U.P., wanted to offer him a contract on a monthly salary. So he was asked to submit a CV, some documentation from a recognised institution and authentic proof of his age. He

Miscellaneous Divine Lila

had not taken the Matriculation Exam. This certificate mentions the date of birth and is considered correct for all official purposes. So, he submitted his horoscope as proof of his age. According to it, only two years were left before he was fifty-eight, the age of retirement. He was very worried as he would get a reduced pension and he would also have to leave his government accommodation. He could see no solution to this problem. Baba came to their house. When his wife told him about her husband's problem Baba said to him, **"Do not worry. Nobody will retire you."** The CV and documentation was accepted, but his horoscope was not accepted as proof of his age. Instead, he was asked to submit a certificate of age from the Civil Surgeon, Nainital, which would then be accepted as proof of his age. The Civil Surgeon assessed his age as forty-two years. Consequently, he worked up to the age of seventy-two years. He died before his retirement.

349. PILGRIMAGE TO AMARNATH

The late Devi Prasad Pande was seventy years old. His body had become weak. His health was run down and he had been suffering from a cough and a fever. He was fasting for Chaturdashi [fourth day according to the lunar calendar]. After worshipping Lord Shiva, he went to Kainchi to see Baba. As soon as he bowed before him, Baba kicked him on his forehead. Pande fell over. He prayed to Baba to forgive him for any mistake that he had made in his ignorance. Baba said, **"You have to go with the women devotees from the hills, on a pilgrimage to Amarnath."** [a cave in Kashmir with an ice Shivalingam.]

Although he felt helpless due to his ill health, he obeyed Baba and set out on the hazardous journey to Amarnath with those women devotees. From

Shri Baba Neem Karoli Ji Maharaj

Pahalgaon, he went to Amarnath and recited hymns to Rudra [Shiva]. It was the effect of Baba's kick, that he had gained such energy, got rid of his ailments and completed the difficult journey with pleasure.

350. MOTHER FEEDS BABA

A bhandara was held on the occasion of the Kumbh Mela at Prayag and thousands of people were fed every day. In a hut an old woman was cooking a meal. Baba stood in front of that hut and said, "**Mother, I would like to have food.**" The old woman said, "Baba, I have prepared dal [lentils] and roti [chapatti]. You fetch your utensils and I shall serve you food in them." Baba suggested that she should put the dal on the roti and give it to him. The old woman put two rotis in Baba's hand and poured some dal onto them. Baba ate the food very lovingly.

351. TIMELESS DARSHAN

Shrimati Ashoka, All India Radio, Delhi, narrated an experience concerning Maharaji. She had come to Kainchi ashram and was staying in Radha Kuti. It was four thirty in the afternoon. Maharaji came into her room with Shri Siddhi Ma, Jivanti Ma and Vinod Joshi. Suddenly, Baba said, "**What time is it?**" It was 1am. All were surprised at how time had passed so quickly. The more surprising thing was that no-one in the room had heard the sound of the conch, bells and gong which were played at the time of arti, although they were within the compound of the temple. Everyone in the room was immersed in Baba's darshan.

Miscellaneous Divine Lila
BABA'S DARSHAN IN DREAMS



Hanuman Nainital

352. SOLUTION TO A DIFFICULT PROBLEM

All the limbs and the body up to the neck had been completed, but the carving of the face was creating problems. The sculptor was very disappointed, he could not get the face right, every effort had failed. The construction work had to be postponed and the murti was draped with a cloth. There seemed to be no other alternative. All the devotees were very disappointed. Maharaji was not in Nainital at that time. One night, Shiv Dutt's daughter saw Baba in her dream. He said, "**Organise non-stop recitation of Ramayana and read each stanza ending with the line "in the reign of Rama, none suffered from physical, divine or worldly difficulties". Write the name of Rama innumerable times and mix it with mortar. Only with that mixture can the face be completed.**"

They followed Baba's instructions. The artist was recalled and that difficult work was then completed.

353. ONE BANGLE LESS

An American devotee, Radha says, "My mother-in-law had brought seven silver bangles for me from Mexico. Taking them off at night, I would keep them in the drawer of my dressing table near my bed. The next morning I would put them back on, after having counted them.

One night, I saw Maharaji in a dream. I was very happy to see him. After having offered pranaams to him I asked him what I could do for him. He looked at my bangles [which I was wearing in my dream] and said. "**I want to take them.**" I immediately took them off and put them at his feet. I did not believe that I had something that he would like to have. He said, "**Not all,**

Miscellaneous Divine Lila

I will take only one." I picked up one bangle and gave it to him. Then I woke up. I looked into my dressing table and counted my bangles. There were only six.

This incident had such an affect on me I could not talk about it to anyone for a long time."

354. INITIATED IN A MANTRA

This incident occurred in January 1955. At that time the late Raja Bhadri was the Governor of Himachal Pradesh. It had snowed a lot in Shimla. Raja Bhadri was down with a fever and Rani Girija Devi was very perturbed. She had a dream that night when she saw a shadow entering the house through a window. It changed itself into the form of Maharaji. He looked the same as when she had first seen him at Ramgarh, Nainital. Baba wanted to give her a mantra and she was putting him off saying that she would forget what it was if she was initiated in a dream. Baba woke her up and told her the mantra. She again expressed her inability to remember it because she felt sleepy. The third time, Baba made her sit on the bed and giving her a pen and paper picked up from the table nearby, asked her to write the mantra down. She drowsily wrote it down and then went back to sleep.

When she woke up the next morning, she saw the pen, paper and the mantra written on it in her own handwriting. She told Raja Bhadri about her supernatural dream. She still repeats that mantra.

355. A GLIMPSE OF HIS CHARACTER

Shrimati Kamla Pande, in Allahabad, once saw Baba in her dream. In her dream Maharaji, who was sitting on a takhat in the front room of a house right on

Shri Baba Neem Karoli Ji Maharaj

the roadside, was looking outside through the door. Some young men were passing by singing obscene songs from films, without any regard or consideration. Shri Ma and Jivanti Ma were with Baba in that room. They were disturbed by the young men's bad manners, especially before Maharaji, but they said nothing. Baba called those young men to him and asked them to sing a song. They sang many good songs of a devotional nature about Kabir, Mira and others for Baba.

Baba said to them **“I called you to sing the same songs that you were singing in the street.”** They felt ashamed and joining their hands in respect said, “Baba, we have forgotten those songs and we know only these devotional songs.” Baba turned his face towards Shrimati Kamla and whispered in her ear, **“I do not know anything. I just know how to change hearts.”**

356. INCREASE YOUR WILL POWER

Shrimati Kamla always struggled with serious diseases throughout her life. On one occasion when she went to Lucknow for the marriages of her two nieces, she contracted a fever and her body weakened. She was sad because she could not help to share the burden of all the household chores on such a festive occasion. Baba appeared in her dream that same night and said, **“Increase your will power.”** Next day, without paying much attention to her weakness, she started working as much as she could and that gave her a lot of satisfaction. After the marriages at Lucknow, she had to go to Meerut for the marriage of her son and had to shoulder all the responsibilities by herself. By following Baba's instruction, she was able to perform the tasks well.

Miscellaneous Divine Lila

357. FRUITFUL BLESSING

In 1976, Bhuwan Chandra Tewari was in charge of the Roadways station at Lohaghat and was also a Traffic Inspector. One night Baba came to him in a dream and said, "**Tewari, you have not performed the shradh [a ritual offering for the ancestors] for your father? Come, let me help you.**"

Immediately the scene changed. He saw himself at his house in the village of Ghugoli, with all the things needed for the shradh and he performed the ceremony before Baba. He had forgotten to bring a piece of cloth to cover the rice balls that were to be offered. Baba suggested he should cover them by spreading some cotton on them. After the ceremony was over, Baba picked up some cotton and placed it on his head by way of a blessing. Then he left.

The next day the regional manager, Jafar, came for inspection and asked Tewari to go to Tanakpur road with him the next day. So the next day Jafar and his wife sat in the front with Mishra, the driver of the staff car, and their son and Tewari occupied the back seat. On the way, their car was involved in a head on collision with an army vehicle at a place called Supala. The chassis of the staff car was dented in many places, but the body of the car was not damaged at all. People sitting in the car had a narrow escape from death, but they all received injuries. Jafar's wife's foot was fractured.

Tewari escaped with a minor injury to his head at the place where Baba had put the cotton in his dream two days previously. Medicine was applied to the cut and then it was covered, by placing cotton over it.

Shri Baba Neem Karoli Ji Maharaj

358. CURE OF CANCER

This incident occurred at Allenganj, Allahabad in 1988. The writer's sister, Shrimati Rama Joshi's health was run down due to a stomach disorder. Finally, she had to be admitted to Medical College, Allahabad.

She was examined carefully and given an endoscopy to see the inside of her stomach. All the doctors unanimously diagnosed cancer and a biopsy was done. Dr Nathani was to operate on her and he suggested an early operation without waiting for the biopsy report.

This family are Baba's devotees. Her husband was very concerned about her condition and the situation. He posted many letters to Kainchi. Writing to Baba about his worries, he had earnestly prayed to him for his blessings.

It happened that Dr Nathani had to leave Allahabad on some urgent work and decided to perform the operation on his return, which would be in four days time. He instructed his assistant doctor to make all the necessary arrangements for the operation on that day.

Meanwhile, a member of their family saw Baba in his dream. Baba was seen playing marbles, the way children do, but he was throwing the marbles behind himself, not in front. Certainly they did not understand the meaning of the dream at that time, but Rama's health showed unexpected improvement by the time the doctor returned on the fourth day. When the doctor's attention was drawn to this he decided to once again give her an endoscopy. There was no trace of cancer to be seen. Rama was discharged from hospital and returned home. Only then, was the meaning of Baba throwing marbles behind himself understood.

RAM

MAHASAMADHI AND THEREAFTER

Maharaji's Mahasamadhi was the perfect lila, although we were unable to understand the implications of it. He associated with his devotees freely and they loved to be in his presence, but the time had come for Maharaji to transcend his physical body.

As we have read, Baba could do anything with his body. Whenever he wanted, he could make his body invisible, change its form, and show it simultaneously in different places. In the Mahasamadhi Lila Baba put an end to using his physical form in the manner to which his devotees had become accustomed.

Before ending his activities on the physical plane, he told a story of a sadhu's death whose body was burnt to ashes on a funeral pyre. The sadhu was seen again after some time. Perhaps he used this story to hint at what was to come.

Even after his Mahasamadhi Baba's lilas continued. He is still caring for his devotees and appears in any form he wishes. Baba acts seen and unseen in the physical world and in his devotees' dreams.

Maharaji used to say that when the Guru transcends the physical body, his temples and ashrams become his physical form.

MAHASAMADHI LILA

Maharaji's last physical journey commenced on the 9th September 1973 from Kainchi. The journey continued via Agra and Mathura and ended in a hospital in Vrindavan on 11th September 1973, on the night of Anantchaturdashi. Nobody expected this to happen.

Shri Baba Neem Karoli Ji Maharaj

Baba showed respect to the laws of Nature by apparently putting an end to his physical body like an ordinary man. But this was not the end. All Baba's lila before and after this event, confirm the fact that Baba is immortal. It is not known how many times he has thus appeared among people and disappeared in this way.

With hindsight, during the last two years, it can be seen that Baba gave subtle hints and indications about his Mahasamadhi. However, the devotees were so engrossed in his darshan that these indications passed them by. Although all of Baba's actions were unexpected, there were certain things that have always been observed about him. He took decisions on the spot. He never announced his destination, or the date of his departure or arrival. There was an apparent change in his behaviour during his last days. Though he loved the gatherings of devotees, he spent his time in solitude between midday and four o'clock. If someone went to him during that period, they found Baba as if somewhere else. It seemed that his affection for people was interspersed with moments of detachment. Those who marked that change in him were surprised at it, but they did not infer anything from it. One or two days before his departure he began counting days on his fingers.

In 1971, a devotee asked his permission to tape record his voice. He agreed, but at the same time ordered him not to play the tape to anyone for two years. Though he did not give any reason for this, the event of his final journey two years later automatically clarified the meaning of his command.

One day, in 1972, about a year before his Mahasamadhi, Baba unexpectedly asked K.K.Sah, **"Where should I leave my body?"** K.K. was stunned to hear Baba's unpleasant question and was speechless.

Mahasamadhi and Thereafter

At the end of 1972, or the beginning of January 1973, it was very cold in Agra. Maharaji covered himself with a blanket and was sitting in the house of Thakur Mahavir Singh. He wanted to have a bath. A servant got water ready and a lota, and Baba immediately had a bath. Thakur's son, Karanvir, brought another dhoti for Baba to change. Seeing Baba's body wet but his dhoti dry, he said, "Haven't you had a bath?" **"I did have."** "How is it that your dhoti is not wet?" **"This is one of the unusual things about me."** Karanvir asked Baba to change his dhoti, but he did not, saying, **"I shall not change it today."** Then, in a distant way he said, **"I do not know when I may leave, I have a long way to go."** This was Baba's last darshan to this family.

A physician from Delhi who had never met Baba, but had treated many patients sent to him by Baba, came to Kainchi to see Baba at the suggestion of R.S.Yadav, B.D.O. Delhi. There were two other people with the physician. Baba sent them off giving each of them a pack of apples. The physician expressed his desire to stay at the ashram for some time longer, but Baba asked him to stay in Nainital and to go straight back to Delhi the next morning. When he was about to leave, Baba said, **"You will not see me again."** The physician misunderstood Baba's meaning and evidently thought his own time was coming to an end. On his return to Delhi, he put his affairs in order. He completed pilgrimages in time and then waited for the last day of his life. All of a sudden, he got the news of Baba's Mahasamadhi. He was surprised and only then did he realise and understand the correct meaning of Baba's last words to him.

Keeping the future welfare of Pooranand Tewari of Kainchi in mind, Baba had spoken to an officer of the U.P. Transport Corporation and got Tewari transferred to Bhowali, eight kilometres away, two months before

Shri Baba Neem Karoli Ji Maharaj

Mahasamadhi. This incident has already been mentioned. Tewari did not want to be transferred at that time. He was hurt when he found out that the transfer was on Baba's recommendation. Baba called Tewari to him and said, **"It is I who has been transferred, not you. Now I shall go to Amarkantak and you will not be able to meet me."** Then he smilingly recited the following verse:

"I have to leave this fort and rampart; I am transferred to another place. I have received an urgent message, and I am helpless." Tewari understood the true meaning of Baba's words two months later.

I [the writer], went to Kainchi in the last week of August and had to return to Allahabad on the 1st September. When only one day was left, I asked his permission to leave as I also had to go to Nainital. Baba glanced at me lovingly and asked me emotionally, **"When will you come again?"** I was moved by his feeling of oneness with me and without a thought said, **"Baba, I will come whenever you ask me to come."** Baba, in a sweet voice said, **"Come tomorrow."**

After bowing before Baba, I immediately left for Nainital and returned the next morning. After offering pranaam to him, I had prasad in the bhandara. Baba did not call me for any reason; it was his kindness towards me. When I asked his permission to go, his brief answer was, **"Sit, now."** It was about two in the afternoon. Unexpectedly many cars stopped by the ashram gate. Some devotees came to Baba with many packages of apples. After sending them off, Baba bade us a unique farewell with his eyes moist with tears of love. Major Pramod Chandra Joshi, [now colonel], was also with me. It was a situation beyond description. We were not in our usual consciousness. Silently, thinking about him, we reached Nainital. We did not realise at the time that it was Baba's last farewell to us.

Mahasamadhi and Thereafter

About a week before his final departure, Baba got the work completed in Kainchi, the urgency of which had never been felt previously. However, he knew how useful these things would be in his absence. He had got a Post Office and a Roadways bus stop opened a long time before, but there was no telephone in the valley. A very high official in the telephone department came to him for treatment for his son's mental health problems. Baba did not have much time. So, he asked the official to get a telephone installed in Kainchi Post Office within twenty four hours and assured him that, "**By this service, rendered by you, Hanumanji will fulfil your wish.**" It did happen. By Baba's Grace, the difficult task of installing a telephone in this foothill region was completed and all the people in the valley have benefited.

His second work was the construction of a permanent yagnashala [place for fire sacrifices]. The yagnas were performed on a makeshift yagnashala every year. Baba wanted to give permanent shape to it before ending his physical existence. He got it constructed at once under the supervision of Inderji. When its roof was being laid on the 9th September, Baba set out on his last journey.

It was the beginning of September and it was getting cold in Kainchi and the surrounding hills. The construction of the yagnashala was in progress. For this reason, many labourers stayed at the ashram, ate there and worked there all day. The ashram was full; there were men and women devotees and many Western devotees staying there. Every morning many visitors, including westerners, came from Nainital and returned there every evening. In this way the sequence of visitors coming and going continued and there was a lot of hustle and bustle to be seen in Kainchi. Hukum Chand, who had Baba's darshan for the first time in Madras that year, and Kishan Lal Arora were lying sick

Shri Baba Neem Karoli Ji Maharaj

in the ashram. In this way one day passed into another. Baba met the visitors very lovingly.

Baba appeared healthy in all respects. He was cheerful all the time and talked humorously. His kindness, generosity, love, and his feeling of oneness with others, which was inherent in his nature, were reflected in his behaviour. He enquired from everyone as to their welfare, gave prasad to all and blessed them. On the 7th September, Kumari Sarla, daughter of Jagannath Anand, came to see him. She said to Baba, "Baba, I am worried, because I am on the retrenchment list of the FCI office, where you got me temporarily posted." She had had polio in her childhood, and she was unable to walk. This did not stop her moving around; she used her hands to help. Baba gave her and her father sweets to eat and made them have prasad at the bhandara. Then Baba asked Sarla, "**Do you want to marry?**" When she replied in the negative, Baba was pleased and he reassured her saying, "**Nobody will retrench you from service. They will have to confirm your post.**" Baba further said to her, "**I am very happy with you. Today you may ask for anything you like.**" In reply she said, "Baba, I only want your blessings." At this, Baba looked at her with eyes filled with tears and in a voice overwhelmed by joyful emotion he said, "**From now on I will have to do all your work.**" Sarla felt contented, receiving Baba's worldly, as well as spiritual blessing. A few days later, the whole list was cancelled on account of Sarla and all the posts were confirmed.

On one hand, Baba was seen in a happy mood and many such lila as mentioned above were observed, on the other hand gloomy topics which were directly or indirectly related to mortality were heard in between the talks filled with humour and wit. At times he said, "**We meet only those people with whom our meeting is pre-destined. Duration of association with each**

Mahasamadhi and Thereafter

person is also fixed. One should not feel sad if one is separated or if the association does not last long.” About the body, he said, “It is phenomenal. Everyone has to die. People weep because of attachment and selfishness, the spirit also cries for his or her family.” At times he said, “Whoever comes into this world will have to leave it. Nobody can stay here. I also will go and will not give darshan to anyone.” When he was asked where he would go, he replied, “Far away to the bank of the Narmada River.” Once he said to Shri Ma, “What can I do when God is calling me?” About the funeral rites he once said, “Having been cremated, the longing of the soul to come to bodily form is lessened.” Reiterating it, he further said, “When a Guru leaves his mortal form, his ashram becomes his form.” Once, during conversation, he said “I will not die.”

The 8th of September passed like other days. There was a great rush of visitors in the ashram. The westerner devotees were chanting songs in front of Baba’s kuti and inside it people were having his darshan. Meanwhile Baba showed his concern about the illness of Hukum Chand and Arora. He had sent for a doctor from Bhowali twice that morning. The third time, he called the Civil Surgeon from Nainital with a message that he, Baba, was himself suffering from heart trouble and the doctor should bring the electrocardiograph. Inderji did not meet the Civil Surgeon nor did he get the machine. Looking for them, he was kept busy till eleven that night. At last, he returned to Kainchi. During this time, Kishan Chandra Tewari came to see Baba, from Nainital, at about 3pm. Baba also asked him to call the doctor from Bhowali for the patients. Tewari humbly told him that the doctor would not want to come again so soon and would say that the medicine he had prescribed should be given time to work. Baba said, “Tell the doctor that I also

Shri Baba Neem Karoli Ji Maharaj

have heart trouble.” The doctor came and found Baba in sound health. He said that Baba felt uncomfortable because of acidity. He wrote a prescription and advised light food and rest. Baba then asked the doctor to examine the patients once again. He also sent someone to ask the patients if their family members had been informed that they were ill. He was pleased to hear Hukum Chand's reply, which was in the negative, and praised him again and again saying that he is a good man. Baba had a childlike temperament and he was enjoying himself with all these lilas. He did not visit the patients even once. He sent for the doctor unnecessarily when he himself was able to cure them. The next day, at the time of Baba's departure, the patients lay unconscious and were not able to have his darshan. After Baba's departure their condition improved as if they had never been ill. They had left the ashram fully recovered by the time Baba left his body.

Baba did not have food that night before he left. After a lot of persuasion he agreed to have Ramdana [a kind of seed]. It was eleven at night and Shri Ma and a few devotees were sitting with him in his kuti. Baba began telling a story. He said, **“There was a saint and he left his body. His devotees and the members of his family cremated his body. After some time the saint came back.”** Then he turned to Shri Ma and said, **“Tell me, how did he come back?”** Shri Ma kept quiet and he did not give any answer. The devotees present there were also not able to understand this riddle.

The 9th September dawned, the day that Baba had to set out on his journey. The ashramites had his darshan. Baba was in a happy mood. He talked to Shri Ma briefly about some of his favourite devotees who were not present at that time. The crowd of visitors continued to increase. The westerner devotees were deeply engrossed in the singing and chanting of devotional songs in front of his kuti, as they did every

Mahasamadhi and Thereafter

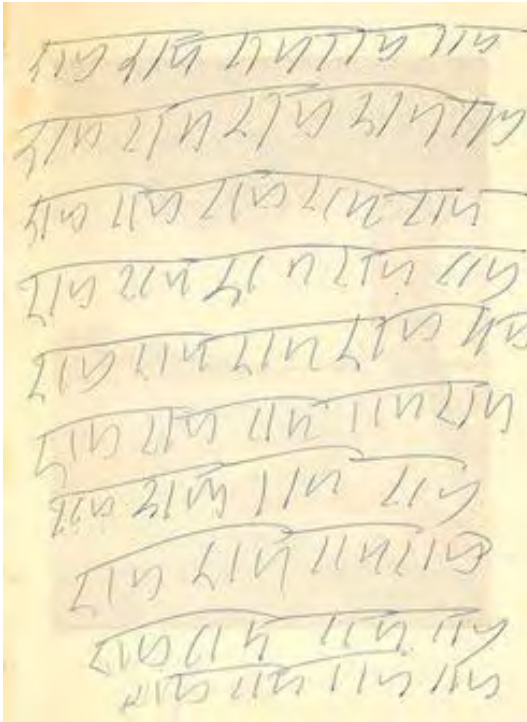
day. There was an endless flow of visitors into the kuti. Baba laughed and talked to everyone very affectionately. All the visitors were very contented with their darshan. The westerners interrupted their chanting to invoke Baba's Name. One hearing this invocation, Baba called out from his room, "**Neeb Karori is dead.**" They did not take him seriously. He conversed humorously and the clock struck ten in the morning.

After this, Baba went to Radha kuti for morning chores. There, the devotees, including many women, made him sit in a large metal plate and gave him a bath while singing hymns to Lord Shiva. Baba surrendered himself to his devotees and they took full advantage of it. Singing hymns of their choice with devotion, veneration and joy, the devotees were bathing him as they wished. It presented a sight like that in a temple where men and women offer water and milk to a Shivling in their own way. Baba's eyes reflected deep love. There was a unique charm in his face and a gentle, joyful smile pervaded it. All the devotees drank the water in which his feet had been washed and by an inspiration preserved the rest for use in the future. After that he was worshipped with sandalwood paste and incense and then arti was performed. Baba had sago to eat and chatted with love and humour with all the devotees present. In between all of this he reminded them, "**I have to go today.**"

Two years previously, a devotee had presented Baba with a note book. He used to write in it every day. After writing the date he would then write Ram, Ram, Ram. He himself said that everything is achieved by the name "**Ram**". This routine of Baba's was imitated by some of his devotees. Whenever Baba went on a journey, Shri Ma carried the note book for him. On that day, as usual, Baba wrote the date, 9th September and filled the page with Ram. After this he wrote the date of 10th September and filled that second page with Ram.

Shri Baba Neem Karoli Ji Maharaj

Then he wrote the 11th September on the third page and left it blank. Handing over the book to Shri Ma, he said, “**Amma***, **this note book is now yours. From now on you will write.**” All of these acts of Baba’s were purposeful and symbolic. He left the 11th September blank, for Shri Ma to continue. By handing over the notebook to Shri Ma, he had passed on the responsibility of his work to her.



Neem Karori Baba “Ram Ram”

* Amma – Baba used to call Shri Siddhi Ma “Amma”, an affectionate name for Mother.

Mahasamadhi and Thereafter

The previous day, on the pretext of having heart trouble, Baba had sent Tewari to get a doctor from Bhowali. Tewari decided to check Baba's pulse and found none. He was perturbed and said, "Baba what is happening?" Baba replied, laughing, "**You have become a doctor? Just wait.**" After that Tewari found that the pulse was strong, throbbing regularly, indicating Baba's good health.

It was about 1pm when Baba suddenly said, "**I am going to go now.**" He asked Kishan Chandra Tewari to tell Inder [Sarvadaman Raghuvanshi] to get his car brought to the ashram gate. Tewari went to pass on Baba's message to Inderji and Baba bade Shri Ma farewell at Radha kuti. During the course of his conversation with Ma, he said several times to her, "**Amma, the way you have served me, nobody has ever served anyone, nor will anyone do so in the future. As I leave, I will weep before you, but I shall laugh before the world**". Today that day had come. Blessing Shri Ma, he said, "**Wherever you may be all that is auspicious will be with you.**" Baba had tears in his eyes as he said this. When Shri Ma earnestly insisted that she should accompany him, he said, "**I am going to a doctor devotee at Agra. He will look after me and examine me with his new machine that he has imported from America. After getting myself examined by him, I shall return the next day.**" Reassuring her, he said, "**If need be, I shall send a telegram. You come with Ramesh**" [Shri Ma's son]. Baba's words proved true.

After bidding farewell to Shri Ma, Baba came out of Radha kuti and two people offered pranaam to him. Baba, holding their hands, went towards the Hanuman temple talking and laughing. Then many devotees present in the temple compound came running up to him and bowed at his feet. Some walked on either side and some followed him. Baba was saying, "**I have been**

Shri Baba Neem Karoli Ji Maharaj

released from Central Jail today.” Baba’s very significant words, said in an affectionate manner, were taken lightly.



Hanuman Kainchi

In the past, whenever Baba left any place, his manner was completely detached towards his

Mahasamadhi and Thereafter

attendants and he never looked back at them. But that day his unprecedented behaviour naturally attracted the devotees' attention.

When Baba reached the Hanuman temple, he joined his hands together in salutation, and stood for some time. This was only the second time that he was seen to do this; the first time was when the murti was consecrated. Then, Baba's blanket, which was symbolic of him, slipped from his shoulders onto the ground. Though Baba did not want it, people picked it up and covered him with it. The falling of the blanket in this way was in itself a clear indication of the forthcoming sad event, but at that time of his departure, its significance escaped everybody's attention. After this, he had darshan at the Laxmi Narain and Shiva temples, standing there silently for some time. Then he walked towards the entrance gate taking long strides. There, at the gate, a devotee took his photograph, the last one, and there his blanket slipped off him for the second time. Devotees picked it up and tried to put it on him again but he refused it. That blanket was then folded and put in the car.

Before getting into the car, Baba gave instructions for the closing of the kitchen and asked the organisers of the ashram to make arrangements for sending the women devotees home. Many devotees asked his permission to go with him, but Baba asked a young man named Ravi Khanna, who had come into his service only a few days before, to sit in the car. Ravi Khanna was blessed by whatever services he did for Baba while travelling with him. When Baba got into the car, all the devotees touched his feet for the last time. The car was about to leave when a woman whom Maharaji called Kachauri Mai came just in time, she had walked the eight kilometres from Bhowali. Lovingly she placed her head on Maharaji's feet. Baba sat quietly for

Shri Baba Neem Karoli Ji Maharaj

some time and then said, **“Mother, I was waiting for you.”**

As soon as Baba left, there descended such a peculiar silence and gloominess on that crowded and lively place as had never been felt before. All the devotees became silent and sought solitude. Some started making preparations to go home, whereas others sat in their rooms or elsewhere. Only labourers worked in the yagnashala, and the two patients were asleep on their wooden beds.

When Inder started the car, a rainbow appeared and radiated all its colours in the silent sky. This spectacle lasted for about an hour and a half, until the car reached Kathgodam. Baba’s sight was fixed on it, **“I am praising this beautiful creation of God’s. Inder, look, man has not once been able to make such a beautiful creation”**. On the way Baba also talked to him about destiny and the future. All of a sudden Inder’s eyes fell on Baba’s feet. He was puzzled to see that they had enlarged to about one and a half times their normal size. But, reaching Kathgodam, they became normal. Getting out of the car, Baba boarded the Agra Fort Express with Ravi Khanna. Inder asked Baba’s permission to accompany him, but Baba very affectionately explained to him, **“You have to get the roof of the Yagnashala completed, I shall call you soon.”** Like Sumant, leaving Ram and returning to Ayodhya, Inder, taking his vacant car, returned to the ashram, arriving after sunset, in the dark.

That night Baba conversed with Ravi Khanna in the train. Shri Ma had put milk in a thermos flask and Ganges water in a bucket for him. Khanna wanted Baba to have some milk, but he refused. Khanna earnestly insisted again and again, and to reinforce this, poured some milk into a tumbler, only to find that it had turned sour and was no good to drink. Baba was looking at him smilingly. Only then did he understand

Mahasamadhi and Thereafter

the reason that Baba was refusing to have milk. Baba asked him to throw the thermos out of the train but Khanna did not think it proper to do so. Baba, taking the thermos in his hand, threw it out and said to Khanna, **“One should not be attached.”** After this, he talked to him about various topics and in the end, told Khanna about himself that, **“I have come to establish righteousness.”**

Next day, on the morning of the 10th September, Baba did not want to go over the bridge at Agra station. He crossed the railway lines by leaping over them and went out of the station. From there he went to Jagmohan Sharma’s house, arriving there at about 6am. Sharma welcomed Baba. He later told others that Baba had a return ticket on the night train to Kathgodam, on the same day. Baba called a barber and got his beard and hair shaved. He only ate Ramdana saying, **“Now, cereal and fruit are less nourishing. Prepare Ramdana, I shall have it today.”** Then he told Sharma, **“Bad time is ahead. Do not live in big houses. There will be a lot of plundering and killing; live in a small house.”** He talked in this way throughout the day. He told Sharma’s father, **“When the body gets old, it becomes useless. One should have no attachment for it.”** Baba was in a very jovial mood. Seeing him like that, Sharma’s mother-in-law asked him, “Are you the same Baba who once stopped a train?” Baba laughed at this and said, **“You also have come to know about it.”**

From there, Baba visited his devotee, Dr Mathur, who was a heart specialist. Baba told him about his cardiac symptoms and asked him to examine him. The doctor took Baba’s cardiogram and found him healthy. He said that the blood becomes a bit thicker in old age and it causes anxiety. He gave him many tablets saying that this medicine would stop the anxiety if taken from time to time. Baba was unshaken and said, **“You are**

Shri Baba Neem Karoli Ji Maharaj

wrong. I am suffering from heart disease.” The doctor replied that he had a new machine imported from America and it did not go wrong. Baba said, **“Is your machine God that it cannot be wrong?”** Though Baba kept the medicine given to him by Dr Mathur, he did not use it. It cannot be said with certainty what ailment Baba had or whose illness he had taken upon himself.

Baba took Dharma Narain with him from Agra. All three arrived at the station at night, in time for the train. Baba already had tickets with him. They took seats in the first class compartment in the train leaving for Kathgodam. By Baba’s order they broke their journey at Mathura station and all of them got off the train. Some devotees present at the station touched his feet. After some time Baba closed his eyes and his body began to perspire. He asked for water, and after having it, he ordered them to take him to Vrindavan. By the time the taxi had been arranged, he was unconscious. So, instead of taking him to Vrindavan ashram they took him to the RamaKrishna Mission hospital in Vrindavan. In that state of unconsciousness, he was given oxygen. While arrangements were being made to take his blood pressure, Baba pulled the oxygen tube out of his nose and pushing the blood pressure instrument aside whispered, **“It is all useless.”** Immediately after this, he repeated the name of God, **“Jagdish, Jagdish, Jagdish”** three times and then his body became still. It was 1.15am, in the middle of the night, on the 11th when Baba merged himself with infinity by cardiac arrest, on the auspicious day of Anant Chaturdashi.

Baba’s body was taken to the ashram from there. Whoever was present there at night was busy carrying out the scheduled programme. Only Trilok Singh, the night watchman of the ashram, taking Baba’s hand in his own, sat there with his eyes closed. He felt

Mahasamadhi and Thereafter

Baba's pulse beating, but when he opened his eyes and checked it again, it was still. In this way Baba's divine play continued.

When the whole of India, unaware of these happenings, was sound asleep, Baba ended this part of his physical lila, in a secluded hospital in Vrindavan, far away from his devotees. However, it did not end his activities. It was his responsibility to tell his devotees all over the world about it and he did this in his own way. Banwari Lal Pathak, a priest in Vrindavan, is a devotee of Baba's. He arrived at the hospital that night, at the time when preparations were being made to take Maharaji to the ashram. When they reached the ashram, Pathak was asked to inform some particular people in Agra, Delhi, Kanpur, Lucknow, Nainital and other places. Pathak already had some addresses and got others from the ashram. He informed the devotees by phone if he had their number and sent telegrams to others. He did this in the last quarter of the night. He says that he had not given the information to any journalist or anyone connected with the press or All India Radio, and none asked for confirmation of the news before the announcement. All India Radio spread the news all over the country by broadcasting it in their morning news bulletin and the afternoon and evening news.

By Baba's kindness, I got this news in Allahabad via the night bulletin. I then conveyed this sad news to other devotees in Allahabad and within hours we left for Vrindavan on the Upper India Express. Wherever the news was received, whoever received it, they were dumbfounded, and had no idea what had happened to Baba.

The next morning, devotees left for Vrindavan from everywhere without having a morsel of food or water. Devotees from the nearby towns and surrounding areas arrived early in the morning, and

Shri Baba Neem Karoli Ji Maharaj

people from distant places trickled in all day. From Kainchi Ashram, Shri Ma, and Shri Jivanti Ma travelled with Ramesh by taxi, as so many others did. The then President of the Congress Party, Shankar Dayal Sharma and many other renowned persons and high officials were there to pay homage to him. The westerner devotees who were in India came, but those who were in their own countries were helpless. By Baba's grace the news was conveyed to all devotees. A group of thirty American devotees arrived by plane. They were able to take part in the last rites, on the twelfth day after the event, in Kainchi, and on the thirteenth day after in Vrindavan.

At Vrindavan ashram, devotees were not able to decide how to perform Baba's last rites. Some were in favour of immersing him in water, others wanted to bury him and raise a monument. [According to Hindu custom a saint or sanyasi is not cremated. They are either immersed in flowing water or they are buried.] Just then the famous, old Baba Leelanand Thakur, known as Pagal Baba, of Vrindavan, arrived. Pagal Baba ordered that Maharaji should be cremated, and that it should be done inside the ashram, at the place where yagna [fire sacrifice] was usually performed. This place for yagna was constructed on Baba's order for the Navratra in April of that year. The residual yagna material had been immersed in water after the yagna was performed, and a small stone wall was erected all around the place as if it had been preserved ready for the purpose of his cremation.

Shri Ma had not arrived by 2pm. People were hungry and thirsty. A majority of them did not want to delay the cremation any longer, whereas others were of the opinion that they should wait for Shri Ma. When the opinion of the majority held complete sway, Baba's body was brought out into the courtyard of the ashram. Suddenly a terrible storm arose out of nowhere. It

Mahasamadhi and Thereafter

rained so heavily that nothing was visible to people beyond ten paces. Clouds darkened the atmosphere and even the beams of the headlights of passing cars seemed dim. As a result the bier had to be placed on the veranda on the other side of the courtyard. Thus the cremation was delayed. When Shri Ma arrived, the moment she stepped out of the car the storm ceased. There was an atmosphere of immense grief on her arrival and everyone was moved by it.

A sandalwood pyre was arranged in the yagna kund. Baba looked asleep. His limbs were still soft. There was no change seen in his fingers or toes. His face was as radiant as before.

It was about six in the evening. Baba's body was kept on a beautiful bier decorated with flowers. It was then placed on a carriage, as is traditionally done for saints and it was carried in a procession all around Vrindavan accompanied by devotional music. A large crowd of devotees followed him and flowers were showered on him from temples and houses. People stopped the carriage at every step and performed arti. This journey took a long time. At about 9 at night the carriage was brought back to the ashram. In an atmosphere burdened with the grief of separation, Baba's pyre was lit with love and reverence.

Many devotees had a variety of experiences during that time. Jagmohan Sharma saw Baba standing between Ram and Lakshman amidst the flames of the pyre and Hanumanji doing parikrama around them.

When the fire and heat of the pyre had cooled, the ashes were collected in many kalash [round pitchers] by the devotees. The kalash were taken to various sacred places of pilgrimage and the ashes were immersed in the sacred waters with rituals. Some kalash were sent to Baba's ashrams where his murti was later installed over them. Seeing Kehar Singh collecting Baba's remains, Devkamta Dixit remembered

Shri Baba Neem Karoli Ji Maharaj

something Baba had once said. He told the other devotees that he had heard Baba say, “**Kehar Singh will collect my mortal remains.**” At that time Baba’s words seemed inappropriate, but that day he saw it was true.

The thirteenth day ceremony was performed in the form of a grand bhandara at Vrindavan ashram. The twelfth day ceremony had been performed the previous day at Kainchi ashram according to the custom in the hills. Those devotees who had not been able to pay homage to Baba at the time of his passing, felt grateful to have his prasad on the twelfth and thirteenth days after his Mahasamadhi.

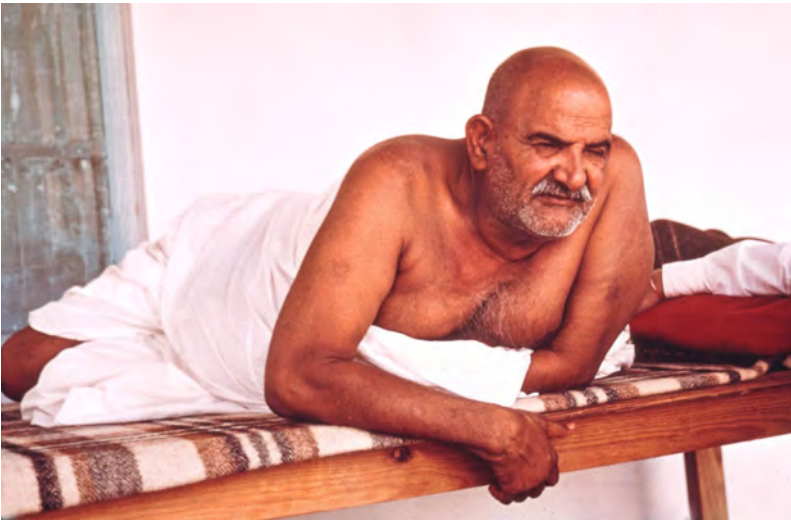


Sitting on Takhat

Mahasamadhi and Thereafter



Handful of prasad



Leaning on elbow on Takhat

Shri Baba Neem Karoli Ji Maharaj

AFTER THE FINAL JOURNEY

Everything that Maharaji said before setting off on his last journey reminds us that he would not die and would stay at Amarkantak, by the bank of the Narmada River, where it would not be possible for us to meet him.

His divine lila of removing himself from the public eye is a great mystery. Although there was a difference of opinion with regard to performing Baba's last rites, finally he was cremated.

In his divine lila, Baba had appeared simultaneously in various places. There is no doubt that he can show any one of his forms. He is still seen in the same form, or in any other, or in dreams, as before, and he is still known for his kind deeds.

One of the greatest saints of our time, Yogiraj Devraha baba, mentioning the event of Baba's death as unrealistic, told his devotees, "Baba's death was not a reality. He had treated death lightly many times. Where can he go? He is alive and will ever remain so."

359. SAVING BHAGWAN SINGH'S LIFE

Bhagwan Singh became an orphan during his childhood. Baba had done him a lot of good by taking him into his service. Baba performed his Yagyopaveet ceremony with his own hands and appointed him the priest of the Hanuman temple in Vrindavan. By making him able to recite the Gita, Baba had also raised his position. Finally, he gave him an opportunity to live a peaceful and comfortable life by making him the priest of Sankatmochan Hanuman Temple in Lucknow.

The sudden news of Baba's final journey reminded him of his past life. He once again felt himself to be an orphan and he felt very sad. Baba was all to

Mahasamadhi and Thereafter

him, his father, mother and Guru. Ever since the Kalash containing Baba's remains had been delivered to Lucknow, he thought of ending his life. He made a plan to do this the following day, by jumping into the Gomti River, off the Hanuman bridge. The kindly nature of Baba, the Supreme Spirit, could not bear this. Baba knew about the firm resolution of Bhagwan Singh.

The next morning, when Bhagwan Singh had finished the adoration of Hanumanji, a tall sadhu wearing saffron clothes came into the temple. Baba had given Bhagwan Singh a string of beads that he wore round his neck. Pointing to them, the sadhu asked, **"Where did you get this string of beads?"** Bhagwan Singh told him that Baba Neeb Karori had given them to him. Then, pointing to the kalash, he asked, **"What is inside it?"** When he was told that Baba's remains were contained in it, he said, **"A lie, it is all a lie. I know Baba Neeb Karori very well. I have come directly from Amarkantak. I saw Baba there wearing sackcloth."** Bhagwan Singh said to him, "Maharaji, where have you left your blanket?" He replied, **"I left it in Kainchi. I wanted to pray in seclusion."**

Although Bhagwan Singh knew that Baba was endowed with supreme powers, he could not understand how Baba was alive when the pot containing his ashes was right there. Hearing what the sadhu had seen with his own eyes, his resolution was shaken. The sadhu then said, in Baba's style, **"I want to take a bath. Put water and soap for me."** Bhagwan Singh brought a new cake of soap and putting the water before him, offered him his bath. The sadhu asked him to bathe him. As Bhagwan Singh was about to apply soap to his body, the sadhu refused it, saying, **"Sadhus do not use soap."** Bhagwan Singh realised that the irrelevant comment of the sadhu was just like Maharaji's comments. Singh said that he had brought the soap at the sadhu's request and would certainly use

Shri Baba Neem Karoli Ji Maharaj

it. While he was giving him a bath, Singh felt that the sadhu made the same childish movements that he had experienced Maharaji making when bathed. He felt confused. After the bath Singh gave the sadhu food and then as he was about to depart, asked him, "Where are you staying? Where can I meet you?" the sadhu replied, **"I am staying at the Hanuman Temple, Aminabad. The priest there takes good care of me. You can come to see me whenever you have time."**

That same day, closing the temple in the afternoon, Bhagwan Singh went to the Hanuman Temple at Aminabad, to meet with that sadhu again and to clear his doubt. He could not see him anywhere in the temple. He asked the priest about him, describing the physical features of the sadhu in detail. The priest said that there was no sadhu of that description staying there. When Bhagwan Singh said that the sadhu had told him that he was looking after him well, the priest said it was all a lie. This opened Bhagwan Singh's eyes. He now believes that Baba Neeb Karori had come to him in the form of that sadhu to stop him putting an end to his life.

360. FULFILLMENT OF PROMISE

This event took place at Kainchi ashram. One day, in between a certain conversation, Baba told a devotee that he would bring a Shivling and a special conch with clockwise grooves [generally the grooves are anticlockwise], from the Narmada river. The devotee accepted Baba's words and never reminded him of it.

After Mahasamadhi the devotee then felt that there was no possibility of receiving those things. One day, a young sadhu came and gave him a Shivling and a conch. He said that they had been sent for him. It is

Mahasamadhi and Thereafter

the devotee's belief that Maharaji had come in the guise of that sadhu to fulfil his commitment.

A full account of this story has been given on page 400 of "Miracle of Love."

361. KEEPING HIS PROMISE

Braj Kishore Tandon owns many cloth and sweet shops in Haldwani. In 1973 he was in Kainchi, sitting with Baba. Completely out of context and of his own volition, Baba said to him, "**You get your son married.**" Tandon replied, "I am ready, provided that you promise to attend the marriage." Without speaking, Baba gave his consent with a smile. The same year, in September, Baba's Mahasamadhi caused the acceptance of the invitation to be disregarded.

After two or three years, Tandon got his son married. At the reception at the bride's home, the groom was sitting on a beautiful sofa in the middle of a big pavilion. His friend also sat there with him. Some women and children stood in groups, here and there behind him. Just then, an old man wearing a blanket appeared and sat by the side of the groom's friend. The presence of that old man was noted by many, but none dared to say anything to him. The bride's party thought that he was a member of the groom's family and the groom's party thought that he might be related to the bride's family.

When the photographs of the bridegroom and of the women and children around him had been taken, the old man got up and went towards Tandon. Jeevan Chandra, a friend of Tandon's, suggested that some money be given to that old man on such an auspicious occasion. At his suggestion, Tandon gave the old man a five rupee note. The old man would not accept it and said, "**Give it to that beggar**" who was standing

Shri Baba Neem Karoli Ji Maharaj

nearby. The attention of the two was then diverted to the beggar and the old man went away.

Suddenly it occurred to them that the old man was none other than Baba Neem Karoli, who had fulfilled his unspoken commitment in that form. His order, to give money to the beggar, was an indication of his presence. Immediately they searched everywhere for him but he had disappeared.

It was Baba's divine lila that, when the print of the photograph was received, Baba's face was out of shot. But the half of the blanket that he was wearing was seen lying on that sofa. This photograph is still with Tandon.

362. IN THE GUISE OF AN OLD WOMAN

After the Navratra in Chaitra [March/April] 1980, many devotees arrived with Shri Ma at the village of Neeb Karori. They had travelled from Haldwani. According to Shri Ma's instructions, it was decided to ceremoniously anoint Hanumanji with sindur [when the murti is made of stone it is anointed with the orange paste of sindur mixed with oil of jasmine] on the occasion of Hanuman Jayanti [His birthday]. This duty was assigned to Vinod Chandra Joshi, Manager of Kainchi Ashram, and Pandit Kishori Raman of Vrindavan, a learned scholar [pandit] who expounds discourses on the religious Sanskrit texts.

The next day the temple was cleaned and decorated. Panditji arrived a little before noon. He had forgotten to tell the workers about the things that would be needed for the offerings for the puja. So they were not ready. Panditji regretted his mistake but there was no way out. Those articles were not available in the local shop and it was not possible to get them from anywhere else quickly. So, in the absence of the things

Mahasamadhi and Thereafter

offered for adoration of the deity, it was thought that they would worship the deity by reciting mantras.



Hanuman Neeb Karori

Shri Baba Neem Karoli Ji Maharaj

Vinod took his seat before Hanumanji's murti and Panditji sat at the door of the temple ready to conduct the ritual. The other devotees were sitting in front of the temple and I [the writer] was sitting near Panditji. Just then, a heavily built, ordinary looking village woman, carrying a big cloth bundle, passed through the crowd of devotees and came and sat between me and Panditji. Without speaking to anyone, she took out all the things needed for the worship, a coconut, red cloth, red thread, un-boiled milk etc. and gave them to Vinod. We all looked at that old woman in surprise. We did not understand who that old woman was. This was very unusual. A woman living in this rural area would not know the intricacies of the Hindu rituals, and would not possess everything needed to carry them out, neither were these things available within a radius of ten kilometres.

After the worship of Hanumanji, arti was done and the singing of the Hanuman Chalisa began. The old woman had emptied her bundle. She stood up and went out. Some women who had come with Shri Ma from Haldwani asked her to partake of prasad at the bhandara. She said she had brought prasad with her. Taking out puri and vegetable from her bundle, she gave some to all the women present. She also told them that she had come from about 7 kilometres away. She soon disappeared among that large crowd. Nobody knew where she went. The inhabitants of Neeb Karori village said that she must have come from some other place. Nobody, even in distant villages, had ever seen her around before.

363. IN THE FORM OF A SADHU

Devkamta Dixit is a member of Vrindavan Ashram Trust. A meeting of the trust was going to be

Mahasamadhi and Thereafter

held in Vrindavan and he had to get there one day earlier in order to attend it. For certain reasons he did not want to attend the meeting and did not go. On the morning of the day of the meeting, a sadhu came and sat on the front lawn of his house. Dixitji asked him where he had come from. The sadhu replied that he had come from Vrindavan. Dixitji said, "I also had to attend a meeting of the Trust of Guru's Ashram at Vrindavan today, but I did not go." At this, the sadhu said, "**You must go for the work of your Guru.**"

Dixitji went inside to fetch something to give to the sadhu, but when he returned he had disappeared. Then the thought came to him that Baba Neem Karoli had himself come in the guise of that sadhu to give him proper instructions. He got everyone to search around but the sadhu was not to be seen anywhere. Dixitji immediately left for Vrindavan on the 9am train and attended the meeting of the Trust in the evening. After the meeting he felt that his presence was necessary, for some decisions on crucial matters were taken there that day.

364. AS AN ORDINARY MAN

On one occasion, Devkamta Dixit decided to travel home, from Lucknow to Kanpur, by minibus. He wanted to sit in the front seat but a man was already sitting there. He took a seat behind him. The man looked at him and smiled. Dixitji did not understand the reason for his smile and thought that the man may have guessed his desire to sit in the front seat.

When the bus was about to start, the man left his seat and got out of the bus. Dixitji immediately occupied that seat. It appeared to him that the man had only occupied the seat to reserve it for him. On the way, the bus met with an accident on a bend. Four or five people

Shri Baba Neem Karoli Ji Maharaj

died and many were injured. Dixitji received a minor injury on his head. The man who was sitting in the seat that Dixitji had originally occupied was dead.

After being given first aid in the hospital, he was discharged. Dixitji firmly believes that Baba was the man who provided him with his seat and thus saved his life.

365. AS A DRIVER

One of Baba's American devotees, from Chicago, came to India in 1971 and stayed at a hotel in Nainital. He came to Kainchi to meet Baba every day for eleven days. In 1982, he came again from Nepal to India on business. He came to know from some other Americans in Delhi that Baba had another ashram at Vrindavan. He went to Vrindavan and had Shri Ma's darshan there. He narrated an experience in English that was translated to Shri Ma by Kehar Singh.

In 1976 this American devotee was returning home. His plane landed at Chicago airport at night, and on coming out of the airport, he took a cab. He was surprised to see that the driver of a cab standing nearby was exactly like Baba in physique and appearance. He gazed at that driver dumbfounded. Meanwhile that cab pulled away. He asked his driver to follow it. He followed it as fast as he could but the cab driver in front drove faster and the cab disappeared after two turns. In the end the American said, **"I take it as His Grace upon me. Even after having mingled with the Eternal Spirit, he obliged me by giving me darshan in that way."**

Mahasamadhi and Thereafter

366. AS A TONGA DRIVER

In 1982, a high ranking Sikh officer in the army was going to Ranikhet with his wife. On the way, they came to Kainchi ashram. He was very impressed with the beauty and cleanliness of the ashram and he asked me [writer] who looked after the management of the ashram. I told him that the responsibility of it lay with Shri Ma. He desired to meet her and I took him to her. During his conversation with Shri Ma, his eyes fell on Baba's photographs on the wall and he gazed at them in surprise. At last he asked Ma who the person in the photographs was. When he was told that they were photographs of Baba Neem Karoli who took Mahasamadhi in 1973, he unhesitatingly said, "What are you saying? I have come from Jalandhar and I saw him driving a tonga [rickshaw pulled by a horse] there. My attention was particularly drawn to him." Baba obliged him by giving him darshan before sending him to Kainchi ashram.

367. SEEN MANY TIMES

The late Vijay Choudhry worked in the Excise Department, U.P. He lived at Church Lane, Allahabad. His wife had a lot of faith in sadhus and saints, and was a devotee of Baba's. Baba visited their house several times and Shri Ma has also stayed with the family.

On one occasion the devotees were talking about Baba. Choudhry said, "My wife has had Baba's darshan many times, even after his Mahasamadhi. One day, while she was returning home, after bathing in the Ganges, she saw Baba, alone, in a rickshaw, going towards Triveni [the confluence of three rivers]. She was surprised to see him. It was not possible to stop him or follow the rickshaw in that crowd. She told me

Shri Baba Neem Karoli Ji Maharaj

about this when she got home, but I did not attach any importance to it as I thought it was probably a case of mistaken identity.

Many months later, in the summer, we went to Nainital. On our way back, we stayed with a relative in Lucknow. From there we went to Kanpur to meet someone. While shopping in the market, my wife saw Baba passing by in a white car. He was wrapped in a blanket and sitting by the driver. She got my attention by gesturing towards the car, but I did not get the opportunity to see him properly. I only saw that a well-built man, wearing a blanket, was sitting by the driver. The car moved on. This time, as well, I did not agree with my wife that the man was Baba himself.

That same evening, we took a rickshaw to the bus station in Kanpur so that we could return to Lucknow. My wife saw Baba, sitting alone in a rickshaw, coming towards us from the opposite direction. Drawing my attention to him she said, "Don't say that this is not Baba." I saw Baba from close quarters and was amazed. I was at my wits' end. I could neither get our rickshaw, nor his, to stop. I did not even bow to him."

368. DARSHAN TO RAMNATH

Ramnath is an old man, very simple and gentle by nature. He lives in Aligarh and is a devout worshipper of Hanumanji. He is a long standing devotee of Maharaji's, and used to go twice or three times a year to see Baba whenever he was at Vrindavan ashram.

A few years after Baba's Mahasamadhi, while he was chanting the Hanuman Chalisa, in his house, he found he was unable to concentrate on it. Getting up, he went to the nearby Hanuman temple and tried to

Mahasamadhi and Thereafter

concentrate on the Chalisa again, but still he found he could not. He returned home and after collecting a few things, he went to Vrindavan Ashram, in spite of his family trying to persuade him not to go.

There, at the Hanuman temple, he recited the Hanuman Chalisa, with great pleasure, for two days. On the third day, he suddenly had the desire to visit Kainchi. He went to Kainchi ashram, where the Guru Purnima festival was being celebrated. It was four in the afternoon; he sat facing the Hanuman temple, by Baba's takhat in the temple compound.

Unexpectedly he saw Baba, wearing a blanket, on the roof of the temple. The sight of Baba made him speechless. He doubted his own eyes. He lowered his head for some time, but when he looked again towards the roof, the same scene was visible before him. Then he rubbed his eyes with the palm of his hand and looked again. Now he saw Baba was wearing a white dhoti. He was then very puzzled. He rubbed his eyes again and looked around. When he glanced up at Baba again, he saw him wearing his blanket. He then got up, and instead of going forward, he turned and took a few steps in the opposite direction. When he turned round again, to look at Baba, he had disappeared. Ramnath's darshan had lasted for more than half an hour.

369. SAVED BY DARSHAN

This incident occurred in April 1982 G.L.Sah had gone to Almora, in the hills, by car. One evening he left for Nainital. Some distance from Almora the brakes failed. It became difficult to control the car. On every bend, he was afraid of crashing into something coming from the opposite direction, but he said nothing to his wife because he did not want to alarm her. She was sitting near him and talking, but he was not paying

Shri Baba Neem Karoli Ji Maharaj

much attention to what she was saying. She did not understand the reason for his indifference and she was surprised that he was driving erratically.

While they were passing Baba's small temple in the valley of Kakrighat, she saw a sadhu standing by the road. His hand was raised in a boon giving gesture and he was looking towards them. The incline of the road was less steep at this place. Sah was very concerned and decided to try to stop the car by crashing it against the rocks. Just as he was about to do so, the axle of the car broke and it came to a halt.

Leaving the car in the care of a local shopkeeper, they got a lift to Nainital in a truck, that same night. In the house of the family they were staying with, his wife saw a photograph of Maharaji. Baba's appearance in that photo was that of the sadhu they had seen at Kakrighat a few hours before. Upon enquiry they were told that the photograph was of Baba Neeb Karori, who had left his body nine years previously. The Kakrighat temple was built by him. They were surprised to learn that even though they did not know Baba, he blessed them by giving darshan and saving them in that perilous situation. By Baba's generous act, they became devoted to him. They attended the murti stapna ceremony, at Kainchi, on the 15th June 1983. This was the first time they had visited Kainchi and they narrated this experience. G.L.Sah, Superintendent of Police, Bulandshahar.

370. THE MURTI SPOKE

In the summer of 1982, at about four o'clock one afternoon, Kehar Singh was returning to his room after listening to the day's recitation of the Ramayana. He was just passing by Maharaji's temple when he heard the familiar voice of Baba. He was calling him by name.

Mahasamadhi and Thereafter

He ran at once towards the temple hearing Baba's indistinct words. He stood before Baba's murti, but did not see any change in it.

371. THE EXPERIENCE OF A BOY

In 1985, on the occasion of the anniversary of Maharaji's Mahasamadhi, [Anant Chaturdashi], a bhandara was held in Vrindavan. Radhey Shyam Sarraf of Firozabad was there with his brother and grandson.



Takhat in Vrindavan

Radhey Shyam had been suffering from psoriasis on his feet for many years. He had spent a lot of money on medication including treatment at the All India Institute of Medical Sciences. He was

Shri Baba Neem Karoli Ji Maharaj

disappointed because there had been no improvement. A big photograph of Baba is kept on his takhat, in his kuti, at the Vrindavan ashram. Radhey Shyam's grandson went in alone. In the solitude of that room, with his hands joined together in salutation, he humbly requested Baba to cure his grandfather of that disease. Baba has said that **“Anyone who comes before my photograph is seen by me”**. He was pleased with the boy's prayer. The boy saw a mass of light emerge from the photograph and taking the shape of a hand, touched his head. At the same time he heard a voice, very clear, coming from the photo. **“Go, all will be all right”**. The boy was frightened by this incident. He went running to Radhey Shyam and told him of the whole event. Radhey Shyam's feet gradually improved until, within ten months of this incident, the psoriasis was gone.

372. DARSHAN TO A YOUNG MAN

One day in 1982, at noon, the son of the late Kishori Lal Sah was going with his mother from Almora to Nainital. On his way, they stopped to visit the Kainchi temples. They had darshan of Baba's murti, in which He is sitting with crossed legs. Sah's mother, having offered pranaam to Baba's murti, went inside to see Shri Ma and Sah remained standing at the temple. He did not see the murti, but he saw Baba himself standing, not sitting, there. He had seen Baba's murti before but had no faith in Baba's unique powers. He was stunned. To bring himself back to “reality” he roamed about in the temple compound and then returned to Baba's temple. Even then, he saw Baba still standing there. He then went into the room where his mother was talking to Shri Ma. There, he lay down on

Mahasamadhi and Thereafter

the floor. When Shri Ma asked him the reason for this, he told them about his experience.

373. GO TO KAINCHI

Shrimati Reva Sah had Baba's darshan, in Kainchi, four years after his Mahasamadhi. She has had faith in him since her childhood. One day when she was all alone in her house in Nainital, she suddenly heard Baba's voice saying, "**Why don't you go to Kainchi? Go, go to Kainchi.**" The next day, when she woke up, she heard the same thing, "**Go, go to Kainchi. Recite Hanuman Chalisa.**"

She went to Kainchi, and sitting before Baba's murti, she recited the Vinaya Chalisa and the Hanuman Chalisa. When she had finished singing these hymns, she bowed before Baba's murti. When she raised her head, she saw Baba in place of his murti. She was dumbfounded. She was terrified and leaving her seat, she went out of the temple. In the ashram outside, whenever she glanced at any of Baba's photographs, many of which are dotted about, she saw Baba in bodily form.

374. AN EXTINGUISHED LAMP LIT AGAIN

This incident occurred in June, 1976. Baba's devotee, Hotri Dutt Sharma, of Aligarh, arrived at Kainchi temple at 9am, along with his guru-bhai [literally, guru brother, meaning people having the same guru], to worship the consecrated murti of Baba. He began the worship methodically, using incense, an earthen lamp, offerings and other things. All the devotees there became filled with emotion, and so

Shri Baba Neem Karoli Ji Maharaj

focussed on Baba that they lost awareness of their surroundings.

During that time, it was not known how the diva, earthen lamp, had come to be blown out. But, as soon as it happened, Hotri Dutt opened his eyes; he thought that his puja had not been accepted by the Guru. He thought the lamp going out was an ill omen. He at once reached for the matches and just as he was going to strike a match to re-light the lamp, the lamp lit by itself. That event was seen by two people who were sitting behind him. One of them was a confectioner who had supplied malpua [sweet deep fried bread] on the occasion of the consecration day ceremony at Kainchi on 15th June 1976. The other person to see this was Ishwar Chandra Tewari, of Kanpur. Hotri Dutt was now at peace, knowing now that his worship had been accepted by his adorable God. Both the other devotees who witnessed this incident were surprised by it.

375. MONEY FOR VRINDAVAN ASHRAM

Vrindavan ashram did not have a bank account during Baba's time. The responsibility of the management of the ashram was on Swami Sevanandaji. He was from Madras and had come to North India on his travels. One day, while walking around Vrindavan on the Parikrama [a pilgrimage route around the sacred town of Vrindavan], Sevanandaji passed Maharaji's ashram. Baba unceremoniously pulled him out of the crowd and entrusted him with the work of his temple and ashram. The Swami worked truthfully, without any self-interest. He was not literate, so he never maintained any accounts.

Soon after Baba had left his body, the Trustees wanted to know the details of the finances of the ashram. Sevananda had no money in hand, nor did he

Mahasamadhi and Thereafter

have documentation. Whatever money he received he used it for the ashram. Though Baba was always pleased with him, Sevananda could not satisfy the Trustees in this matter. Hence he wanted to be relieved of that work. The only property he had with him was the Ramayana, which he gave back to the Trust. When the pages of the book returned by him were turned, paper money fell out of it. This money, received in this way, was used to pay for Baba's thirteenth day Mahasamadhi ceremony. The remainder was used to open the first bank account of the Vrindavan ashram. Everyone was surprised at this divine lila of Baba's.

376. AN INCURABLE DISEASE

In 1981-82, Nandlalji, a ghee merchant from Haldwani, suffered from an unbearable and incurable disease. He had a continuous headache, his eyes were red and swollen and although he had treatment in Haldwani, there was no improvement and he had to go to Delhi. There, many treatments were tried, but his condition remained the same. The doctors were not able to find the cause of the disease. All kinds of tests were undertaken, even his spinal fluid was tested. If anyone suggested a medicine to him, he tried it. His wife was also sad because of his ill health.

One day, worrying about this problem, she was at home alone, crying. She meditated on Baba and saw him near Hanumanji's murti in Vrindavan. Raising his index finger, he was saying to Hanumanji, "**Will you cure Nandlal or not?**" She was filled with happiness by that momentary glimpse of Baba and became confident that her husband would recover.

She asked Nandlal about his condition. He said that his headache was less, but he still had some pain

Shri Baba Neem Karoli Ji Maharaj

in his neck. Slowly the pain decreased until he was completely cured in a couple of days.

377. CURED OF T.B.

A few years before the incident mentioned above, Nandlalji had fallen sick. After a thorough examination, the doctor at Haldwani diagnosed T.B. Though Nandlalji was growing old, his body had always been healthy and he therefore did not believe the doctor's diagnosis. However, his wife advised him to get himself checked up at Bhowali Sanatorium, before taking the medicines and injections recommended by the doctor. He went to Bhowali by car. After a thorough examination the doctors confirmed the diagnosis made, and the treatment offered by the first doctor, and also recommended some more medicines.

Before their homeward journey, his wife wanted to visit Kainchi. After Baba's Mahasamahdi, Nandlalji had not been back to Kainchi, for he thought that Baba was gone. When they arrived at Kainchi, they saw Shri Ma who made them sit near Baba's takhat at Radha kuti. Both of them bowed before Baba's photograph. Then they heard Baba's familiar voice clearly saying, **"Why do you not come to Kainchi? Do come."**

When Nandlalji told Shri Ma of that experience, she, explaining Baba's command, told them not to worry. He would be cured soon. She said, "You had stopped coming to Kainchi so Baba had to do this lila".

When Nandlalji's brother-in-law in Delhi got the news of his illness, he took Nandlalji there for better treatment. He consulted a well-known specialist and showed him the reports from the doctors at Haldwani and Bhowali. The specialist told him that the reports were incorrect. He asked Nandlalji not to take the medicines or have the injections. He prescribed some

Mahasamadhi and Thereafter

tablets of a cheap patent medicine for colds for three days. With this simple treatment he was completely cured.

378. SAVED THE LIVES OF THE WHOLE FAMILY

A wealthy man and his whole family were on holiday in Nainital. They had travelled from Delhi in two cars. They were staying in a hotel and wanted to return to Delhi after having visited all the surrounding places. He heard about the beauty of the Kainchi temples, which were located 19km from Nainital. So, instead of returning to Delhi on the day they had planned, they stayed an extra day so that they could visit Kainchi.

He and his family went to Kainchi on 6th June 1982. When they arrived, a heap of firewood was being unloaded from a truck at the ashram's gate and the ashramites were helping to carry the wood, on their shoulders, into the ashram. Inspired by a sense of service, he and members of his family also helped to carry the wood. They visited all the temples and had prasad from the kitchen. The family also had Shri Ma's darshan and she told them about Baba. They were impressed by the stories of Baba's divine lilas. Giving them a photograph of Baba, Shri Ma asked them always to keep it with them. After visiting the temples once more, they returned to Nainital.

In Nainital the children wanted to enjoy a boat ride on the lake and they got into two boats. The boats had hardly gone half way across the lake when a terrible storm broke out. It had uprooted many trees at places in the hills. The boatmen were novices. They got frightened and the oars fell from their hands into the lake. The head of the family was very worried about the safety of his family. At that time of distress, he suddenly remembered Baba. Taking out the photo that he had

Shri Baba Neem Karoli Ji Maharaj



Devi Temple Kainchi

received from Shri Ma, he prayed before it in distress and asked that their lives be saved. There was

Mahasamadhi and Thereafter

no other way out. The storm immediately quietened and the boats, without oars, sped quickly towards the bank. They got out of the boats and ran to their cars and sat in them. The storm raged again and big hailstones rained down. When the weather had quietened they returned to their hotel.

Next day, on their way back to Delhi, they once again came to Kainchi ashram. Expressing their gratitude before Baba's murti, they then narrated their experience to the ashramites.



Temple block Kainchi

379. DOCTORS HAVE DARSHAN

Dr. S.R.Sarraf and his wife, who was also a doctor, had never had Baba's darshan. In 1980, while they were practising yoga, they unexpectedly had darshan of a well-built sadhu wearing a dhoti and a

Shri Baba Neem Karoli Ji Maharaj

blanket. He ordered them to go to Kainchi via Nainital and disappeared at once. They did not fully understand the meaning of what the sadhu had said, as they had no knowledge that Kainchi was a place in Nainital district. They went to Nainital, and after making enquiries there, they arrived at Kainchi ashram.

In Baba's murti, they recognised the same form and appearance of the sadhu they had seen in Bhopal. During this darshan he asked them to go to have darshan of Badrinath. They went to Badrinath and on their return, when they had darshan of Baba's murti again, Maharaj told them to return home. They met Shri Ma in the ashram and narrated their experiences to her.

In 1981, they had Baba's darshan in person one day and he gave replies to many of their questions. In 1982 they also saw him again in the same way and he answered many other questions. They did not see him in 1983 or 1984. Then, one day in October 1985, it came into their minds that they would never have Baba's darshan again. That same day, Baba appeared while they were meditating and asked them to visit Kainchi. Following Baba's command, they came to Kainchi in the last week of October 1985 and then narrated these experiences to the writer.

Dr. S.R.Sarraf of the Spiritual Health Centre, Sonagiri, Bhopal

380. HANUMAN'S DARSHAN IN HUMAN FORM

This incident took place in 1984. Amar Singh Yadev, brother of R.S.Yadev, B.D.O.Delhi, stayed with his Guru in his ashram at Vrindavan and did spiritual practise. He says, "One day my Guru Dev, Shri Swami Girdhari Lal Bhaktamal, went with a group of his disciples to the temple of Gore Dau [Balaram] on the Parakrama Marg. A religious ceremony was being held

Mahasamadhi and Thereafter

there. During the course of a reference to Hanumanji, an idea flashed in my mind: Everyone says that Hanumanji is immortal but nobody says that they have ever seen him. It is natural if a dead person is not seen, but it is strange that an immortal one has not been seen by anyone. I expressed my views to the swamis for their deliberation. The solution they gave to my query did not satisfy me. My Gurudev asked my fellow disciples to go to Neeb Karori Baba's ashram to have Hanumanji's darshan. On their return he gave me the same command.

"I saw this beautiful temple just in front of the entry to the ashram. I did not see a murti of Hanumanji there. A large man wearing a dhoti and a blanket and facing towards the open doorway was sitting comfortably in the centre of the room, alone. I assumed that he was the manager of the ashram. I thought that they may be waiting for the murti to be brought here so that it could be installed.

On our return from Gore Dau, I told my Guru Maharaj everything that I had seen there in Neeb Karori Baba's Hanuman temple. My fellow disciples were surprised to hear that I did not see the huge murti of Hanumanji in that temple. Gurudev said, "It was the Grace of Hanumanji that he gave you darshan in human form."

A few years after this, I was visiting my brother, R.S.Yadev's house. I saw a photograph of the same man whom I had seen in Baba Neeb Karori's ashram. He was dressed in the same way. I pointed to the photograph and told my brother that I had seen him somewhere before. On being asked when and where, I told him in detail about my experience in 1984. He was pleased to hear about it and then told me that the photograph was of Baba Neeb Karori, whom people recognise as an incarnation of Hanumanji. He left his body in 1973. A huge murti of Hanumanji was installed

Shri Baba Neem Karoli Ji Maharaj

in that temple sometime in 1970 and I did not see it. It was His Grace that he gave me darshan in person.

My brother then told me that such events had taken place in the past. He gave two instances, experienced by his friend, Brihaspatidev Triguna Vaidya, who was a devotee of Baba Neeb Karori's. On the 24th September 1973, Vaidya had gone to Baba's ashram at Jaunapur, Delhi, to have prasad on the thirteenth day after Mahasamadhi. After having bowed to Hanumanji's murti, when he raised his head, he saw Baba standing there in place of the murti. He was astonished at the sight. In the end he offered pranaam to him again and, when he looked up, he saw Hanumanji's murti.

The second experience was sometime after 1976 and the murti of Baba, sitting cross-legged, had already been installed in the big marble temple at Kainchi. Vaidya went from Delhi to visit Kainchi in 1980. He stood outside a temple and saw a huge murti of Hanumanji. He did not know that he was standing outside Baba's temple and the murti in that temple is the one of Baba. For as long as he stood there, he had the darshan of Hanumanji, not Baba. On returning to Delhi, when he told my brother about the big marble temple with the murti of Hanumanji, my brother told him the reality of it. That temple has Baba Neeb Karori's murti, sitting cross-legged, in it."

These events completely removed Amar Singh's doubt. Hanumanji is really immortal. Hanumanji has blessed many people by giving them darshan in the form of Neeb Karori Baba.

Mahasamadhi and Thereafter

381. EVIDENT WORK OF BABA

“Amma, wherever you may be all that is auspicious will be with you.” These were among the last words Baba spoke to Shri Ma the day he left.

It was the month of January 1983 and Shri Ma had gone with ten devotees to Neeb Karori, Baba’s place of sadhana [spiritual practice]. She had a bath in the Ganges on the occasion of Makar Sankranti on the 14th January. The next day a bhandara was held at Neeb Karori. About twelve thousand people had prasad in that small village. It was a great surprise. In that auspicious atmosphere people formed groups and began chanting devotional songs.

While staying there Shri Ma had the desire to visit Baba’s birth place, the village of Akbarpur. It was a sudden decision to go there in those cold winter days. She left for Hirangau by train on the 17th January. Without any pre-planning she went with the devotees to this village where nobody knew her. Baba’s house had remained closed for the last fifteen years and there was no one belonging to the family to receive her. It was not possible for them to make their own arrangements, as there was no appropriate place to stay in the village. There was no solution to the problem of food and lodging. Baba became active and provided for Shri Ma.

There was an old man with Shri Ma who had some experience of the area. He had once visited that village and was acquainted with one person, Vidyaram, who was not there. The old man then contacted Vidyaram’s younger brother, Ram Sanehi and introduced Shri Ma and himself. Ram Sanehi was a sixty-five year old bachelor and lived at the ‘tube well’ a little way from the house. He tried to extend some hospitality to the guests and went out in search of milk for tea. It was not possible to buy milk anywhere, so he went to Shayam Sunder’s house to ask him. His buffalo

Shri Baba Neem Karoli Ji Maharaj

gave milk once a day, in the morning, and the family had already consumed it. He was going to return disappointed. Seeing his disappointment, Shayam Sunder's son insisted that his mother milk the buffalo again. He asked his mother's permission to untie the calf. When the calf was untied, it ran to her mother's udders and they got enough milk for tea. Everyone had tea by 4pm. While having tea, the old man asked Ram Sanehi, "Do you ever see Baba in a dream?" Gesturing affirmation with his head he said, "Sometimes". "When did you see him last?" Ram Sanehi replied with a smile, "Last night." "What did he say?" He hesitated to reply but when pressed he said, "Laxmi Narayan [Baba's name in Akbarpur] said, **Shri Ma is coming. Extend all hospitality. Don't let us down.**"

After tea, at about 5.30pm, Ram Sanehi took everyone to the dak bangalia, as Shri Ma wanted to stay there. It had been closed for years. The keys were kept by Shayam Sunder. Shyam Sunder was a teacher of young offenders at Itawa jail and had gone on duty. Due to the circumstances Ram Sanehi was helpless. Baba's lila came into play again. Shyam Sunder says that since noon he had had a great desire to return home. There was nothing that required his presence at home but he became so restless that he left work and got on a mail train. The mail train did not stop at Hirangau, so he got a ticket for Tundla and thought that he would get a rickshaw to Hirangau. However, the speed of the train lessened as they approached Hirangau. He stood by the door of the compartment. Unexpectedly, the train stopped for a second and he got off. Stopping the train was one of Baba's divine lilas for which he became known as Neeb Karori Baba. Shyam Sunder usually arrived home by passenger train at ten at night, but that day Baba made him arrive home at six so that he could carry out his work.

Mahasamadhi and Thereafter

Shyam Sunder went straight to the dak bangalia, however, there was the problem of opening the lock. He went home and looked for the keys but they could not be found. He immediately took a long thick needle and returned to the dak bangalia. As soon as he touched the locks with it they fell open. It was dark by the time the dak bangalia was cleaned. Shyam Sunder took a long cable and hanging it in such a way from the parapet of the roof, provided light in the porch. After that Shyam Sunder and Ram Sanehi together prepared food for the guests. There was no one else to help them. At 8pm the devotees who had come from Kainchi were served their food.

When they were about to eat, many people arrived at the porch with musical instruments. Without any encouragement they began to sing devotional songs about Mira, Sur and Tulsi, and the singing continued until 1.30am. This was unusual because there was no temple in the village and no devotional activity. The two local men had no idea who the singers were. None of the musicians were present at the time of Shri Ma and the devotees' departure the next day.

The next morning, having put their entire luggage in bullock carts, the party of devotees went towards the Firozabad-Agra road via Nagau. Baba did not like Shri Ma leaving without having food. On the way, at Nagau, Ram Shankar Yadav, Roadways Inspector, was standing in front of his house. He received them as if he had been waiting for them. He offered pranaam to Shri Ma and then took everyone home. He had reared good cows. He satisfied their hunger by giving them pure, tasty, nectar-like milk, as much as they wanted to drink. He had to go to Agra to work. He took everybody to the road at about 8am. When the morning bus arrived there, everybody was surprised to see that twelve seats, in continuous rows

Shri Baba Neem Karoli Ji Maharaj

were vacant for them. Yadav and the conductor got them seated on the bus and got all their luggage stored.

Baba often said that he was capable of solving everybody's problem. In this experience everyone is seen dancing attendance upon him, even the buffalo. The trains and the buses, as usual, were under his control.

382. INSTUCTION IN A DREAM

P.K.Chopra had consulted Sher Singh, Executive Engineer, Housing Development, Dehradun, about the construction of the dome of the Hanuman temple at Rishikesh in 1984. At that time Sher Singh had expressed his desire to give 10 bags of cement towards this work.



Hanuman Temple Rishikesh

Mahasamadhi and Thereafter

Later on, he forgot about his promise. One day the cement ran out. Although Sher Singh had never seen Baba, that night he appeared in his dream. Sher Singh says that he saw a well-built man shaking him by his shoulder. He was saying to him, **“Send cement immediately to the temple.”** He woke up and remembered his promise. He at once gave one thousand rupees for cement.

P.K.Chopra, General Manager, Water Works, Dehradun.

383. WIFE’S LIFE WAS SAVED

This incident took place in December 1973 after Baba’s Mahasamadhi. Bhuvan Chandra Tewari was, at the time, A.T.I. at the Roadways Station, Pithoragarh. His wife and mother lived in the village of Ghumoli, Almora. One day a buffalo gored his wife’s thigh with her horn. She was badly injured and the blood flowed profusely and could not be stopped. The villagers took her to a Government hospital far away at Chaukhutia, and got her admitted.

Tewari saw Baba in a dream the same night. He said, **“Tewari your wife is all right. Do not worry, your wife is all right.”** He woke up and could not understand what Baba was talking about. The next day he received the news of his wife’s accident and Baba’s words, spoken the previous night, rang in his ears. So the news did not unduly disturb him. He immediately left for home and learning of his wife’s condition from his mother, he then went to the hospital.

There, he met Dr Jagdish Chandra Choudhry who he had known from his school days. The doctor told him that his wife’s life was saved only by the Grace of God and not by his treatment. Her wound was so deep, it could not be stitched and she had bled

Shri Baba Neem Karoli Ji Maharaj

profusely. When his wife was brought to the hospital, all the staff were present, just as if they had been waiting for her. It so happened that the Director of Medical Health, U.P., was expected to visit the hospital the next day. The hospital had been thoroughly cleaned and the instruments in the operating room were all ready. As soon as Tewari's wife arrived, her treatment began without any delay. The next day, they received notification of the cancellation of the Director's visit. Instead of him, Dr Larry Brilliant of the World Health Organisation, an American devotee of Baba's arrived there unannounced, without any knowledge of these events. He also helped with her treatment. She was saved.

384. COMMAND TO WORSHIP LORD SHIVA

Bhairav Dutt Tewari lived in a house opposite Kainchi ashram. Once Maharaj gave him darshan in a dream. He was instructed to worship Lord Shiva on Krishna Chaturdashi [fourteenth day of the dark nights] of Shravana [the fifth month of the Hindu calendar]. He narrated his dream to Shri Ma. She explained to him that Baba had commanded him in a dream, only for his own welfare. He must perform the worship at Kainchi temple. Shri Ma was getting ready to go to Vrindavan and she went away. As destiny takes its course, the mind also acts accordingly. Tewari did not attach much importance to Baba's instruction, considering it only as a dream. On Chaturdashi, he went instead to Pithoragarh, where he died.

Mahasamadhi and Thereafter

385. WHEAT RECEIVED IN THE ASHRAM

Kailash Chandra Saxena lives in Bareilly and has a farm at Kichcha. He says, "I woke up from a dream on the 30th April 1983. I had seen Maharaj in the dream, and he had said, **"There is no wheat in Kainchi ashram. Send it there at once."** At that time there was a storm and it was raining. So I expressed my helplessness to Baba. At this Baba said loudly, **"Get up! If it is beyond your control, it is under mine. Go to work. The wheat must reach there by the 3rd of May."**

I got up and went to my farm early in the morning. I got the wheat harvested and filled the bags. The only problem I had was managing to find a truck to send those bags to Kainchi. Just then, an empty Government truck came and stopped in front of my farm. It was going to Haldwani. I talked to the driver and asked him to take the bags of wheat to Nandlalji, a businessman devotee of Baba's who lives in Haldwani, for forwarding on to Kainchi. I wanted to give some money to the driver as a tip, but he would not accept it. Nandlalji also got a truck for Kainchi without delay, and getting the bags of wheat loaded onto it, he sent them on to the ashram. The wheat arrived there before the 3rd of May.

386. OFFERING OF KACHAURIES

One of the Mais who lived in Bhowali had a routine that whenever Baba was in Kainchi, on every Tuesday, she would bring Kachauris [small deep-fried breads] and offer them to him. The Kachauris were simple but were made with love. Baba ate them with relish and he called the woman Kachauri-Mai [mother].

Shri Baba Neem Karoli Ji Maharaj

In September 1973, after Mahasamadhi, she stopped her routine thinking that Baba was no longer alive. In February 1976, she saw Baba in a dream. She was standing with the empty plate, on which she usually offered her kachauris to him, in her hands. Baba took that empty plate from her and said, **“You have not brought Kachauris. You think I am not alive. I still live at Kainchi. You should bring Kachauris.”** The woman woke up. She decided to continue her previous routine again from the next Tuesday.

On that Tuesday, it was snowing all over the hills. Taking the Kachauris with her, she reached Kainchi. All the rooms of the ashram were locked, only the temples were open. She saw that the door on the north east side of Baba’s kuti was ajar. She pushed it open further with her hand. With her one foot inside the door sill and the other outside, she just glanced over at Baba’s takhat. She was terrified when she saw Baba sitting on it, in human form. Both of his hands were placed on the takhat and his feet rested on the floor, as if he was waiting for someone. She ran out, all the way back home, and remained in an unbalanced state of mind for about three months. Shri Ma persuaded her to restart her routine again. She recovered from her shock and follows her routine on a Tuesday [Tuesday / Mangal is Hanumanji’s day] as she always did before, all year round.

387. ACCEPTING THE OFFERING

This incident occurred on the 3rd February 1988 at Kainchi ashram. After his Mahasamadhi, Baba had given a glimpse of his supernatural powers to Kachauri-Mai twelve years previously in February 1976. This is another lila, which illustrates Baba’s fun loving nature.

Mahasamadhi and Thereafter

On the first Tuesday of February 1988, Kachauri-Mai, who had been offering kachauris regularly to Baba's murti at Kainchi on Tuesdays, went to have darshan at the Hanuman temple constructed by Baba at Bhumiadhar, which is 4km from her house. This was because she could not go to Kainchi. The next day, the Wednesday, she came to Kainchi, with her offering of kachauris.

During the days of winter, it is quiet and lonely in the temple. The morning worship [arti] was over and Trilok Singh, sitting in the sun in the temple courtyard, was cleaning the temple utensils. He had seen Mai coming. Finishing his work quickly, he got ready to offer the kachauris she had brought for Baba. Thinking that he would follow her, she went directly to Baba's temple. She carefully placed the container, in which she had put the kachauris, on the charity offering box, which was kept at the northern gate of the temple. As Trilok Singh had not arrived at the temple yet, she began performing parikrama of the temple. She had hardly reached the back of the temple, when she suddenly heard the sound of the container falling onto the marble floor. She rushed at once to the north door. Trilok Singh also heard that sound. He came running to the temple to find out how Mai had dropped the container. Both of them reached the door of the temple together. They were amazed to see the container intact on the charity box because they had heard the sound of it falling. The container had not been opened by them, but its tightly fitting lid could be seen lying on the charity box. Some kachauris were scattered in front of Baba and some were still in the box. How it had happened remains a mystery.

Shri Baba Neem Karoli Ji Maharaj

388. EVERYTHING WILL BE ARRANGED

This incident happened in 1987. Raju, who was eighteen years old and the son of B.B.Singh and Shrimati Shanti Devi, and their twenty eight year old daughter, Shrimati Suman, were all travelling from their home in Mainpuri to Meerut, by bus. On the way, their bus had an accident at Chachena canal in the district of Etah. Many passengers on the bus were injured. Raju had serious head and hand injuries and became unconscious. Suman had minor injuries but she was worried about her brother's condition.

She remembered Baba Neeb Karori.. Although Baba had left his body fourteen years before this incident, he had to come in bodily form at Suman's call that day. Wearing half of his dhoti and the other half of it covering his upper body, Baba was seen walking here and there near Raju and he said to Suman, "**Be quiet. Everything will be arranged just now.**" Consoling her anguished heart in this way, he then disappeared.

Just then a jeep came along the road and stopped. A gentleman got out of it and spoke to Suman sympathetically, and then, having learned all the circumstances, he took them back to Mainpuri. Raju was taken to the Yadev Nursing Home where he was given emergency treatment. He was then taken to the K.P. Shrivastava Nursing Home in Agra for special treatment and he regained his health there.

389. A NEW BLANKET ON BABA'S MURTI

This event happened on the 19th January 1988, at Kainchi ashram. It was winter and only the watchman, the storekeeper, the priest and some other employees were there to perform the daily rituals and to take care of the ashram. The manager, Vinod Chandra

Mahasamadhi and Thereafter

Joshi was also there at the time. The morning worship was over. Trilok Singh, after having cleaned the temples, had locked the entrance gate as usual. The door on the west side of Baba's temple was locked and the door facing north was left open so that people could have darshan. After his meal, Trilok Singh was resting in his room and Vinod had gone down to the ashram farm to manage affairs there. Amar Singh, there to receive visitors, was in the temple forecourt with full view of Maharaji's Temple.

At four in the afternoon, Trilok Singh unlocked the door and went into Baba's temple to make preparations for the evening arti, exactly the same as on other days. He was surprised to see that the blanket on Baba's murti was different from the one he had seen covering him at the time of the morning arti. Looking closer, he discovered that the new blanket was on top of the other one that he was still wearing from the morning. This raised many doubts in his mind.

At Kainchi, Baba's murti is dressed in a dhoti and a blanket, as these were the clothes that he always wore. Whenever Vinod changed the other deity's clothing, he changed Baba's murti's dhoti and blanket too. Vinod had not changed anything that day. Also, he would not have put one blanket on top of another. On Vinod's return from the farm, Trilok told him about it.

When Vinod went into the temple, he found that it was a completely new blanket, and was different from the other blankets that he used for Baba. When they asked Amar Singh, he said that only two people came to have darshan that day, but neither of them had brought a blanket to offer to Baba. Moreover, the entry gate was locked, so who could have got into the temple?

Where Baba got that blanket from and how he put it on remains a mystery. But the new blanket has still been preserved in the ashram.

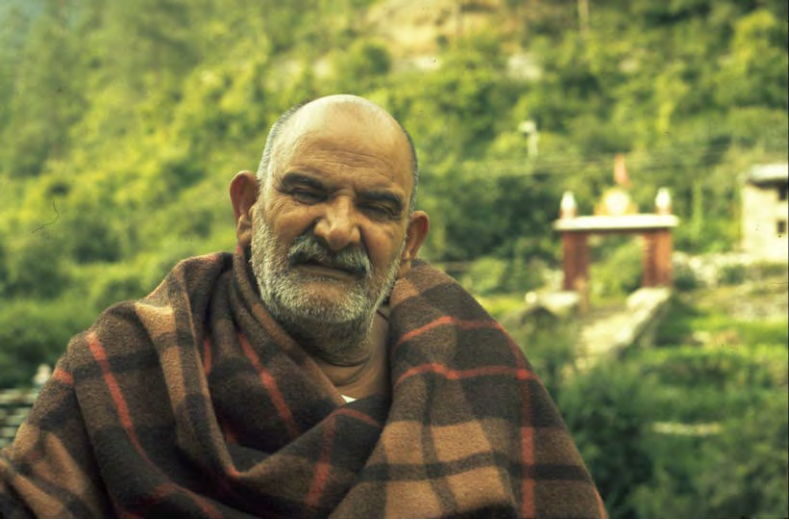
390. BABA'S DARSHAN IN HANUMAN MURTI

Colonel S.S.Chinvan came to see Kainchi ashram with his wife on the morning of the 26th July 1989. He himself told me about the following experience concerning Baba, which he had had twenty years before, in 1969.

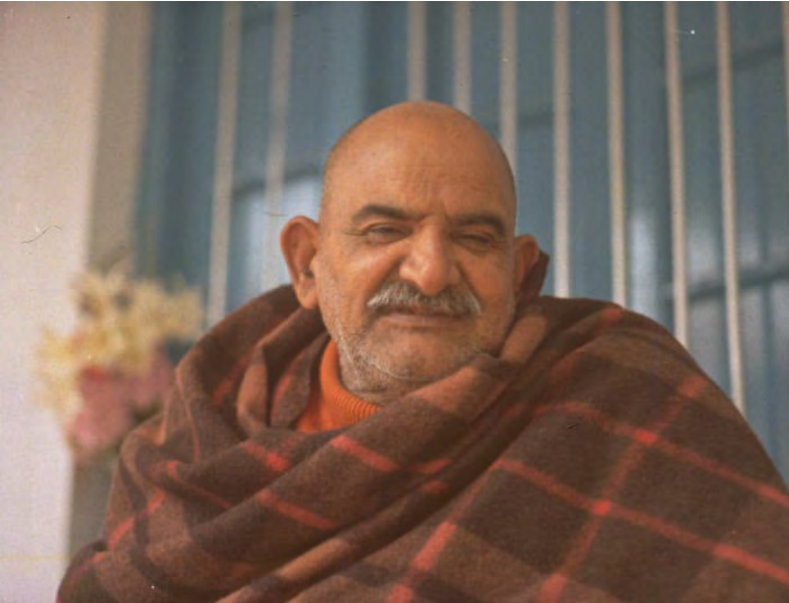
“We did not know Baba Neeb Karori. We heard about him from Devilal Sah of Nainital. I came to Kainchi with my wife and two children, aged six and four. After we had bowed before him, our children themselves prostrated at Baba's feet. Baba put his hand on their heads and blessing them said, **“They will make good progress in life and will attain high positions.”** We were pleased to hear Baba's blessing.

Anyway, after blessing the children Baba said to me, **“You are an atheist, you do not believe these things.”** Agreeing with him, I said that I had no faith. Baba at once bade us farewell saying, **“Go now, have Hanumanji's darshan in the temple.”** On our return to the temple, standing before the murti of Hanumanji again, we did not see Hanumanji at all. In the place of the murti we had Baba's darshan in person. We were struck speechless with wonder at this spectacle and had darshan for some time. Then we came out of the temple. This event changed our lives.

Ram



Baba with Kainchi Gate in background



Sweet smile

TEMPLES AND ASHRAMS

Baba spent the first part of his life practising many austerities, such as immersing himself in a lake at Babania, Gujrat, and sitting in contemplation in an underground cave at the village of Neeb Karori. For the common man, however, he did not advise arduous or austere practices for the attainment of the ultimate goal. For people in general he recommended a simple method of seva [service] and constant remembrance of God. The spirit of seva bhav [spirit of service] and a disposition to remember God pervade the atmosphere in the ashrams and temples. It is to provide opportunities for spiritual awakening and good and positive mental attitudes that Baba got picturesque, clean and peaceful ashrams with magnificent temples constructed at various places.

THE TEMPLE OF HANUMAN, BABANIA, GUJRAT



Old temple Babania

Temples and Ashrams

It was in Babania, a village about forty kilometres from the town of Morvi, Gujrat, that Baba installed his first murti of Hanuman near the lake.

Later, a member of the nearby Shrimat Ramchandra Shwetamber Jain Ashram, inspired by Baba, got a small temple built for the Murti. Even today one can visit this temple, which is situated near the hermitage of Ramabai.

NEEB KARORI HANUMAN TEMPLE

Leaving Gujrat in 1916 Baba came to the north of India. It was at this time that Baba came to the village of Neeb Karori, in the district of Farrukhabad, U.P.[Uttar Pradesh]. As has been mentioned earlier, the villagers made an underground cave for him where he used to perform his spiritual practices. Later on, the cave collapsed, and villagers made another underground cave for Baba, according to his requirements, on a neglected piece of land where donkeys were tied and pigs roamed about. The land belonged to a Brahmin, Goverdhan by name. There was no temple in this rural area, so Baba got a Hanuman temple built on the ground over the cave. He asked a rich shopkeeper from the village to get it constructed. The total cost of construction in those days for this small temple was Rs 50/-. The man agreed, but stopped the work after sending some bricks to the site. After some time, his shop caught fire and there was no means to put the fire out. Panic stricken, he came to Baba and prayed to him. Baba said, "You promised to build the temple for Hanuman and you did not fulfil your promise. What can one do now? Go and beg his pardon and build the temple." While the shopkeeper was praying to Hanuman, the fire in the shop extinguished itself. It is said that a small quantity of pepper was burnt, but the

Shri Baba Neem Karoli Ji Maharaj

rest of the shop remained undamaged. This incident had such an impact on the shopkeeper that he immediately got the temple built and Maharaj got it consecrated. Baba established a Shivlingam [stone representing Lord Shiva] on the left of the Hanuman murti and a Havankunda [pit for use in fire sacrifices] in front of Hanuman, under the Pipul, Neem and Banyan trees.

Ten yards away, in front of the Havankunda, a big well was dug. Baba had asked Ram Sevak Gupta's father to provide it. It is said that Gupta had been childless and was sad at heart. Though he never spoke to Baba about it, Baba himself said to him: "Dig a well and you will be blessed with a child." He completed the task happily and after some time was blessed with a son who was given the name of Ram Sevak. Gupta is no more in this world, but his sons and grandsons still live in that village. The water in the well was saline.



Neeb Karori Temple

Temples and Ashrams

Baba asked people to pour ten bags of sugar into it. Consequently the water of the well became sweet and it still is so, even after fifty years.



Shivling

On the occasion of the consecration of the temple in March 1934, Baba had a grand Yagna [fire sacrifice ceremony] performed which lasted for a month. More than 100 kg of ghee was used in oblation. A grand Bhandara [feeding of consecrated food] was also held for about thirty thousand visitors. Many shopkeepers, from far and wide, came forward then and the District Magistrate had to make administrative arrangements, it was like a huge fair. Many sadhus also partook of prasad [food that has been offered to the deity and thereby consecrated]. It is said that one sadhu misused his siddhi [power achieved through spiritual attainment]. Baba called him and reprimanded him. When he left, the sadhu uttered a curse that there would be a disturbance at Baba's fair, but by Baba's Grace, nothing happened. Since then, it has become a

Shri Baba Neem Karoli Ji Maharaj

tradition to hold a fair, annually in March. The villagers say that it is due to the curse that a storm blows in every year when the fair is held and at times there are hailstones.

Several years after Maharaj had gone into Mahasamadhi, Shri Ma discovered the place of Maharaj's sadhana and made proper arrangements to take care of it. After Goverdhan's death in 1981, his wife donated this piece of land to the Temple Trust. The Trust carried out further construction, which made the place beautiful and well organised. On the 15th February 1984, the Murti of the Goddess Durga and a Murti of Baba were installed with great ceremony. The whole atmosphere was so exhilarating and people felt that Baba had appeared again.

HANUMANGARH, NAINITAL

After 1935, Maharaj wandered from place to place. After the 1940's he often visited Nainital and as said earlier most of his time was spent on the Manora hill.* Since Manora hill was a weak mass of earth with more gravel than hard rock, no construction was possible. This hill was barren and uninhabited and was used as the burial ground for children. In the impregnable darkness of night, it looked frightening. However, Maharaj chose to bless this spot by selecting this site for an ashram and temple.

It was on the 15th July 1952 that Maharaj had a small murti of Hanuman installed, saying that the miniature Hanuman would shoulder the responsibility for the great task ahead. After the small murti was installed, Baba initiated the recitation of the Ramayana

* Hanumangarh temple is situated two kilometres from Nainital.

Temples and Ashrams

and the Hanuman Chalisa [prayer to Hanuman]. This continued for many years.

This purified the piece of land and improved the atmosphere. After Baba had chosen the hill, it was hit by many lightning strikes and thunder bolts which perhaps was his way of preparing it.

In later years, many temples and buildings were constructed on this hill with ease. Baba gave it the name of “Hanumangarh.”

The later murti of Hanuman at Hanumangarh is seven feet high. It was carved by a mason named Makhan. Much as he tried, he was unable to carve the face of Hanuman, and being dispirited, left it incomplete. Baba, who was away from Nainital at that time, appeared in a dream to Shiv Dat Joshi's daughter, and told her how the face of Hanuman could be made.

Following these instructions, Makhan succeeded in completing the murti. Other small temples of other deities were constructed later near the Hanuman temple. Still later, a temple dedicated to Lord Shiva was constructed on an adjacent hill top. The Murtis of mother Parvati [wife of Shiva], Ganesh and Kartikeya [their sons] along with the Shivlingam were installed on the 25th June 1954. On the first hill top, the temple of Sita and Rama was built in which the murtis of Rama, Sita and Lakshman, made of an alloy of eight metals, were established on Ram Naumi [Lord Rama's birthday], that year the 30th May 1955. The two adjacent hill tops have been joined by a wide concrete bridge, which has added to the charm of the place. In addition to these wonderful temples, living accommodation for staff and a Kirtan Bhavan [hall for devotional singing], have also been built.

Shri Baba Neem Karoli Ji Maharaj



Small Hanuman Nainital

Temples and Ashrams

Baba had fixed 16th June 1953 for the consecration of the murti of Hanuman at Hanumangarh. He himself arrived there a week before. It was the rainy season and had been raining continuously for three or four days. In these circumstances it was difficult to make arrangements for food supplies for the Bhandara. The night before the consecration ceremony, Baba sent for Haridas baba and said, **“What will happen tomorrow? There is nothing, no flour, no wood.”** He laughed loudly and made gestures of eating with his hands. Then he asked Haridas Baba to go to the road with some people. In those days, Hanumangarh was reached by a footpath from the road. At about three in the morning, a truck came and stopped there. It was loaded with utensils, flour, ghee, wood and everything needed for a Bhandara. The rain stopped. A group of Nepalese porters passed by on their way home. They were stopped and asked to carry the goods up the hill to the temple. In about an hour everything was transported. Soon after, it started raining heavily again and continued until morning. At about 7am, Maharaj came out of his hut, and throwing his blanket down said, **“The power of the son of the wind [Hanuman] is as strong as the wind itself.”** Immediately the clouds dispersed and the sun appeared. The preparations for the consecration ceremony began and a large crowd assembled. Baba went down the hill, and on his return he shut himself in his hut. The consecration ceremony was completed and the bhandara continued. Puris [small, round deep-fried wheat breads] and Halwa [an Indian pudding made from semolina] were prepared in big cauldrons. Almost all the men, women and children in Nainital ate prasad.

Shri Baba Neem Karoli Ji Maharaj



View of Nainital Temples



Shiva Temple Nainital

Temples and Ashrams

All the ghee in the store had been used and the cooks were worried. In the meantime Baba had asked one of his attendants to fill some empty cans with water and place them in the store. When the cooks expressed their anxiety to Baba about the shortage of ghee, he scolded them and said, **“Did you look in the store? Go and see.”** They found that the water in the cans had turned into ghee, and the preparation of the food continued uninterrupted.

After Hanumangarh had been constructed, the Government set up an observatory nearby, and Hanumangarh received all the facilities of electric light, water and a new road. Now it became easily accessible to people and a good place, worth seeing. The journey to Nainital is now incomplete without a visit to Hanumangarh. After the completion of the work at Hanumangarh, Baba handed over Hanumangarh temple to the Government Trust, thereby disassociating himself from the management of it.

BHUMIADHAR ASHRAM AND TEMPLE

During his stay at Hanumangarh, Nainital, Maharaj often visited the nearby places of Bhumiadhar and Gathia. In Bhumiadhar, Thakur Padam Singh's son Pooran Singh, offered his roadside house and adjacent land to Maharaj on the 11th December 1961. Whenever Baba was present at Bhumiadhar, there used to be a large gathering of devotees to see him. It was a common sight to see him sitting along the parapet of the road, far away from the temple, and visitors would gather around him there.

Shri Baba Neem Karoli Ji Maharaj



BHUMIADHAR

Maharaj had entrusted Brahmachari baba, his loyal devotee, with the responsibility of looking after this temple. Haridas baba had kept Brahmachari as an attendant at Hanumangarh. Later on, Baba commanded him, **“Stay at Bhumiadhar, if you remember God all the time; you will not be born in this world again and again.”** He also instructed him to serve all beings [to do seva]. Baba asked him to let his beard grow, and giving him the name of Brahmachari, made him a sadhu. Brahmachari undertook various spiritual practices, such as remaining standing day and night for six months, he observed silence for years, and for eight years did not eat any grains, subsisting only on a diet of fruit and vegetables. To test his sincerity, Baba once asked him to leave the ashram and go away. Brahmachari was deeply hurt and in a voice choked with emotion, he humbly said, “Baba I can leave my body, but not you.”

Temples and Ashrams



Hanuman Bhumiadhar

It was while Baba was at Bhumiadhar, he chose the land in Kainchi. After getting an ashram and temple built at Kainchi, he changed the Thakur's house at Bhumiadhar into a temple. In 1965 a new murti of Hanuman, brought from Jaipur, was installed. Prepared

Shri Baba Neem Karoli Ji Maharaj

food for a bhandara was brought from Kainchi ashram. The original murti at Bhumiadhar was installed at Kainchi temple farm.

KAINCHI ASHRAM AND TEMPLES

Situated in a valley at a height of 3500ft, Kainchi is a picturesque and peaceful place. It is surrounded by mountain ranges covered with forest. Since time immemorial, this piece of land attracted saints and enlightened souls. In the beginning of this century, a famous siddha [highly elevated soul], Somvar Giri baba, spent time here in a natural cave among the rocks.



Stream running past Kainchi Temples

A river touches its eastern and southern boundary, which Baba named Uttar Vahini Ganga [the north flowing Ganga]. A high mountain range forms its

Temples and Ashrams

western and southern boundaries. To the east of it, across the river, lies the Gargachal Range. In ancient times it was the place of saint Garga's asceticism. From 1950 to 1953, Kamlagiri, a saint from the Punjab, lived here and organised the recitation of Shiv Puran [scriptures of Lord Shiva] and Devi Bhagvat [scriptures of Goddess Durga]. After him, this place was occupied by Premi baba who lived in a cave.

On the 26th May 1962, Maharaj, along with Tula Ram Sah and Shri Siddhi Ma left Bhumiadhar by car for Shitlakhet. On the way Baba suddenly said, "**Shyam Lal was a very good man.**" He used "was" instead of "is" and this caused great concern to them both, as Shyam Lal was their son's father-in-law. At Ranikhet, they stayed at the house of Kundan Lal Sah, who was also ill at the time. There they received a telephone call to say that Shyam Lal had died of heart failure. Baba said that they should return to Nainital. On their way back, Baba stopped the car at Kainchi. Shri Ma escorted Maharaji across the river where he sat on a rock. * Before Shri Ma left for Nainital she had to enquire what the place was called, because it was just a few houses. She was told the place was called Kainchi.

Back in 1942, having missed the bus at Nainital one evening, Pooranand Tewari, of Kainchi, was walking home via Gathia. He met Baba at a desolate place called Khufia Danth. While taking leave of him, Tewari asked Baba when he would be able to have an opportunity to have his darshan again. Baba immediately replied, "**After twenty years.**" Tewari was bewildered by the reply and left quietly. In fact, it was exactly twenty years later, in 1962, that Baba walked into his house unannounced. Baba said to Tewari, "**Will you show me the Havan-kund of Somvar Giri?**" As

* This rock is within the ashram grounds and venerated by devotees

Shri Baba Neem Karoli Ji Maharaj

soon as Tewari got ready to go Baba changed his mind and postponed the visit to 4am next morning. Tewari misunderstood this and wondered if this was just an excuse to put off the visit. Baba said, "**Am I a liar?**" and repeated it several times. Tewari humbly begged his pardon. Baba left for Bhumiadhar on foot and returned the next morning at 4am. It is said that he took his meal at Premi Baba's hut and then, along with Pooranand, Premi baba and others, crossed the river in the hot sun of Baisakh, the month of May. Tewari and his companions cleared the grass around the place where there was a Havan-kund and showed it to Baba. Baba immediately ordered that a platform be built there. Four bags of cement were sent from Bhumiadhar for this purpose. The murti of Hanuman was later installed on that place.

While the platform was being built, a forest warden objected to its construction, as the land officially belonged to the Department of Forestry, U.P. The warden confiscated the pick-axe, shovel and other tools. R.C.Soni, the then Chief Conservator of Forests, settled the dispute. Soni had the land measured, presented the case to the Government, and succeeded in getting the land leased for the ashram. Later on, Charan Singh, the then Minister of Forests, sanctioned the lease of that land for the ashram and came to Kainchi for Baba's darshan. Baba blessed him saying, "**Go, you will become the Prime Minister of India.**" This was unthinkable at the time because of the political situation in the country. Baba's blessing was taken lightly and no significance was attached to it. However, years later, unexpected events occurred and Baba's blessing turned out to be true. Charan Singh did become Prime Minister.

Sitting on a rock at Kainchi, Baba said to his devotees one day, "**An ashram and temples will be built here and they will become known all over the**

Temples and Ashrams

world.” Eventually work began. Trees were cut, and the undergrowth cleared. Land was made level wherever possible. Without any documented plan, working only to Baba’s instructions, buildings named Rama Kuti, Vishnu Kuti, Krishna Kuti, Radha Kuti, Krishna-Balaram Kuti, Shyam Kuti and other buildings were constructed in sequence. Several wonderful temples, a dharamsala [place for pilgrims to stay] and a simple residential accommodation [kuti] for Maharaj were also built. Maharaj’s words came true. Devotees from all over the world began visiting this place. Visitors are all impressed with the beauty of the Murtis in the Kainchi Temples and the Ashram. The cleanliness and the prevailing peace leave a lasting impression on all those that visit Kainchi.

First of all the murti of Hanuman was installed on the platform over the Havan-kunda. Then, in the two adjacent chambers, the murtis of Laxmi Narayan, Mother Parvati, Shri Ganesh, Shri Kartikeya and the Shivling representing Lord Shiva were consecrated. On the day the murti of Hanuman was consecrated Baba went into the temple in the evening. He gave instructions for a bucketful of milk to be brought, and fed Hanuman all the milk with his own hands.

Opposite these temples, on the other side of the courtyard, another temple was made. The murti of the Goddess, brought from Jaipur, seemed to be rather small for this temple. When the murti was brought through the main gate, it became so heavy that it could not be carried any further. Baba directed them to place it in the nearby fourth chamber of the Laxmi-Narayan temple block and named the murti as Vaishnavi Devi. The 15th June 1974 was the consecration day of this murti.

Shri Baba Neem Karoli Ji Maharaj



Vaishnavi Devi

Another larger murti of the goddess was brought from Jaipur for the already constructed temple across the courtyard from the Hanuman Temple. It was installed as Vindhyavasini Devi [goddess that lived in the range of hills known as Vindhyachal] on the 15th June 1973.

The people in this area were worshippers of Shiva and Shakti. The tradition of animal sacrifice has been a dominant feature of the temples of goddesses in the hills. Baba established the goddesses Vaishnavi and Vindhyavasini [Durga] in his temples, with a view to stopping the ritual of animal sacrifice.

Temples and Ashrams



Vindhyavasini Devi

In 1973, from the southern window of his room, Baba was seen looking intently at the place where some American devotees were sitting chanting devotional songs. In a solemn tone he said, **“One more temple is still to be built.”** He did not say whose temple it would be and where it would be built. The same year, after Mahasamadhi, the kalash [urn], containing his ashes was brought to Kainchi ashram, and was spontaneously put in that place. Later Shri Ma expressed her desire to have a temple built where the ashes were kept. The vibrant chanting “Rama, Rama”, accompanied the

Shri Baba Neem Karoli Ji Maharaj

building of this beautiful marble temple. The murti of Maharaj was sculpted in Jaipur. It was consecrated on the 15th June 1976 with great celebration. Of all the temples in Kainchi, this is the most beautiful.



Baba's Temple Kainchi

The forest department had built a wooden bridge over the river, Uttar Vahini Ganga, to go to the ashram. Baba was often seen sitting on this bridge and the devotees used to meet him there. Shri Vaishya, a devotee of Maharaj, [the General Manager of U.P. Transport] took the help of his friend, Kishan Chand, [Development Commissioner, who later became the Lt. Governor of Delhi], to make a permanent concrete bridge to the ashram. When Baba came to know of this he said, **“Kishan Chand does not have any faith in saints and temples, so do not mention my name.”** Baba's words contained his inner power. Although this

Temples and Ashrams

seva for Baba was against Kishan Chand's thinking, yet he said, "Since Baba wishes, I shall issue orders for the construction of a permanent bridge there." After the permanent concrete bridge was built, the wooden one was removed.

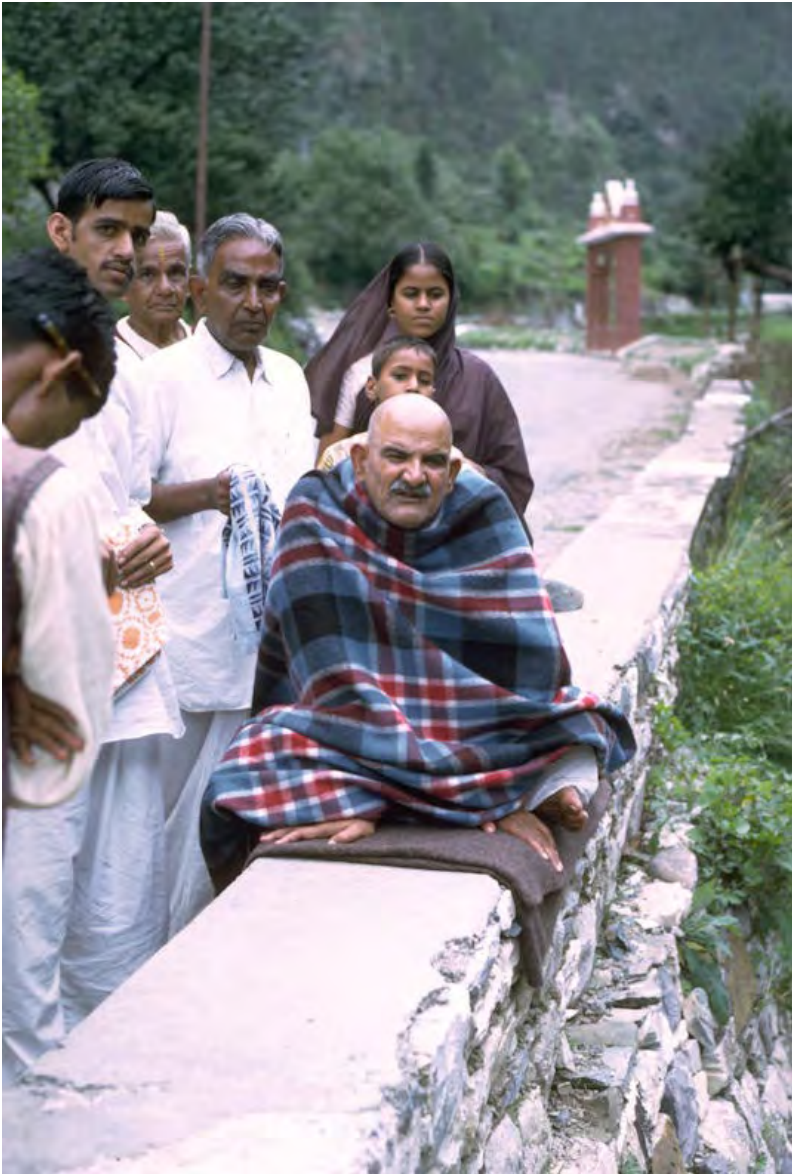
Maharaj made the ashram for the benefit of both householders and renunciates. In addition to a big dining hall, there are residential facilities. Electricity was also installed, through a transformer from the main line. Because the number of visitors to the Kainchi ashram is large, two more cottages have been constructed on the Gargachal range. Situated about half a kilometre from the temple, is the ashram's farm, where fruits and vegetables are grown. A Hanuman temple, a cowshed and a farm have been built there. In addition to these Baba got a post office and a roadways bus stop set up near the ashram.

Whenever Baba was present at Kainchi, a bhandara was held every day. Each visitor was well fed and given a packet of prasada to take home to the family. The visiting sadhus were given money and blankets. All the temples, including Baba's were consecrated on the 15th June. A tradition of celebrating the 15th June as the Day of Consecration has, therefore, been observed since Baba's time.

For a month before this date, non-stop recitation of the scriptures, the singing of devotional songs [kirtan], and special puja [worships/ceremonies], are conducted and the festival ends with a vast bhandara.

The main festivals observed at Kainchi every year are the Day of Consecration, Guru Purnima [the full moon in July], and the Navratra [nine days and nights dedicated to the goddess Durga]. Maharaj stayed in Kainchi for about three or four months a year.

Shri Baba Neem Karoli Ji Maharaj



Baba sitting on road parapet with devotees

Temples and Ashrams



Devi Feet Kainchi

KAKRIGHAT HANUMAN TEMPLE

Kakrighat is situated on the road to Almora, some distance from Kainchi, to the north of Khairna bridge. Somvar Giri baba, a revered saint, also lived there, in a solitary place on the side of a mountain covered with dense forest. A river flows along its eastern boundary. There is a hundred year old steel bridge, by which pilgrims going to Badrinath on foot, could cross the river. Maharaj chose this place for a Hanuman temple. While staying at Kainchi he got the murti of Hanuman installed there.

Shri Baba Neem Karoli Ji Maharaj



View of Kakrighat

Something unusual happened on the day that the murti of Hanuman was brought to Kakrighat for the installation. In this area it was a common sight to see langurs [a black faced ape] there but never monkeys. When the murti had been unloaded from the truck and was being carried to the temple across the river, all of a sudden a large number of monkeys appeared at the bridge and in the trees all around. They stood on their feet and raising their hands, gibbered, as if giving a warm welcome to the murti of Hanuman. The food for the bhandara was brought from Kainchi ashram and everyone was fed. There is a Shivlingam there that was worshipped by Somvar Giri Baba. In the month of November, 1982, Shri Ma organised a religious discourse on Srimad Bhagwat, [scriptures of Lord Krishna], and the Shivling was placed in a temple, with traditional rituals.

Temples and Ashrams



Hanuman Kakrightat

Shri Baba Neem Karoli Ji Maharaj



Shivling Kakrighat

HANUMAN TEMPLE PITHORAGARH

After the temple at Kakrighat was built, a Hanuman temple was built at Pithoragarh. The festival was held on the hill top near the water works, on the day of Vijayadashmi in 1970, with many local people taking part. The town has increased in prosperity since the day the murti of Hanuman was installed. Now it has become important as the District Headquarters on the northern boundary of India.

A NEW HANUMAN TEMPLE AT PANKI

Baba wanted to build another Hanuman temple at Panki, Kanpur and this work was given to Devkamta Dixit in 1961. He ordered a white marble murti for this

Temples and Ashrams

temple. The sculptor was an old and experienced man. It appears that he merged all his skills into carving this murti, for it remained his final piece of work.

A large crowd assembled to witness the consecration ceremony, which seemed like a large religious fair.

Baba had forewarned that it would be very cold at Kanpur that day, but Panki would not be affected. In fact people did experience this unusual phenomenon.

Devkamta Dixit, who was present at the festival all the time, told how several hundred more people than was estimated turned up. They were all given prasad [a meal], and the food went on increasing by itself. As well as this, everyone was given prasad to take home. A large amount of food still remained which was distributed over several days. Another thing that happened that day was some vegetable oil which had been brought was found to have transformed into ghee.

On the day of the bhandara, Baba closed himself up in a room at 4, Church Lane, Allahabad. Many devotees were there. However some had his darshan at Panki that day. Baba was with them physically and remained with them and talked to them for hours. When the devotees that had been at Panki returned to Allahabad and met the devotees there, there was wonder and amazement, for both sets of devotees had been in Baba's physical presence at the same time.

Shri Baba Neem Karoli Ji Maharaj



Hanuman Panki

Temples and Ashrams

TWO HANUMAN TEMPLES AT LUCKNOW



View of Lucknow Temple

Baba got two temples constructed at Lucknow. The first temple was constructed overnight on corporation land near the Hanuman Setu bridge over the Gomti River. This land was used mainly by dhobi [laundry men]. One day, stamping his foot on the ground at a place about three hundred yards from the first temple, Baba said, **“Here, one more Hanuman temple will be constructed, which will be known far and wide. People from distant places will write letters asking Hanumanji to rid them of their sufferings, and He will relieve them.”** Meanwhile, the old bridge over the river Gomti, which had been damaged by floods, was being renovated. This work was being carried out by a construction company from Maharashtra, under the supervision of S.B.Joshi. Joshi had Baba’s darshan and offered to build the Hanuman temple.

Shri Baba Neem Karoli Ji Maharaj



Hanuman Lucknow

Joshi constructed the temple on a triangular piece of land close to the bridge. Devkamta Dixit, of Kanpur, provided a beautiful marble murti of Hanuman. Baba named this temple, Sankat Mochan Hanuman [Hanuman the reliever of sufferings]. Jagan Prasad Rawat, the then Minister of Public Works, had the honour of laying the foundation stone of the temple and attended the consecration of the murti. On Republic Day, the 26th January 1967, the consecration ceremony and festival was celebrated. From that day onward, it has become a tradition to celebrate the Consecration Day as an annual festival.

Since the temple is situated on a roadside, people passing by can have Hanumanji's darshan as they pass. The temple is a double storey building. The

Temples and Ashrams

lower floor is used for religious meetings and discourses. The murti of Hanuman is on the upper floor. On the inner walls, on one side of the murti, beautiful figures of Rama and Sita have been set in relief, while on the other side of Hanuman, a scene depicting Setubandh Rameshwaram [the building of the bridge to Lanka, in the Ramayana]. At the back of the temple complex, the temples of Shiva, Gauri [Parvati], and Ganesh have been built. In honour of this Hanuman temple the new bridge over the Gomti river has been named Hanuman Setu. There is also a plan to construct a majestic double storey temple for Maharaj on the left of the Hanuman temple. Baba's murti will be placed in the upper storey. These two temples are joined by a bridge or walkway, so that it will be easier for people going from one temple to the other.

Hanuman is so gracious and wish fulfilling. Many letters from distant places are received regularly, and the priest reads them to Hanuman. It is evident from the growing number of visitors, that the temple has got a special place in the hearts of people. In addition to the temple, there is an arrangement for lodging, and many shops selling sweets for prasad, flowers and incense have also been built.

SANKATMOCHAN HANUMAN TEMPLE, SHIMLA

It was in the late 1950's that Maharaj came to a picturesque, calm, quiet, desolate part of forest, on the mountain range facing Shimla. The place is near Tara Devi, about 5km from Shimla town, and to reach it one has to walk about 200 metres along the national highway, before branching off. Baba stayed there in a hut for ten days and was visited by the Lt. Governor and other dignitaries from Shimla. Baba expressed his desire for a temple to be built there.

Shri Baba Neem Karoli Ji Maharaj

Baba's devotees, the late Raja Bhadri and Bhagwan Sahai had the temple made. The construction work began in 1962, and on the 21st June 1966, the temple was consecrated. There are murtis of Sita and Rama in the centre of this temple. On one side of them, the murti of Shiva and on the other side, that of Hanuman. A Murti of Maharaji is also now installed.



Shimla Temple

A school for local children has been built on the temple premises, and a big dharamsala has been built. A murti of Maharaj is now installed. The people of Shimla love this temple. Ramnaumi [the birthday of Lord Rama] and Hanuman Jayanti [the birthday of Hanuman], are the major festivals celebrated. Huge bhandaras are arranged for these occasions. In addition to these festivals, Nirjala Ekadashi and Dushehra are also celebrated with great enthusiasm.

Temples and Ashrams

VRINDAVAN ASHRAM AND TEMPLES

Whenever Maharaj went to Vrindavan, he made the people accompanying him stay at a dharamsala, but he himself stayed with Hathiwale baba on Parikrama Marg. Now the temple of Gore Dauji [Balaram, brother of Lord Krishna] stands there, but in those days there was only the small hut that Hathiwale baba lived in. Maharaj used to lie under a Neem [margossa] tree. This part of the land was dry and uneven, and nothing could be seen apart from some acacia shrubs. Baba would go there and lie on a certain spot. This was his way of choosing the land, as he had done at Manora hill in Nainital.



Vrindaban

He selected this desolate and neglected piece of land for the construction of a temple and ashram. The devotees were not very enthused by his choice of land, but Baba said, **“A town will be developed here in the**

Shri Baba Neem Karoli Ji Maharaj

future.” This large piece of land was in the possession of Harikishan Vaidya, and purchased for the construction of the temple and ashram. First, Baba placed a small murti of Hanuman there, near the place where Maharaji’s takhat stands today.



Baba’s Temple Vrindavan

Temples and Ashrams

In 1968, Mangtaram Jaipuria got the Hanuman temple built here in memory of his brother, the late Rai Sahib Seth Puranmal Jaipuria. The murti of Hanuman was brought from Jaipur. On its arrival in Vrindavan, a crack was noticed in it. Baba's lila caused this defect to vanish without any human intervention. Baba made Thakur Bhagwan Singh the priest of this temple. He also raised him in public opinion, by causing him to recite the Bhagavad Gita. Some rooms and a large double storey dharamsala were also built. In 1970 a hall was constructed for satsang and the chanting of devotional songs [kirtan]. In 1973, Hoda Ram founded the temple of the goddess Vaishnavi, in memory of his parents. Baba's temple now stands in the centre of the ashram where his funeral rites were performed. Baba's murti was consecrated on the auspicious day of Basant Panchami, the 9th February, 1981.

This temple is on the Vrindavan parikrama* road and this sacred place, with its shady trees, offers a soothing sight to visitors. This part of the town is now populated.

DELHI ASHRAM AND TEMPLE

In Delhi, about eleven kilometres from Mehrauli, near the boundary of the Jaunapur and Mandi villages, the villagers donated thirty acres of dry and unfertile land to Baba. It was littered with rocks and stones. This vast piece of land has never been of any use to the villagers. As far back as anyone can remember, there has been a shortage of water in this region. With the efforts of Mahavir Tyagi, the Development Commissioner, and R.S.Yadav, BDO, the land was acquired. When Tyagi

* Parikrama- the road circumnavigating Vrindavan, as such of special spiritual significance

Shri Baba Neem Karoli Ji Maharaj

told Baba about the scarcity of water there, Baba blessed him and said, **“Wherever you dig the ashram land, water will come out.”** After having bored the rocky land to a depth of 90 feet no trace of moist earth was noticed. Baba instructed them to continue digging. At about 150ft water came out in abundance.. The villagers came from great distances to carry water to



Devi Delhi Temple

Temples and Ashrams

their homes. On Ram Naumi, 20th April 1971, the Hanuman temple was founded there and the opening ceremony was performed by the then Lt Governor. Baba, who was in Vrindavan at the time, arranged a bhandara in Delhi to celebrate the occasion. Laddus [a round sweet made from chickpea flour] were offered to the deity and distributed to the visitors. The quantity of laddus miraculously went on increasing. Yadav says that the laddus were regularly and generously distributed, but it took eight days to exhaust the stock.

Baba wanted a murti of the goddess there and this murti was consecrated on the 9th July 1983. They are making plans to install Baba's murti. This ashram has well maintained cow-sheds for the ashram cows. There is also an arrangement for offering water to the passersby at the gate. Sevanand baba, who used to look after Vrindavan ashram in Maharaji's time, lives there and was made the caretaker after Maharaji's Samadhi.

DHARCHULA HANUMAN TEMPLE

Dharchula is situated on the India-Nepal border. There was no Hanuman temple in this area. M.L.Sah, a devotee of Maharaj, who was the revenue officer there, built an octagonal temple on the banks of the river Kali. A four and a half foot high Hanuman, brought from Jaipur, was installed on the 11th October 1978. The consecration of this temple brought about a wave of prosperity in this area, economically as well as culturally. One reason for this was that soon afterwards the hydro-electric project of the Government of Uttar Pradesh was implemented, which brought employment.

Shri Baba Neem Karoli Ji Maharaj

Another reason for the improvements is that the temple is situated on the road to Manasarover*.



Dharchula Temple

Since its construction, the ban on the pilgrimage to Manasarover has been lifted. Pilgrims from both India and Nepal visit this temple. Baba's photographs are seen in every house and shop.

* Manasarover: this is the sacred lake of Mount Kailash

Temples and Ashrams

HANUMAN TEMPLE AT JIPTI

On the 28th October, 1982, by the efforts of some soldiers who were Baba's devotees, a small Hanuman temple was founded at Jipti. This is a place further into the hills after Dharchula, and is the last temple on the way to Manasarovar. Its foundation was laid by a Muslim soldier and it was constructed by a Christian. The murti for this temple was sent from Kainchi Ashram.

VEERAPURAM ASHRAM AND TEMPLE

On the 19th January 1984, Shri Hukum Chand, a devotee of Maharaj, established Baba's temple and ashram at Veerapuram, about 32 km from Chennai [Madras]. In addition to Baba's murti, he also got the temples of Subramanyam Swami, Ganesh, Hanuman and Navagraha built there. How Baba had sanctified the land by setting foot on it eleven years before, has been mentioned in the experience relating to Hukum Chand. At Veerapuram, the consecration ceremony was performed by an South Indian Swami. Many devotees from India and western countries came to the ceremony.

Hukam Chand chose this place for the temple without knowing that Baba had visited it many years before. Prior to the establishment of the temple, there had been an acute shortage of water in Chennai, which made life very difficult. When Baba's murti was submerged in water for twenty one days as a part of the ritual, the sky became overcast and there was an unseasonal heavy downpour throughout Tamil Nadu.

Shri Baba Neem Karoli Ji Maharaj



Hanuman Virapuram

All the pools that had almost dried up were so inundated that there was no possibility of a water shortage for the next two years. This occurrence during the consecration of Maharaj's murti, whose purpose in life had been the welfare of ordinary people, is typical of Baba.

Temples and Ashrams

GARJILA [KOTMANYA] HANUMAN TEMPLE

On the 15th April 1984, on the auspicious occasion of Hanuman Jayanti, Shri Ishwar Chandra Joshi, Headmaster, got a divine inspiration to set up a Hanuman murti, along with a photograph of Baba, at Garjila village, Kotmanya, Didihaat, district Pithoragarh. The construction of the temple was done with the love and the voluntary contribution of labour by the local people.

During its construction, while the walls were being plastered, it started raining heavily. Everyone thought that all the work and the entire stock of plaster and cement would be wasted. Still, remembering Baba all the time, they continued working. Although it rained heavily all around, the construction site remained dry. The work carried on uninterrupted. The temple was consecrated with great joy and zeal. Shri Joshi's father, an old man of 85 years, was a devout Brahmin. Though he had cataracts in both eyes, he participated whole heartedly in the ceremony.

After the Yagna, recitation of Sundarkand [The Book Beautiful, from the Ramayana], worship of Satyanarayan and kirtan, the murti was consecrated. After Arti, when the devotees were performing Parikrama*, Joshi's father got his sight back. He was immensely delighted to have darshan and to see Baba's photograph and consecrated murti. Looking at everything, he performed parikrama and was overjoyed to see all those present there. In the end, when he bowed to the deity in reverence once again, he found himself as blind as before. That night he slept in agony. Maharaj appeared in his dream and soothed him.

* Parikrama: Walking around a temple/deity/holy place in a clockwise direction practised as a form of reverence.

Shri Baba Neem Karoli Ji Maharaj



Ma with Kotmanya Hanuman

Temples and Ashrams

The next morning, his other son, a teacher in Dharchula, arrived. Without any knowledge of what had occurred, he had arrived to take his father back to Dharchula where an eye camp, organised by Sitapur hospital, was taking place. The old man's eyes were operated on, he regained his eyesight, in spite of his advanced age

BABA NEEB KARORI DHARMSALA AT BADRINATH

Whenever Baba went to Badrinath, he used to stay in the hut of a sage on Nara range. For the sake of the convenience of those travelling with him, He made them stay at Narayana range. In those days, only Narayana range was inhabited, the Nara range was desolate. Baba got a piece of land on Narayan mountain range. In later years [1983-84], the construction of the dharamsala was completed.

HANUMAN TEMPLE, RISHIKESH

The piece of land in Virbhadr, Rishikesh, on which the temple stands, was obtained in 1970. The place is situated opposite the gate of the I.D.P.L. Factory, on the road to Haridwar, 6 km from Rishikesh. The land remained neglected for eleven years after Baba's Mahasamadhi.

The devotees started looking for this piece of land. One day, in 1983, P.K.Chopra, General Manager, Hydell-Institute, Dehradun, and his family, travelled to Rishikesh by car for this purpose. Driving about he came to a place where the road forked. While he was making enquiries from a young man, a man wrapped in a blanket and smoking a bidi, [Indian herbal cigarette], who had been listening, came forward and began to

Shri Baba Neem Karoli Ji Maharaj

give Chopra directions. Chopra asked the man to accompany them in the car. On the way, the man told him the past history of that piece of land from the very start. He told him how the land had been acquired on lease from the Forest dept. many years ago, and how it was being cultivated by others. The man was smoking bidis continuously, and Mrs Chopra was anxious that a spark from the bidi might burn the seat cover. Immediately, he said to her, "Mother, I am throwing the bidi away" and threw it out. Shortly after, the car arrived at its destination, and the man showed Chopra the land. He refused to accompany Mr Chopra further.



Large Hanuman Rishikesh

Temples and Ashrams

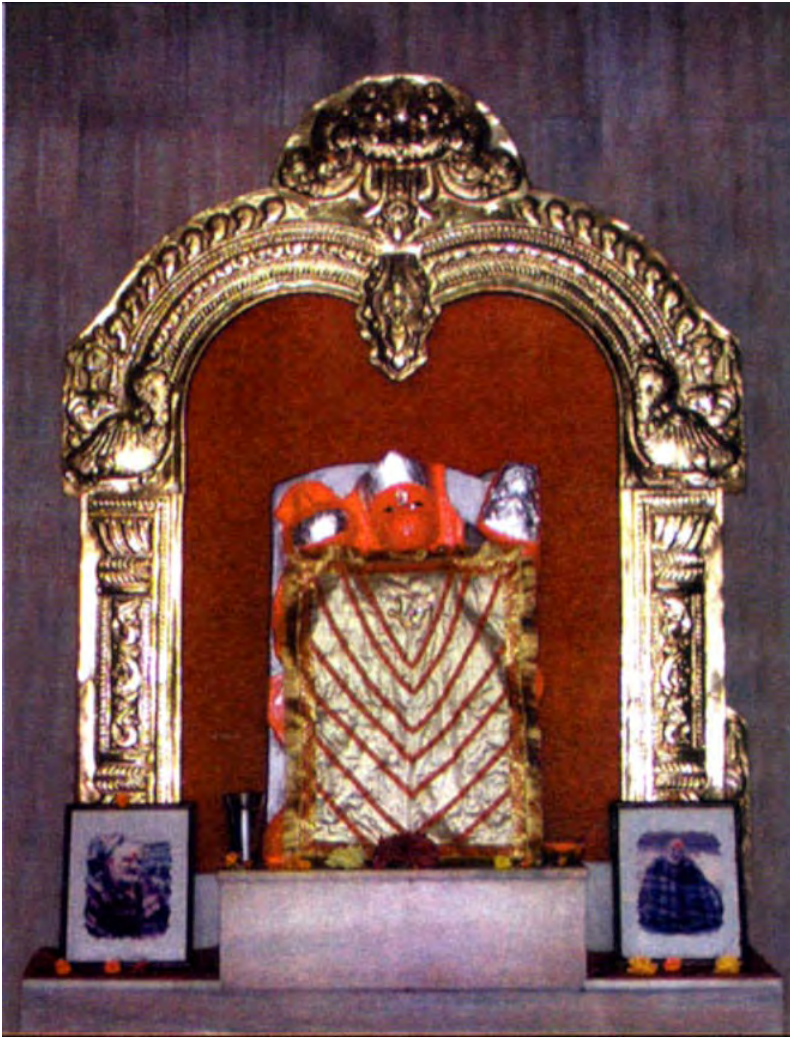


Baba's Temple Rishikesh

Chopra's attention was diverted to the land for a while, but when he turned back to the man, he had disappeared and could not be seen anywhere along that long straight road. The question arose in Chopra's mind: "Who could this man be, who did not give me any opportunity to thank him for his help"? The Chopra family firmly believe that Baba himself had appeared to get his work done.

On the 10th July 1984, in a simple ceremony, a murti of Hanuman was installed there. A huge crowd, including pandits [learned scholars], arrived spontaneously. A Trust was formed for the temple and the management was handed over to it.

Shri Baba Neem Karoli Ji Maharaj



Rishikesh Hanuman

In April 1985, Hanuman Jayanti was celebrated there with a great festival. Devotees from far and near, together recited Hanuman Chalisa [Forty verses in praise of Hanuman] and Sundarkand. The whole atmosphere became charged, as if imbued with the presence of Rama, and the name of Hanuman vibrated

Temples and Ashrams

everywhere. When the recitation was about to be concluded, a big monkey came in through the gate and passing through the crowd went into the inner temple. He then lifted the cloth covering a basket of prasada and took a handful of offerings. Then, turning back, he made his body so small that he slipped through the barbed wire and jumped around as if to get himself noticed. Then he went into the hut built for Maharaj, which had one door and no windows.

All the devotees felt that this was Hanuman. They offered him fruit by throwing it into the room from outside, as none dared to go in. People surrounded the hut and after some time peeped inside. There was no monkey there. Hanuman had disappeared. The whole incident was taken as Baba's Lila in the guise of a monkey. A report about this was published in the daily paper, The Hindustan, dated the 16th April 1985.

THE MURTI OF HANUMAN, TAOS, USA

In Treta Yuga, Hanuman, leaping over the Ocean, reached Lanka. In the eighth decade of the twentieth century, the murti of Hanuman, in a leaping pose, crossed many oceans and arrived in California, where it was received by devotees of Maharaj.

Ram Das, was inspired to commission this murti for the American satsang. He had the murti, weighing about 1500 lbs., made in Jaipur. In 1979 Hanuman's murti took the plane to America. There was a discussion about a suitable place for his home in America. An American devotee of Maharaj, who Maharaj had named Vishnu, volunteered to keep the murti at his home in Taos, a small town in northern New Mexico, at the foot of the southern tip of the Rocky Mountain range.

Shri Baba Neem Karoli Ji Maharaj



Flying Hanuman Taos

It was agreed that Hanuman be kept there. Later Vishnu sold the house and land to the satsang. Hanuman Chalisa and kirtan are sung and arti is done to Hanumanji by devotees. It has become a tradition to commemorate the date of Baba's Mahasamadhi every year by holding a big Bhandara on that day.

The Taos ashram is the first of Maharaji's ashrams in the Western world, although devotees live all over America and other parts of the world. No separate temple has so far been built in the ashram there, but Hanuman is happy with the love of His American devotees.

The temples and ashrams were caused to be built by Baba, who used to say, "**The people are becoming indifferent to righteous thoughts and actions. The worst time is ahead, when only these temples will remind us of God.**"

Temples and Ashrams



Taos Devotees

He instilled divinity in the Murtis in his temples, and these bring about a change of heart in people. For this reason more and more people come to Baba's temples for darshan. In fact, these temples manifest the blissful spirit of Baba.

RAM

BABA'S MYSTICISM

Baba's way of life was simultaneously simple and extraordinary. He himself, and whatever he did, remained a mystery for human beings. His acts were so incomprehensible that the mind was incapable of unravelling the mystery. Man's intellect is limited, hence his ability to reason and accept is also limited. So these physical tools of the mind do not help in understanding divine acts. The real experience of the spiritual world can be had with reverence and love. The concept that the divine can exist within the human form cannot be easily accepted by the human intellect.

The Almighty is capable of doing everything. His presentation of himself in a human form and performing human actions are instances of His unlimited powers. Since creation, God has descended to teach us. Our ego and ignorance do not allow love and reverence to flourish within us. Consequently, we are full of doubts and so deprived of the real inner vision. It is the lack of this real vision that caused Baba to remain a mystery to us all.

Baba said, **“Whatever we experience and learn through the mind and the senses is not the truth.”** This gives a glimpse of the reality of Truth and also shows that whatever is seen as Truth from a worldly point of view, is nothing but illusion. Viewed from the mundane standpoint this is not acceptable but this is undoubtedly a fact. Our brain, made of flesh and blood, generates thoughts through a complex process and presents them to us in credible form. Not knowing the reality, we accept the product of our brain as Truth. Logically, the brain is of the body, of the world, and of Nature. While the mind is immersed in the illusion, the illusion cannot be understood. Our mind, maintaining a

Baba's Mysticism

relationship with the body, the world and Nature, presents observations which are not only untrue, but also misleading. Baba was exceptional, that in spite of having a corporeal form, he was not limited in the body. His body was a perceptible form of Truth, Consciousness and Bliss. It was not governed by Nature, but it controlled Nature itself.

The abstract aspect of Nature manifests itself in three basic attributes. The proportions of Satvic [subtle, peace, piety, calmness, goodness], Rajasic [active, dynamic, passionate, energetic], Tamasic [darkness, gross, inertia, dullness, evil conduct, ignorance, immorality], determines the form, temperament, and thought processes of an individual, which combine to make the personality. In the case of an extra-ordinary being, who is himself the controller of Nature, it is impossible to say what attributes are applicable. Baba Maharaj had the power to take on any form He wished, and in these forms he could not be identified as Baba. Sometimes his lila could be ascertained after an incident, by the method of deduction and circumstantial evidence. At other times, he could be identified when people had a glimpse of their own chosen deity in him. The Lord of Ashta Siddhi [the eight powers] and the Nav Nidhi [the nine spiritual graces], Hanuman, appeared before Goswami Tulsidas in the guise of an oozing leper and it was not possible for Tulsidas to recognise Hanuman in that form. Tulsidas would have been able to recognise him only in the form of a monkey. Disguised as a Brahmin, Hanuman also met Rama, but in this case the reality could not be hidden from Rama who is the Almighty. Hanuman was able to magnify or diminish his stature as he wished, the monkey changed himself into a mosquito; at once became the height of a mountain; the monkey enlarged his body twice as big as Sursa, [references from Ramcharit Manas]. Like Hanuman, his body was seen

Shri Baba Neem Karoli Ji Maharaj

at times to be large and at times small. Sometimes he became so small that he could go in and out of a locked room. Sometimes one could not bear the weight of his one hand and sometimes his huge body became as light as a flower. His body always appeared tender, but sometimes it became as hard as Vajra [the weapon of Lord Indra]. He was capable of bringing about all kinds of changes in his body.

Baba's mystical Lila presents a new standpoint for us to observe these divine manifestations. Scientists investigate the nature of matter and their researches are based on experiences. The results of their experiences are also subject to change. They are not able to understand the real Truth of Nature. Ultimate Truth cannot be understood by scientific analysis. Truth and the Soul are One. Without overcoming the ego, the knowledge of Truth cannot be acquired. Only the Saints, who have God realisation can perceive this truth. The eternal power, which illuminates this gross Universe, is alone capable of making all kinds of alterations in it. The deeds of Baba Maharaj exemplify this fact. His capabilities are unlimited. He had full control over Nature. The five elements, that is, Fire, Earth, Water, Air and Ether [Space] are under his control. He was capable of creating matter, making radical changes in it, enlarging or reducing it at will. He was able to change the weather and he used the elements of Water and Air to this effect. Fire would behave contrary to its nature. He himself was able to disappear and he could also make his attendants invisible. His presence in dreams was a reality, which was sometimes confirmed by clear evidence on waking. He could present himself anywhere, any time at will. Baba displayed supernatural capabilities that are equivalent to modern scientific inventions. He was able to communicate transcendently without modern aids. Granting boons of children to the childless, and

Baba's Mysticism

sometimes relieving grief by bringing the dead back to life were tasks undertaken by him, as previously mentioned. He could read thoughts, and answered questions before they were asked and language was no barrier.

Baba is a reliever of suffering. He had his own method of relieving people of their troubles. He would take upon himself someone's disease. He would suffer himself and cure the person of the ailment. Such incidents took place every now and then and Baba suffered from various ailments and recovered without any treatment. Sometimes the devotees would try to have Baba treated, but no medicine worked on him, because it was another's sickness, not his own. It was not possible to know where and upon whom he bestowed his Grace. Curing patients, Baba would sometimes send the patients to a physician making them instrumental in the cure. His divine intervention, whether by glance, speech, or touch, relieved people from all kinds of sufferings. In other cases he observed the laws of destiny and allowed people to suffer the consequences of their past deeds [karma].

In his lifetime, Baba was accepted as the incarnation of Hanuman and has been worshipped as such. While worshipping Baba, the Hanuman Chalisa and Sundarkand are usually recited. Hanuman is immortal. Although Baba's Mahasamadhi has taken place and we cannot see Him with our eyes, His active presence is still in our lives. Since Mahasamadhi, Baba has at times given darshan to people directly, either in the same form, or some other form, or sometimes in dreams. We can still see glimpses of Baba taking care of his devotees. The devotees firmly believe that he still is, even though his physical is not. When the Lord and the beloved [bhakta] are together, yearning for the Lord is absent, by virtue of the Lord's presence. When there is separation between the two, there is deep yearning,

Shri Baba Neem Karoli Ji Maharaj

which is essential for higher God realisation. It is possible that this is the reason why Baba left His body, to give birth to this yearning in the hearts of His devotees.



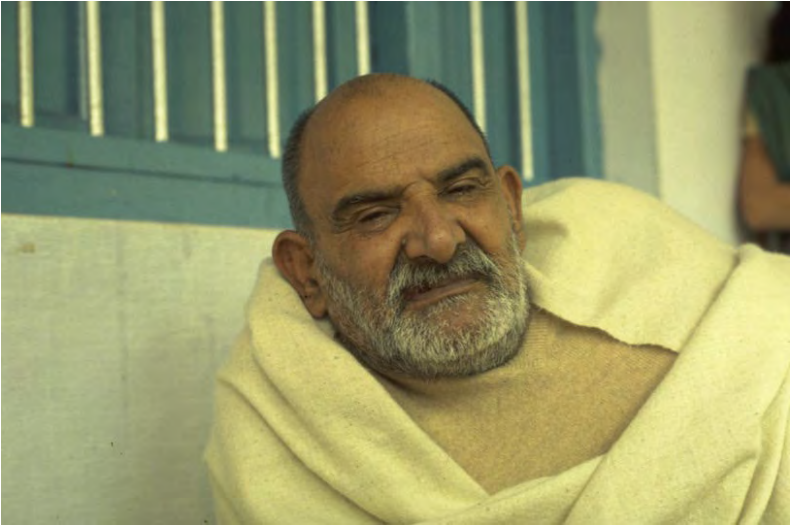
Baba Foot Mark on Chest

When Baba was lost in contemplation, sometimes his physical form would reflect what he was thinking about. This phenomenon has been captured in photographs. In some photos Baba's hand looks like a monkey's paw, illustrative of the fact that Baba was absorbed in contemplating Hanuman. The mark of the

Baba's Mysticism

left foot imprinted on Baba's chest in the previous photograph is illustrative of a partial manifestation of the event when the saint Bhragu struck Vishnu on the chest with his left foot.

Baba often said **"Whoever comes in front of my photograph is seen by me."**



Baba white blanket

This means that when Baba is looking at you, even from a photo, Baba can see you. Baba used to say that a prayer made in front of his photo is answered by him. It is evident that in these moments his photographs are permeated by his presence. That is why devotees pray before his photograph or his murti.

Sometimes a photographer would come to take Baba's photo. Baba would smile and allow it. When the film was developed and Baba's image was not captured, the photographer would be amazed. They could not understand how Baba was visible to them and yet remained invisible to the camera at the same time.

Shri Baba Neem Karoli Ji Maharaj

Like his photographs, his voice could not be tape recorded against his wishes. His consent had to be asked.



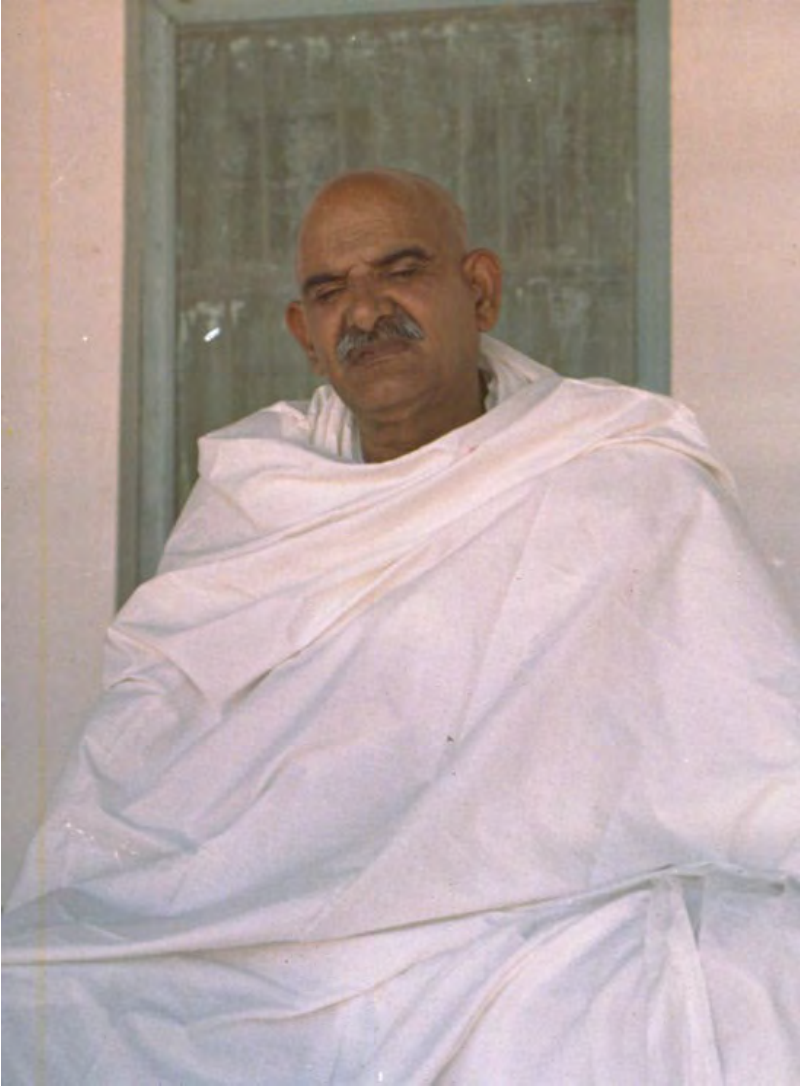
Baba Mudra

Inwardly, Baba was very deep and calm, but outwardly he appeared restless and was always on the move. He never stayed anywhere for a long time. He used to visit his ashrams continuously. Wherever he stayed, he would still visit the surrounding areas. Ordinarily, he would not stick to one posture. Even when conversing with people in his durbar, he would often lie down, propping himself up on his hand, and constantly go on moving his toes. It seems that Baba's apparent mobility was related to the numerous benevolent works that he was doing unnoticed elsewhere. Consequently his expressive postures were changing constantly.

There were occasions when he sat motionless in a deep calm. His eyes were half open and he was seen

Baba's Mysticism

plunged in deep meditation, or overwhelmed by emotion, shedding tears.



Baba white dhoti

Shri Baba Neem Karoli Ji Maharaj

Baba's inspiration was unique and worked in an imperceptible way. Like Lord Rama, Baba dwells in the hearts of people and subtly leads them towards the path of right action. The British Colonel McKenna, who used to look down on the Indian saints, after a brief darshan, became Baba's firm devotee and there was a radical change in his thinking. Once, in just such a context, Baba said, **"I possess the key to all."** Whoever Maharaj was kind to or wished to be kind to, received kindness from all over.

Baba could see the Past, Present and the Future. Sometimes he would say something simple to one person, while another person would receive a powerful message from those seemingly simple words. Sometimes he would speak in a gathering and the words would only be heard by the one he intended to hear. Others there would not hear anything. On occasion Baba would accuse an innocent person of a misdeed when the guilty party was actually present. The innocent person, although surprised at the accusation, would consider this as part of Baba's lila. Whereas the guilty person would know that Baba knew the reality and would feel remorse for his deeds. Baba did this out of compassion for the guilty party, so that they would not be exposed in public. If someone genuinely asked Baba for help, he would give them advice in the form of a command. But if someone made a false show of seeking his advice, having already determined what they wanted to do, Baba would still advise them no matter whether it conformed to their plan or not. Then again it was seen that if someone did not follow his advice the results were not as they wished. Ultimately, if the person realised their error, and then followed Baba's advice, the problem would be solved. Sometimes, while talking, Baba predicted

Baba's Mysticism

something in a simple and informal manner. These predictions would come true*.

Baba was exceedingly kind hearted. He showered his grace on everyone. He did not want any publicity. Sometimes there may be a feeling of paradox and difficulty in understanding Baba's Lila. Those who did not witness these events may find them difficult to believe. Baba's worldly deeds were the visible signs of his spiritual activity. Saints who live on the level of the Soul can make use of the subtle, unseen forces of the universe to carry out their work.

Baba, the perfect Being, gave something to each person, whether a king or a pauper, and did not take anything in return. He was free from pride, gave the impression that he was an ordinary man, whilst performing his benevolent acts without anyone's knowledge. It is an error to treat his deeds as magical feats and call him miraculous. All that he did was real and his concern for human welfare was implicit within it. It was not in his nature to attract people by displaying his powers. However, one can see his divinity, beyond imagination, in his lila. Therefore merely to call him miraculous is knowingly or unknowingly to underestimate his magnanimity.

RAM

* Refer to construction of Kainchi temple and ashram

BABA'S DURBAR

Lovingly addressed as Maharaj [Great King], Baba was the Master of the spiritual world. It is for this reason that the gathering of devotees around Baba has been compared to the court of a king surrounded by his courtiers. Hence this spiritual gathering has been called a Durbar.



Leaning on wall

Unlike a king's court, in Baba's durbar no one held a position, nor was any place fixed for anyone. There were no rules and regulations nor was the venue, time or duration ever set. One could sit anywhere he or she liked. The durbar assembled sometimes in the ashram, sometimes by the side of a road, or under a tree in a forest, or in the house of a devotee. A person walked into it of his own free will, at his convenience and enjoyed it. The durbar was always open to all people, irrespective of their religion and all had equal

Baba's Durbar

right of access to it. There was no obligation for visitors to bow to Maharaj in reverence.

The remarkable feature of his durbar was that although it assembled and dispersed, its continuity was maintained. Sometimes, one by one, Baba told everyone present to go away and in this way he would disperse the assembly, or he himself would get up and leave the place and go elsewhere. Thus that particular durbar would come to an end, but another one would assemble in no time at a different venue, where ever Baba was. The fact is that Baba had a great love for people and they also loved being with him. In this way the sequence of coming and going of visitors remained unbroken.

The subjects of the conversations in the durbars were never prearranged. They arose spontaneously. Baba usually asked the new visitor three questions: What is your name? Where have you come from? What do you do? and it was from these three questions that a conversation would develop. Once Baba put the third question as follows: "**You, lawyer, what do you do?**" Everybody burst into laughter, for Baba had revealed his omniscience. Maharaj just smiled. The talks in Baba's durbar were not necessarily related to important matters or religious topics. Generally Baba did not show any inclination to religious discourses or preaching. Sometimes, however, Baba would turn the conversation towards spiritual matters. The topics of the talks were usually common and worldly, but the implication of what he said certainly had a deeper meaning. Sometimes when Baba spoke about simple matters it was difficult to grasp the inner message. He liked people to ask questions and he would answer them promptly. Baba listened to their problems with interest and immediately gave solutions. In this manner, a great variety of problems were solved in his durbar.

Shri Baba Neem Karoli Ji Maharaj

All kinds of people came. Some came to him to enquire about their job prospects, some regarding their health or family problems. Business men would come to seek his advice. Others sought a worldly boon for prosperity. Students, politicians and others were seen to crowd around him hoping for a glimpse into their future. Childless couples sought his blessings for children. All kinds of matters ranging from personal problems to spiritual advancement were discussed and he would provide practical solutions. Every now and then a touch of humour provoked laughter and Baba would laugh too.

The attraction of Baba's presence cannot be expressed in words. Hours spent with him felt like fleeting moments. People came to him of their own free will and never wanted to go away. Baba knew of their responsibilities and would send them off saying "**Come again.**" Nobody wanted to go until he told them to go. It was people's experience that if he told someone to go, no difficulties were encountered and at times the work in hand was accomplished without any further delay. Occasionally a person with other pressing work would be waiting to get Baba's permission to leave the durbar. Instead, Baba would turn to a person who wished to stay and send them away. Eventually, it was seen that whenever a person was asked to go, it was the appropriate time for him to leave.

Many of Baba's lila took place in these durbars. Once, someone went into samadhi* after one glance from Baba. A new person to the durbar, who happened to be a doctor, examined the person in samadhi and was confused to find his heartbeat had stopped and his body was immobile. This happened on several occasions.

* Samadhi: a blissful state where intellectual and bodily functions are suspended

Baba's Durbar

Baba is the very embodiment of love and devotees became steeped in this essence. One person would burst into a devotional song, whilst another's touch of his feet would induce a flow of tears. Sometimes tears would flow from Baba's eyes, affecting everyone there. One person would worship Baba, whilst another would perform "Arti". ** Some people sang and danced together forgetting themselves in the joyous radiance of that atmosphere, this was Baba's intoxicating durbar, so unique and imbued with eternal bliss.



Baba with devotees

RAM

** Aarti: prayers involving the use of sacred articles, Tulsi, lights, etc.

BABA'S LOVE

391. THE JOY OF BABA'S COMPANY

Shrimati Shakuntala Sah, Mallital, Nainital, tells about her experiences regarding Baba as follows, "One day, Baba came to Hari Kishan Thekedar's house in our neighbourhood. I was eight years old at that time and lived at Dhobi-ghat, Nainital. I went to that house to see Baba. Holding the corner of his blanket, I asked him to come home to my house with me. Baba agreed at once, and I, holding the corner of his blanket, brought him home. All the devotees who were with Baba came to our house. Shri Siddhi Ma was also among them. Baba agreed to have a meal, so puris and vegetables were prepared in a hurry. When a plate of food was offered to him, he said to Ma, before eating the food,

"Amma, sing a devotional song."

Shri Ma, in her sweet voice, started to sing:

"You are without attributes,
Even so you are ever kind to devotees.

You are desireless,
Yet you make this marvellous creation.

You are formless,
Yet you are the eternal enlightened being.

You are the Lord of All,
Yet you are helpless before Love.

Thinking of you all the time,
Sages and yogis are absorbed in your contemplation.

Baba's Love

Your spirit pervades the Vedas,
You are the One adored.

None is greater than You,
You are the strength of all.

Having found You,
There is nothing more to seek.

Until we find You,
We wander, lost, without a haven.

For those who taste the nectar of your lotus feet,
Even salvation is valueless.

O Lord, You are Truth, Consciousness and Bliss,
Your power is eternal.

Unequaled, imperceptible, auspicious, excellent,
O God, unmanifest.

Praiseworthy, you are the object of our devotion,
Unconquerable, yet love attaches you to your devotee.

Sacred, holy, Lotus eyed.
You are embodied with the lotus of lord Vishnu.
You are the liberator.

You are One, yet you have many forms
You have no beginning and no end

You are incomprehensible, unique.
Incarnate Supreme Being.

You are Brahma, the creator,
You are Vishnu, the preserver,
You are Shiva, the destroyer of this creation.

Shri Baba Neem Karoli Ji Maharaj

Compassionate Beloved,
One glance from You, bestows everything.

Your love and kindness gives us so much,
What can we ever give You?

What is there in this universe that is ours
Everything is your creation
Our obligation is eternal
To You, The Source.

Helper of the helpless,
Lord of lords,
We are immersed in the fragrant ocean
of your love and compassion.

You have no beginning and no end
Glory to you, Immortal One
The whole universe worships You.
All praise to the Controller of Illusion.

Vishnu, You are the perfect being.
Vishnu, You are Lord of the world.
Glory, Glory to you, o God,
The Omnipresent Supreme Being.

All pervading Vishnu, You are Unique,
Eternal Shiva, You govern the laws of Maya,
O magnificent One,
Giver of everything that is Good,
You show us the path of wisdom.”

“As long as this devotional song continued, Baba sat and listened, lost in Love. Tears flowed from His eyes. His hand was on the plate of food but he did not eat even a morsel. The whole gathering was still. Celestial bliss filled the room. All were unaware of

Baba's Love

themselves. Even at eight years of age, I experienced such bliss that my whole being trembled.

That is an unforgettable experience. Even after forty years, when I sing this particular devotional song, the same scene comes before me and happiness overcomes me. I cherish the memory of that day.”



Baba with Mas

Shri Baba Neem Karoli Ji Maharaj



Baba's Feet

“I bow to the lotus feet of the Guru, who is the Ocean of Kindness and Incarnation of God.”

Oh Govind, this book, your creation, is being offered to you.

Glossary

Arti	Part of worship, ritual offering of lit oil lights, moved mainly in a clockwise circular motion, accompanied by bell ringing
Achal Samadhi	Motionless state of bliss, where the person feels weightless, unaware of surroundings. The body becomes very still. The inner consciousness is concentrated.
Akash	Element of ether, space
Anand	Bliss
Anant Chaturdashi	Fourteenth day of the lunar calendar. Very auspicious day, one day before the full moon
Anchal	Loose end of a woman's sari worn over the shoulder or head
Artha	Wealth
Asan	Yogic posture
Ashram	Place for devotees or pilgrims to stay for the practice of spiritual sadhana
Ashta Siddhi	Eight spiritual powers
Baba	Refers to Baba Neem Karoli
Baba	An ascetic, holy man, or grandfather
Basant Panchami	Hindu festival, dedicated to the goddess of learning, Saraswati
Bidi	Mixture of herbs and tobacco wrapped in a leaf
Bhairav	A name of Lord Shiva
Bhajan	Devotional song
Bhandara	Feeding of consecrated food. Can often be for hundreds or thousands of people.
Bhrigu	An ancient ascetic
Brahma	the Creator, the first deity of the Hindu

Shri Baba Neem Karoli Ji Maharaj

	Trinity
Brahmin	The priestly order of the Indian caste system
Basant Panchami	Hindu festival, dedicated to the goddess of learning, Saraswati
Bazaar	Market
Chaitanya Samadhi	A state of consciousness, no awareness of self. Slowly the palms of the hands and the soles of the feet become red and an intense fragrance pervades the atmosphere.
Charas	Cannabis resin
Chaturdashi	Fourth day of either lunar fortnight, dedicated to the worship of lord Shiva
Chilum	Clay pipe used for smoking
Dada	Elder brother. Also a polite, but familiar, form of address to an older male that is well known to you
Dal	Soup made from lentils or split pulses
Dandi	Seat carried by four people
Dandavat	Full length prostration before Guru or God
Darshan	Being in the presence of [the deity, a saint, or an enlightened being]
Devi	Goddess
Devi Bhagwat	Scriptures relating to the Devi, the Divine Mother, in all her aspects
Dham	Place of religious significance
Dharma	Righteousness, the spiritual path
Dharmashala	Place where devotees or pilgrims visiting the temples can stay.
Dhoti	Length of cloth worn by men, either on the lower half of the body, or with part of it also covering the upper body. Saris worn by women are longer cloths but also often called a dhoti

Didi	Elder sister. Also a polite, but familiar, form of address to an older female that is well known to you
Durbar	Court [as in a king's or emperor's court], audience, gathering. In this case a spiritual gathering
Durga	an aspect of the Divine Mother
Dussehera	Also called Vijayadashami. Day after the end of the Nouratri festival.
Ekadashi	The eleventh day of either lunar fortnight
Fakir	Muslim renunciate or mendicant
Ganesh	Son of Lord Shiva and Goddess Parvati, depicted with an elephant's head
Ghee	Clarified butter
Gita	Bhagwat Gita, the discourse of Lord Krishna to Arjuna, contained within the Mahabharat, the epic Hindu scripture
Gram flour [besan]	Flour made from hulled chick peas, used to make many Indian dishes including pakora, a deep fried savory, and laddu, a sweet.
Guna	The Law of Nature. The three attributes belonging to all created things. that is Sat*calmness, good, peace, subtle. Raj* active, passionate. Tam* gross, inertia, ignorance
Guru	Spiritual teacher and guide
Guru bhai	Literally guru brother, people who have the same guru
Guru Purnima	Festival for worshipping and venerating the Guru, held on the full moon in Shravan, fifth month of the Hindu calendar, usually in the Western month of July.

Shri Baba Neem Karoli Ji Maharaj

Hanuman	Eleventh incarnation of Shiva, in the form of a monkey. Finder and Rescuer of Sita, in the Ramayana, great epic of Ram's incarnation. He is the reliever of sufferings, embodiment of blessings and the bridge between people and God.
Hanuman Chalisa	Forty verses in praise of Hanuman, composed by Tulsidas.
Hanuman Setu	Bridge over the river Gomti, in Lucknow
Halwa	Indian pudding, often made from semolina.
Havan	Offerings into fire, accompanied by sacred Sanskrit chants
Havan kund	Fire pit
Hookah	Pipe for smoking through water
Japa	Constant repetition of God's name or a mantra
Jayanti	Anniversary, birthday
Kailash	Mountain in the Himalayas, the home of Lord Shiva
Kaliyuga	The present time. Age of Kali - according to Hindu belief, the fourth and last period of the endless cycle of time, the age in which man collapses towards his base instinctual self.
Kachoris	Small stuffed deep fried breads
Kamandal	Sadhu's pot, made from a gourd or from metal.
Karma	Law of cause and effect. you reap as you sow.
Katyayani	The sixth aspect of the Goddess Durga
Kaushalya	Mother of Lord Rama
Kheer	Indian rice pudding

Kirtan	Singing / chanting of devotional songs.
Krishna	Incarnation of Lord Vishnu
Kumbh mela	Large spiritual gathering or congregation held on the banks of the sacred river Ganges. This mela occurs every twelve years, according to the astrological configuration, and is held in one of the following places Allahabad, Haridwar, Ujjain, and Nasik
Kurta	loose fitting shirt
Kuti	Literally hut. Hermitage. where saints and sadhus live. Maharaji's kuti is his room.
Laddu	A round sweet
Langur	White monkey with a black face, commonly called Hanuman langurs, found in the foothills of the Himalayas
Lila	Activities of the saints and deities. Lilas have deep inner significance. Divine play, sportive play
Laxmi	Goddess of prosperity
Laxmi Narayan	Goddess Laxmi and her consort Narayan, an aspect of Lord Vishnu
Ma	Mother
Mai	Mothers or other women devotees
Maha Nirvan	Great salvation, enlightenment
Maha Prayan	As Maha Samadhi
Maharaj	Literally "great king", here with reference to Baba Neem Karoli
Mahasamadhi	Maha –Great / Eternal, Samadhi – Consciousness and Bliss The great last stage of yoga. A highly exalted state of body and mind Consciousness. The belief is that the soul of the Guru is Immortal, and that when he leaves the

Shri Baba Neem Karoli Ji Maharaj

	body he enters this State of being.
Maheshwar	A name of Lord Shiva
Makar Sankranti	The day, in January, when the sun crosses the Tropic of Capricorn, according to the Hindu calendar
Malpua	Sweet deep fried breads, made with unrefined sugar
Mantra	A meaningful acoustic unit, the ideation of which liberates the mind from the threefold bindings, - physical, mental and spiritual; the Vedic text.
Manasarover	Sacred lake at the foot of Mount Kailash
Maya	Illusion
Moksha	Salvation
Murti	Consecrated statue. A sculpture in the likeness of an aspect of God / Goddess / Guru. The murti is worshipped as that aspect of God.
Murti Stapna	Consecration ceremony for the murti. After this the murti is seen as the living aspect of God or Guru.
Namaste	Pranaam. Greeting using folded hands. The meaning is "I bow to God within you, who is also within me."
Narad	A celestial sage
Nav nidhi	Nine spiritual graces
Navratra	Festival for the goddess Durga. [Mother goddess, Shakti] Over nine days and nights this festival falls in the Autumn [October]. A smaller festival, also over nine days/nights is held in the Spring. Lord Rama's birthday is celebrated on the ninth day of the Spring Navratra.

Nishkam Karm Yoga	Doing work or activities without attachment, not for recognition, or reward
Niyam	Any voluntary or self imposed spiritual observance
Paramhansa Avastha	An ascetic who has reached the highest spiritual stage of existence
Parikrama	Walking around the deity or temple in a clockwise direction
Pipal	Tree, considered holy
Pranaam	Respectful greeting. Hands joined together. Also by touching the feet.
Pranayam	Control of breath
Prasad	An offering to God, usually sweets / food, but could also be flowers, clothing, incense etc. These blessed offerings are called prasad.
Puranic Lila	Divine plays as recorded in the Puranas, sacred scriptures of Hinduism
Purnima	Day of the full moon. Fifteenth day of the lunar calendar
Puja	Prayers, worships / ceremonies
Puri	Round breads, deep fried
Quintal	100 kg
Radha	Beloved of Lord Krishna
Raj	See gunas [attributes]. Rajasic attributes are characterised by action and passion.
Rakhi	Symbol of brotherly or sisterly love. This thread is tied around the wrist at the festival of Rakshabandhan.
Rama	An incarnation of Lord Vishnu, whose time on earth is described in the Ramayana, the holy epic.
Ramdana	Edible seed

Shri Baba Neem Karoli Ji Maharaj

Ramnaumi	The birthday of Rama, usually falls in April
Ramayana	Epic Hindu text about Lord Rama's Incarnation on earth
Roti	Unleavened breads, chapatis
Rudra	An aspect of Lord Shiva
Sadhana	Spiritual practice for God realisation
Sadhak	Spiritual aspirant
Sadhu	Holy man / ascetic, often wandering from place to place with few possessions. Renunciate. Sometimes living at ashrams / temples.
Samadhi	A high state of consciousness and bliss
Sangam	Confluence of rivers
Sankat Mochan	Removal of sufferings
Sankranti	Transition of the sun from one constellation to another
Samsara's	Predispositions. impressions carried over from a previous life
Sarkar	Lord, here used in reference to Baba Neem Karoli
Sat	See Gunas. The first of the human attributes characterised by calmness, goodness, peace, subtle.
Satsang	Meeting / communing with other devotees
Satyuga	The age of Righteousness. The Golden age of the Hindu concept of the ages. This is the first of the 4 ages.
Seva	To serve
Seva bhav	Spirit of service
Shiva	The third deity in the Hindu Trinity. Lord Shiva is the destroyer of creation, and is worshipped on Shivratri, which

	falls in February/March
Shivlingam	A stone symbolising Lord Shiva.
Shiv Puran	Scriptures relating to Lord Shiva
Shradh	Rites carried out within a family on completion of one year's mourning
Shri	Prefix implying respect
Shrimati	Married woman's title. Mrs.
Sidh	Saint endowed with spiritual power
Sidhatma	Spiritually elevated soul
Siddhis	Spiritual powers
Sloka	Sanskrit couplet
Sundarakand	The Book Beautiful. The chapter of the Ramayana where Hanuman finds Sita.
Swami	Master, an honorific used for saints
Takhat	Wooden bed base / seat
Tam	See Gunas. The third attribute of The Law of Nature. These attributes belong to all created things. Tam represents gross, inertia, ignorance
Tirtha	Sacred places
Tretayug	Second age, cycle of time in Hindu cosmology
Turiyavastha	One of the highest states of samadhi, when the individual Self merges with the universal Self.
Trayodashi	The thirteenth day of either lunar fortnight dedicated to the worship of Lord Shiva
Uttarkand	7 th and last Chapter of the Ramayana
Vaishnav	Follower of Lord Vishnu
Vaishnavi Devi	An aspect of the Goddess Durga
Vajra	Lord Indra's weapon
Vinaya Chalisa	Prayer to Neem Karoli Baba comprising 40 verses composed by Prabhu Dayal Sharma

Shri Baba Neem Karoli Ji Maharaj

Vindhyavasini Devi	An aspect of the Goddess Durga
Vasudhaiv Kutumbakam	The concept of the world as one family
Vedic	Relating to the ancient scriptures, the Vedas
Vibhishana	Brother of the Demon King Ravanna, who was also a devotee of Rama. In the Ramayana, epic Hindu scripture.
Vishnu	The Preserver. The second of the trinity of Hindu Gods Rama and Krishna are both incarnations of Lord Vishnu.
Yagna	Fire sacrifice. Seeds, nuts, ghee, flowers and other oblations are offered to Agni, God within fire.
Yagnashala	Building specifically constructed for fire sacrifices
Yagyopaveet	Sacred thread worn by Brahmin Hindus.
Yogi	spiritual aspirant, one who practices a path of yoga. An ascetic
Yogvashistha	Treatise on Vedanta by the sage Vashistha