

THE AUTOBIOGRAPHY OF RAM CHANDRA [Baabu Ji] OF SHAHJAHANPUR (UP)

Early life

I was born on Sunday the 30th April, 1899 at 07.26 in the morning (vikram Samvat 1856, aka era 1821, Baisakh Badi Panchami - 04 gharhi 55 pal)

My father was Rai Bahadur Shri Badri Prasad, Honorary Special Magistrate I Class. My mother told me that during childhood I did not have the inclination to eat food as children generally have. I would not eat by myself, even when served food, unless someone else put it in to my mouth. At every stage of my life my mother taught me the lesson "Be honest; do steel". The effect of her training was that this became part and parcel of my living.

Up to the time a baby begins to speak or think, the suggestions of its parents and others effect the character that just begins to form, and the suggestions become part of the young one's life. The child 'becomes' the meaning of the suggestions. When he reaches boyhood the suggestion of the parents and the other persons continued to work a good deal. Since thinking starts from this age, he begins to form himself, and his surroundings also effect him at this age. Further on he becomes like a coiled up rope of which the coil remains undisturbed, even if burnt. Parents should have sufficient regard for this aspect of childhood life and should see that only what is right is spoken to the children. A baby can also take the impression of the words spoken by its parents, even though it has not developed thinking or understanding. As such, one must be very conscious in speaking even before babies. One must not utter any non sense before children. The example of Abhimanyu of Mahabharat is well known. Arjun had described to his wife the way of breaking the 'Chakkravuh' when Abhimanyu was in her womb. Abhimanyu was about 16 years of age when the Mahabharat war started. He told his uncles that he could break in to the 'Chakkravuh', and so got it, but he could not return, for Arjun had not spoken to his wife about how to get out of it.

I am giving you another example of my own in this matter. After some time when I started meditation, I one day found myself as a baby of two or three months lying on a soop (winnowing basket), the plaited implement used for cooking grain under the rays of the sun. I thought this over and concluded that I must have been laid on the 'soop' by my mother on inquiry confirmed it, and said that she had done for several times.

During my childhood (at about the age about the 06 or 07) I often saw my mother performing traditional worship. I requested her to teach me the 'puja' (worship) she was doing. She used to apply sandal-wood-paste on my forehead and I felt happy in the thought that I had done 'puja' that day. This went on for some time.

From the age of nine I felt a kind of thrust for reality and I remained confused and perplexed just like a man drowned in water. I then started reading 'The 'Bhagavad Gita' but it did not bring to my view the condition I was craving for.

I asked my priest to proscribe the method of worship would give me the realization. He told me to recite "Ram" , "Ram". I did this also for seven days at the fixed hour but I could find no change in my condition. Afterwards I tried idol-worship. I noticed that it was dragging me back instead of taking me forward and I was compelled to give it up too.

These things could not quench my thirst. This period of confusion went on till the age of 14th. I was praying all the time for a good and capable Master and decided that if I went at all with this idea to any one I would definitely accept him as my Master.

At about the same age I developed a peculiar instance by which I was able to recognize my cloths by smell. This developed to the extent that at the age of 14 I could know the character of a man by the smell of his perspiration.

Some time later, I became interested in philosophy and began to think out the problems in my own way. It was at the age 15th or 16th that I wanted to read philosophical books. I ordered Mill's 'Utilitarianism' and went through a few pages of the book. A thought arose in my mind that if I studied such books I would write their thoughts as quotations, and originality would be lost. I closed the book and put it aside, and developed my own thinking. From my very child hood who ever saw me, whether he was a relative or a public man, thought me to be a dunce. I had a very unassuming nature and it is still there but the phase is changed. Now people think me a simple man.

At the age of six I started studying under a tutor. A year later, I contracted typhoid and took about a year to recover. During the interval of illness I forgot I had read up to that time - and it is still surprising to me how it happened that I forgot every thing and my mind was like a clean slate.

My school life was dotted with failures, the chief cause was being Mathematics. I spoiled my whole carrier. My tutor used to give me some home home-work. The questions in Arithmetic's I always procrastinated. I now give a ridiculous story about myself. Once it happened that did not solved the questions. I began to think "now I shall be beaten by the teacher because I had not worked out the questions". In order to avoid the beating, I put my finger in a hole in the wall where there was a wasp-hive, to get stung by the wasps. When the tutor came I told him that I could not solve the questions because wasps had stung me. I was saved from punishment but, I tell you the beating of the teacher would not have been to so troublesome as the sting of the wasp was. When I reached the age of 16, love for Literature- English, Urdu and Persian developed. Geography was my hobby and I read volumes on that subject. Really speaking, up to that age I was not at all interested in reading.

In all my work honesty is paramount. Once I found a rupee in the school-compound. I handed it over to the Head-Master to give it to the person who had lost it. He was elated with joy and sent out a slip to all the classes, praising my honesty. During my school days I used to go to the school riding a horse which my father had purchased for me. I was greatly interested in riding. I practiced riding even without a syce (groom).

During this period of education mesmerizer friend of mine used to treat people for diseases. I felt interested, and began to think of the basic point which the mesmerizer develop. I came to know that it is nothing but concentration and the moment of energy for some work, pregnant with thought.

Some time later, a relation of mine came to me and told me that he was also mesmerizer. I request him to teach me the art. But he was not going to teach me so easily unless the old ways of service to him were adopted by me. I told him "when you come next, I will teach you mesmerism without doing any practice." Since my brain had become philosophical and correctness was also there, with its help I started I started curing patients, but not on any large scale. When that relation of mine came again, I told him "what I can do you cannot; test me if you wish".

It happened once during my school days my Headmaster suffered from colic-pain. I caught hold of his thumbs with my hands, putting my thumb on his, and pressed "electricity" for a minute with the suggestion "you are alright now". Immediately the pain ceased and the patient to sleep. From then on, if any boy got hurt in games he would be sent to me for healing.

I was a good hockey-player and was captain of the class team. Once at school during a leisure period the Headmaster refused to issue the games equipment, and I gave up games for good.

It was my good luck that during my schooling, the teachers used to love me very much, and always extended their hands to help me whenever required. Since I was interested in Philosophy I used to write essays about philosophical matters. Dynamics of the mind was a characteristic of the essays.

My English-teacher was also a philosopher, and he was surprised how I could write such philosophical thoughts which he had read in his B.A. class. This thinking has helped me much in taking up research work in Yoga in my present Spiritual carrier.

I have given results of the research work in books, articles and letters. At Sitapur there was a good gathering and I suggested that the saints of India should take up research in Yoga, which has not so far been done. Research work is not very difficult but people find it difficult. The first criterion is that the worker must be a Yogi of high caliber, with full experience and knowledge of all the super-conscious states. The thinking should be correct. Even if you think only a little that must be correct and the single of the heart should verify it. People do not care to find-out what the divine instruments for the work are. Mind thinks and heart gives signals for its correctness. The heart gives signals of different nature. To understand them them is rather difficult. so far I could not find words to express this thing satisfactorily. But if a man practices he will 'know' the nature of it. It has come to my experience that every living organ of the body itself speaks when you concentrate over it. Concentration is one of the instruments of relation only. You can not 'get' God by concentration. In concentration you are one-pointed to a certain object, while in meditation your subconscious only waits for some thing. Since your thought is for the Divine, you wait for Divinity.

Some persons say that conscience is their Guru and they follow it. Conscience is made of Mann or Mind, *buddhi* or intellect, *Chitta* are consciousness, and *Ahamkaar* or egoism. Unless all these are purified and come in to balance, conscience can not give the True Voice. So purity is needed in all faculties of the mind. People may try to do research on this. I am telling you some thing very good.

Suppose you are thinking some thing out for a solution and you know a little, but correct, at that time. Keep that idea in the subconscious mind and the problem will come clove. You can have the verification after solving it. Meditate at the point where the true picture of reality is seen and your heart will be thoroughly satisfied.

I predicted some things during my boyhood and they came true. For the interest of the readers, I tell

how a man can predict the things to come after hundreds of year. In the left part of the head there is a super-conscious state which gives answers to every question. I had discussed this in my book "Efficacy of Raj-yoga in the light of Sahajmarg". Any one who thinks about coming events directing his thoughts to that spot will "know". The thinking should be without any pressure of the will, and in a natural way. If he applies pressure the effort becomes unnatural, and the result is grossness. This method be adopted very calmly. Piety is also needed for this method.

II

ADULT LIFE - EMPLOYMENT

I married at Mathura at the age of 19 and I got a short-tempered wife. Her name was Bhagwati. She died in the later half of 1949. I was also very short-tempered at that time. But I learned tolerance in her company. That helped me in my spiritual pursuit also. When I went to the feet of Master, my rage began to fade away. I complained to Him many times about in my diary. After some time He asked me a question whether, in my angry mood, senses are lost. I said "not at all". He confirmed that senses were not lost. There after, even the rage, I behaved properly.

Now I am telling the secret of success in all matters. Remove doubts and develop confidence in your self, you will succeed in all your pursuits. Really speaking, if any body wants to poison his will he should create doubt in him self. Honesty and seriousness in all work brings good fruit. I left all these things as useless and started deep reading exercise, which used to keep my mind very calm. I could hold my breath for seven and a half minutes. I practiced it for about six years, and gave it up all together when I reached the feet of my Master.

Some how I came to know that there was a good guide Samarth Guru Mahatma Shri Ram Chandra Ji Maharaj at Fatehgarh (UP). I was tempted to go there as soon as possible. One fine morning the 03rd of June 1922 I reached the feet of the Master. When I sat in meditation, as I was directed to, I found a condition highly convincing to me. Immediately the thought arose "I have found the Master".

My decision mentioned earlier compelled me to take Him as my own Master. After back from my Master I continued the practice, but not so deeply as I had to appear in the Metric and S.S.L.C. examination. After passing the examination, I took up service in the Judge's Court at Shahjahanpur on the 12th January 1925, and retired as 'Record-Keeper'. My Master, who served in the Collectorate of Fatehgarh, who also retired as a Record-Keeper. The Officers under whom I served were very happy with my work, and valued me very much on account of my honesty. My general behaviour with my fellow clerks was extraordinarily good.

In my life I always place justice higher than self advantage. For instance a colleague of mine had joined service a couple of days earlier than I. In the following years we were transferred to different sections, and latter were reposed to positions with the same designation and Grade. It happened that my colleague joined this new posting a couple of days later than I did, thus officially becoming my junior. When a vacancy of the next promotion arose, my colleague applied that he should get the

promotion on the ground of the original date of his appointment. My officers, who were more favourably disposed towards me, summoned me in this connection. Even though it was a tempting occasion for substantial personal benefit, I told them the fact that my colleague was the senior, though he had joined the present post later, and he should be given the promotion. He got it, and developed a great regard for me.

If I fell in to any official difficulty, every one from the lowest to the highest would sympathise with me. Not only that, my Officers also were very helpful. The Officers used to trust me so much that ever draft or order I prepared was signed without any hesitation. I also took care to draft, orders faithfully and carefully

It so happened that a Clark, on account of caste prejudiced, teased me so much that I make up my mind to resign service. I had been appointed to this post for the first time, and did not know the work. He did not help me at all; instead, he always spoke ill of to the Munsarim (Office Superintendent) of the Munsif's (Judicial Officer) Court. The result was that I went to the Munsif and told him all the facts including my intention to resign from service.

Mr. Mahraja Bahadur, the Munsif said "as long as I am here you must not resign. I will tech the work, because I will not get such an honest man". And he did so. When I was encouraged by him I began to study the Acts and regulations, and learnt some other work also. Honesty pays in the end; and dishonesty only in the beginning, if at all!

In a month's time, with hard work, I was quite prepared to do the work allotted to me nicely. I had also told the difficulties to my father and said to him "I want to resign from this post and if you will not allow it I will commit suicide". My father replied "leave the service immediately". But I continued in the service As I was encouraged by my Officer. I had no enmity with that man and never changed my behavior towards him. In other words, I behaved with a little love also with him. People call me simple. I think they are right in so calling me. The incident developed to such an extent that I was ready to commit suicide, but I never change my behavior. A little love was also there, because my motto is "if any body does not do his duty to me why should I leave my duty to him?" In other words, if any body falls short of his duty why should I fall short of my duty to him! What I do for you, it is my duty; what you do not do for me, it is your duty. It is also my nature that if any body obliges me an inch, I try to repay it. But what so ever I may in return, the obligation remains the same.

I am sorry to write that Nature's curse fell upon him and no body is left in his family. After his death I supported his son who was also an employee of the Judge's Court, but he also died. People do so many awkward things in their short tenure of life without minding the club of justice from God. My officers wrote the following remarks in my character roll -

- 1) "I was satisfied with his work. He is a quiet soul, and good at his work" (02nd September 1929)
- 2) "He is efficient and hard working, and has given me full satisfaction with his work. He has an enviable reputation for strict honesty". (05th January 1949)
- 3) "As Munsarim his work has been thoroughly satisfactory. He is a careful and hard working Official, and is generally known to be scrupulously honest." (06th July 1949)
- 4) "Efficient and unassuming ; deputed to be scrupulously honest".
- 5) "He believes in leading a pious life and adheres to that principals to in his official life". (03rd July

1953)

- 6) "An unassuming and quiet worker with a very good reputation for leading a saintly life." (17th January 1955)
- 7) "He leads a very saintly life and adheres to his high principals in his day-to-day affairs, and is very caucus of his duties as a record-keeper. He had effective control of the record-room and I was very much satisfied with his work." (21st February 1955)
- 8) On retirement - "He earned an enviable reputation for honesty and disciplined life; worked assiduously but in an unassuming manner and can, I think, served as a model for the ministerial staff which is the poorer for his retirement".

I also got a letter of honor from Shri A.G. Khare, President Prantiya Bharat Sevak Samaj.

III

AT THE FEET OF THE MASTER

A I mentioned before, I reached the feet of the Master on 03rd June 1922 to receive transmission from Him for the first time. As the effect of it I felt that I had moved up to a level where the surroundings were very much different from those of the external atmosphere. This feeling persisted, and I remained in the condition for several days. I started meditation not on divine light as is prescribed in the Shri Ram Chandra Mission, but on my master's form, seeing Him in my heart. This was quite spontaneous and automatic, and I went on with it.

I sincerely took up the method of meditation after I past I passed the S.S.L.C. and Matriculation Examination. Within six months, I saw in meditation that the whole of my heart was filled in soothing light, and a plant full of light was imitating forth light from its branches and leaves. I continued practice. Six months later, I noticed a peculiar thing in my heart that my heart reciting the word - "ohm". This we call 'ajapaa'. How does it start? If the Master infuses it with His divine power it starts immediately. If it is left to the 'abhyaasee', it gives a shaking to the heart twice or thrice when it starts. It also starts through out the particles of the body which we call 'anal.

Some people have practiced '*Ajapa*' by reciting 'Mantras' repeatedly in the heart. It is artificial. If the practice of reciting is given up for some time, '*agape*' is gone. Introduction of the true state of '*Ajapa*' is possible only if the power of transmission. Transmission is the only thing which takes the '*Abhyaasee*' to the higher regions. Self effort fails after reaching some region because as you go up you in contact with the subtle force of Divinity, and it pushes the '*Abhyaasee*' down because he can not get at it. There the Master of the high caliber who has command and over the regions is needed.

when '*Ajapa*' started, I was so proud of it that I said to my Master "I have got agape now". When it gets a toy baby is very happy.
as he grows old, happiness also travels on. Similar was the case with me. When my Master given me the knowledge, I came to know that I have to swim the unfathomable ocean.

In 1924 I felt an ubiquitous force present in every animate and inanimate object and particles. I was drowned in the sea of wonder. I felt God pervading every thing like broad day light.

These things are but a grain of Divinity in comparison to the higher states. A man should never be satisfied at any stage he comes across, because "on and on" is the voice of experience. The things went on, and I entered region after region by His grace. During the summer vacation I started playing cards, deviating four or five hours a day to it. It continued for a week or so. The result was that during my time in bed I used to remember playing cards instead of thinking of my Master, as had been my practice. My Master told me in a dream "you should give up playing cards". Since that time till to day I have not played cards at all.

During meditation another change in my inner feeling was that the idea of God seemed to be lost to me, yielding place to that of my Master, and Master alone. To me there was no God but my Master. I went on with it regardless of all other things, till I reached the level expressed by my Master in the following words in a dream when He left the mortal frame : "I became 'thee' and thou 'I'. Now none can say that I am other than thee or that thou art other than me".

It was a very happy day in deed when, at Fatehgarh, when my Master used to hold the annual spiritual gathering or Bhandaraa, I suddenly experienced by Master's grace a state of absorption in Brahman similar to His own. It repeated itself three times. I felt convinced that it was the real state which I must achieve. Since then I began to adjust myself to bring about the real state. It was not a mere conception that I was in that state, but something real started to awaken in me. I went on doing all that silently without telling it even to my Master.

The Master's remembrance across in me the very day He had transmitted to me for the first time. So I was continuing it with three things together - constant remembrance of the Master; adjusting myself to bring about that condition of absorption or layavasthaa which my Master had; and reading and experiencing what was happening in the region I was in at that time.

As I said before, I started meditation upon His form within my heart. In the beginning the form remains in view but after some time the vision begins to fade away, till only a reflection, aakaar, remain. This too melts away after some time and only an idea remains. Besides this, I used to meditate upon His complete form placed before me. The subsequent stages involved in the process are also similar. After some practice the form grows subtler and subsequently begins to fade away, leaving in its place a mere idea of it. When that too disappears, the abhyaasee should take it as a mere supposition that it is there. Later on, when that supposition too vanishes, there comes the second stage. But this comes naturally and automatically, and not willed effort to create this condition. At this stage the abhyaasee begins to feel himself as the Master. If he is sensitive enough, he then begins to feel that all parts of body, limbs, etc. are those of the Master. Here again I shall repeat the same warning that this must also develop naturally and automatically, and not by willed effort. If the abhyaasee goes along in the correct manner, the body idea will soon begin to vanish. He will begin to feel that the body is neither his nor of the Master. But still he should have the idea that his body is that of the Master. When that idea vanishes, he should suppose that he is the Master. In the end, when the supposition also fades away, the process will bring itself to the third stage - that is the soul

within the Master. This will complete all steps automatically, after which there remains neither the idea of the body nor of the soul. He is no where now, and the task is practically over. When I was in this last stage of meditation on soul, I was asked by my Master in a dream to meditate on the soul itself and He told me the process also which was as below :

"lie down straight upon the bed without movement and meditate upon soul for some time."

I did it for full month, taking leave from the Office in order to devote maximum time to it. It was all due to the grace of my Master, and Master alone, that this process came to my mind automatically each step it self giving a clue to the next step.

Of-course my Master never asked any body to meditate upon His form, and I am proud that I was the only person who adopted this process though there were many others who used to have His remembrance of and on. After completing this entire process I thought of bringing in to effect the negation of negation and had started doing it while Master's grace showered on me in torrents. Soon after wards my Master revealed to me that He would have have taken some more time but, since I had started the last process, He was compelled to allot work to me. Otherwise it would not have possible for me to train others. This will come later on. During my abhyaas or practice I felt a strange experience that every thing in the world, even the bricks and stones, leaves and flowers, were radiating the force of Divinity all over; and liking and devotion were so great that I wanted to embrace even thistles in love. It lasted for about a week or so. Then another thing opened which I have dealt with mostly in my book "Towards Infinity". Many other things followed about which I informed my Master from time to time through letters. He also replied a few letters.

In the morning of the 15th August 1931 I found an utmost Force or Power both within and outside me which, my inner voice assured me, had been bestowed by my Master. My Master had gone in to state of Mahaa-Samaadhee during the night of the 14th-15th August 1931, but I had not known about it yet. This was the usual system of transfer of Power adopted by the saint's of caliber. It was infect the merging of the Master in to me.

When I came beck from my office in the evening [on 15th August], my cousin informed me about this said news of the passing of my Master. It came as a terrible shock to me, and the impression of the shock lasted for years; and it is still there, in a some what reduced state. I took leave from the office to go for the condolence, but I developed diarrhea and the whole leave period was spent in sickness, which was ultimately pronounced to be cholera. The diarrhea lasted for several months after wards. After recovery from Cholera, I saw Him one day in a dream at about seven a.m. in the morning. He asked me "What is the condition of diarrhea?" I said "It is continuing". He said that I should give up Pathological treatment. I left it from that very time. He then asked me "what is your spiritual condition?" I said "This, you know best". I meant to say that it was His responsibility. He said "is it so?" I said "yes my Lord". He then gave me a jerk of transmission. I found that the whole of my body from top to tow was filled with spiritual force. When He gave the second jerk my heart was about to burst and I felt extreme pain in my heart. A third jerk would have ended my life, but for this very purpose Rishis of yore practiced penance in the forest for several years, sacrificing every thing at the alter of Spirituality. So it was not purpose on my part to have requested Him to stop the transmission. I had been to Master for this very object at that time. I was gaining it, for no prize. I expressed myself in another way. I said "Oh Master, I do not care if I die". When H heard it, He was

almost startled and stopped the transmission.

Now I relate here the effect of that transmission. I found that for several days He was seated in every pore of my being and in every particle of my body. It continued for some time. This is a highly developed stage which the saints crave for. It shows the full absorbency in the Master.

I used to write my condition to my Master but I did not keep the copies. When He ordered His discipline to record their spiritual condition in a diary, I started keeping a copy of it also which will follow now.

IV

1928

The chief purpose of the diary is that an abhyaasee remain attentive to his condition because he has to write about it. when an abhyaasee remains attentive to it, his '*anubhav*' or experience develops because concentration is there. Concentration is the divine instrument for revelation. People are of the opinion that if there is no concentration, meditation is useless. I can emphatically say that a man can never 'get' God by concentration, because in concentration you are on point and you are not waiting for anything, while in meditation you wait for something and that is God. Waiting produces a sought of attraction automatically on account of continuous effort.

It develops to such an extent that you can call a soul to you. If the attraction comes to the Zenith, the greatest soul cannot refuse to come. Man's power is known by man because Godliness. There must be something opposite to it. Therefore we develop Divinity in us to such an extent that the whole system is divinised ultimately. That is, in short, the whole of the senses may return to their original state. In other words, the higher centers take charge of the lower centers and begin to work in them. Not only that, the Divine centers take charge of their higher centers. Now geometrically, the lower centers are in the charge of the higher centers and since the Divine centers are now in charge of the higher centers, the lower centers come in the charge of the Divine centers. And thus divinity begins to work with all details.

All these things can be easily achieved if somehow we get the Capable Master. A Capable Master is one who can bring out the full transformation of an abhyaasee by means of transmission. A Master must himself be merged in the Divine. He is really the Master. Years are saved if we get such a Master. People will say that it is very difficult to get such a Master. But I can say it is equally difficult to get a deserving disciple.

It will not be out of place if I repeat my pet sentence. The true cry of the "aspirant brings the Master to his door". We have come down, now we are going up, so we arrive at the subtle forces of Nature

and to get at them is not easy for the disciple. The Master is definitely needed there. If a man somehow reaches a certain stage by self effort and he is unable to go up, a sort of grossness or, according to Ouspensky, curvature is formed. My Master had also said thing before Ouspensky had put it in.

Now the changing conditions I felt at the feet of my Rev. Master are given in my diary since the time I started it. I am taking in brief, mostly avoiding the date on which I felt each condition. A writer says "if any body wants to know the spiritual condition he may see well by dreams coming to him. If the thoughts are pious the vision will also be good and one will see the dreams like that". So pity is necessary every where.

For this, in our Sahaj Marg system, methods of cleaning are also given and the Master laid stress on it. Dr. K.C. Verdhachari of Tirupati, has said some where that the cleaning system is found nowhere except in Grains in Jainism. When the heart purifies, a man sees the dream; when the thought comes in contact with the kantha-chakra or 'Pharyngeal Plexus', it is the Maya in grosser form. I could know this thing. Once I was sleeping and my mother suddenly woke me up. I found that I was in 'Kantha-Chakra. If a man practices to go in to Kantha-Chakra he can see waking state also. A doctor in America says that the toxins we accumulate during the day are consumed at night by dreams.

When I was in the Heart Region I used to see the saints of Awadhoota Character at least three times a week. A man some times becomes charmed and influenced by the light he sees, or by the condition he has. He does not like to part with it and remain drowned in that condition. It can happen at any stage of development. If an awadhoota transmits, he has to transmit the whole lot, with result that the abhyaasee himself becomes the awadhoota. But there is no place for awadhoota-gati in the Sahaj Marg system, because we proceed to balance every thing from the very beginning. Further it is refined in-naturalness, to which the Sahaj Marg system does not give entry.

After ending the travel of the heart-region I reached the region which is subtle. I used to see that the other saints both grahstha and virakta producing in me the subtler condition, and this thing continued before I came to my present state.

During my mediation, as I wrote in my diary, I felt a peculiar condition which the following couplet will reveal -

***"Sar rahe akhtiyaar men, sizdaa voh sizdaa hee nahneen ;
bandagee aur hosh qufr hai, bandage hee naheen ;"***

**"That bending down in prayer wherein the control over one's head is retained is but a misnomer.
That surrender and submission in limitation of awareness is blasphemy and not surrender."**

When you go to the Master for the sake of spiritual training you generally trust that he can be of some uses to you. When you have experience, then faith develops. Submission, at its highest peak, becomes surrender. How to achieve the state of surrender is the general question among the minds of persons who have realization as the goal. Surrender means no "I" or, in other words, to wash away the idea of "I sens". The easiest way is that we should feel dependency on God almost

all the time with attachment and devotion. If you try for surrender "I" is there, which develops, making it stinger and stinger. In this way instead of trying to jump in to the water one jumps in to the fire. Now follow extract from my spiritual diary :

04th April 1928 :

I sat for meditation in the morning and experience great peace and tranquility. Peace used to be experienced and reverted to its original condition. In the state of extreme tranquility a line of verse struck me :

"How long shall this bud remain concealed behind this curtain!"

Then there was some thing, after which I only remembered the last words. "God's Grace Mercy will descend."

05th April 1928 :

There was peace of mind and an almost changeless condition. Dreamt in the night that I visited the Holy Shrine of Prophet Mohammad in Mecca. There I felt vibration at a point above the 'trikuti' or 'Cavernous-Plexus' and also force of some kind which had its link with the head.

When I used to go to Master, people used to come to Him for realization. Now most of the persons who come to me want only for peace. Time has brought such a change. Restlessness is prevailing every where. Every body is hungry for peace. But the difficult is that no body knows what peace is. If one who worships God daily is some how not able to worship one day in the morning, he feels restless; and when he does it, satisfaction is there. People think satisfaction is peace, so they are not peaceful, but only satisfied. Actually restless comes from peace or rest which burrows its way to Divinity. Peace is the substance we want and restlessness is the instrument we use. What we gain from restlessness is peace. Restlessness gives you advancement of Divinity.

The state of peace is dormant, while the state of satisfaction is active. Peace at the ultimate state becomes non-peace-peace, and satisfaction at its ultimate state becomes gross and heavy. Peace touches the silent aspect of God, while satisfaction touches the active art of God. Satisfaction is the production of man, where peace is the production of God.

06th April 1928 :

In the morning some impact of passion was felt. The rest of the condition remain as it was.

There is nothing to important for a man for passion. Passion have been related indifferent ways in the scriptures of all religions. The true picture is some thing else. The jerk of energy jerk of energy was passion. It was pregnant with all the forces required for creation. It came from the highest intelligence because that was the component factor to give movement to the will of God. It also came to our share, but its beauty was lost because "I" viewed it from different angles. The centre of the highest intelligence and of passion is the same. It cannot be annihilated in any way or by any method, because it exists in to acton that it which is necessary for man. Man cannot enter in to the

spiritual unless he is moved with force towards it.

09th April 1928 :

In the evening I was a victim of anger without any cause, the duration of which was about an hour.

Anger and passion are the creation of the Divine. '*Lobha*' - covetousness, and '*Moha*' - undue-attachment, are man's creation. No body can destroy God's creation, but we can only modify it. Destroy your own creation. When energy descended from near about centers, it worked for the creation. There were anticlockwise movements all over. The result of this movement was that matter was formed. The movement was not less than about three lakhs per second. Had the movement not been so strong, matter would not have been formed. It formed some matter and that is the basis of all creation. There was movement, and also movement in movement, causing different results. There was heavy movement. It caused some force which grew in to rage ultimately. All these came in to our share. Man is the epitome of the Universe. Since heavy movement was there it became a force of material character. When 'Will' touches its depth, it produces a sought of irritation which one feels when one plays with it. The cause of heaviness is unbalanced movement. If balance had not been disturbed there would have been no creation. For every progress, rise and fall are necessary.

11th April 1928 :

At 07.00 A.M. in the morning, emotion of love was aroused for a few minutes. Rest of the condition remained unchanged throughout the day.

12th April 1928 :

I experienced moderate condition at six in the morning, but could not absorbed in the mediation. Distracting thoughts remained till seven the morning.

14th April 1928 :

Between 04.00 and 05.00 in the morning I dreamt that I was dying, and experienced immense peace. A very fine condition persisted throughout the day.

The dying condition starts in all the plexus when it stronger than it is felt. I means that the abhyaasee has become absorbed in the condition of the center losing his own identity.

Immense peace may perhaps be interpreted by the word Jnana. When pronounce Jnana, the flow of sound shows that some thing comes out of the root syllable, stopping at the last syllable. Jna-na. It shows that what is at the root should be at the end. When you are in touch with knowledge of the absolute, you bring in some thing as reality, displayed according to its different conditions. So Jnana is not simply knowledge for the purpose of knowing what one is or what one has in it, or what that is. Having Divine condition speaks of true reality. It is a sort of dance with certain movement reduced by its effect. And there are different stages in it which I have discussed in "Towards infinity". In short Jnana is not 'knowing', but 'having'. This is the condition when knowledge and action become one. What the Divine displayed in its own realm, we begin to display the same in our realm with His

power.

Actually speaking, at its highest point is the state of dissolution where remains nothing but the Divine. It is the Absolute in His own cadre and we become Absolute in our own cadre. He is Absolute - He is totally Absolute. Knowledge swims at the surface and the Real works as the base. So "Real" is the only knowledge. So when we have reality we become aware of it. 'Real' gives knowledge when it becomes Reality. The Reality begin and without is Jnana.

15th April 1928 :

The emotion of love was kindled for a short while at 09.00 in the night.

What is love, when I do not know why I love Him and what for? some times in the state of love, emotion follows. Some times a man begins to weep and some time he feels in the wood. Emotion no doubt, is a human weakness, but I may allow it as it happens naturally. It causes no harm but gives a little benefit. Generally, the weeping comes when a man cannot bear it; in other words he is wanting in the capacity to bear.

18th June 1928 :

At 09.00 in the morning while I was on my way to Court, I felt that the world is a playground of Nature in which everybody is longing for perfection but, having forgotten that, his real self is performing worldly acts. Perfection might have been taken as a subject for debate by saints. But to my mind it is very simple. In that condition man remains almost perfectly balanced, and the mundane world and the brighter world go parallel to each other. He feels no difference between this world and the brighter world. If the spiritual side is perfect, and worldly imperfect, I would call it crippled perfection. Man must try to become a perfect human being being, not God. We have here not to spoil God's creation but to retain it in the Divine order.

20th June 1928 :

Condition unchanged expect that in the night I experienced my own existence as that of Master

22nd June 1928 :

I had a dream in the night that I visited a certain place in the company of two my associates. There we met an 'Aughar' (misshapen) saint, a class Tantric saint, who told me "you are so much sunk in love of your Guru that you no have no care for your spiritual development. Both the urge and idea towards development are essential".

05th July 1928 :

I saw an inspired saint in a night in a dream, and seeing him I at once went in to mediation of my Master. Upon this he remarked " you are very clever". Some time later I reached another place where a saint was present members of his family. I related the dream to him. The saint transmitted to me.

Transmission is the utilization of Divine Force for the transformation of man. Man, as the thinker say, is a social animal. That means animality is there. He becomes a super animal and from supper animality to man, and from man, to man behind man. This is the transformation. Tendencies of the mind are changed, and he begins to do every thing in proper order. He begins to learn the proper use of the faculties. Mind becomes disciplined and, ultimately, comes to Divine order. Transmission brings about such a result. It is the instrument we use for this end. By transmission Divinity comes peeping in every stage of development and finally ends of Divination.

11th July 1928 :

In the morning there was uneasiness which lasted for half an hour.

Going beyond easiness is uneasiness. a man becomes conscious when similarities or same-ness is disturbed. As long as easiness is there, there is no disturbance. The state we acquire by the help of the meditation causes a repulse. When the out going tendencies of the mind come in touch with it, or in the other words, when the tendencies touch the field of easiness, it opposite is felt. so we should also try to calm down the out going tendencies of the mind. I now give you some thing about uneasiness. If some how a man can begin to feel easiness in uneasiness then it will not give place to the out going tendencies to enter in it.

17th July 1928 :

In the mid-day dream I saw myself on a 'chabutra' or dais close to my house where some persons were assembled . I was standing and a saint transmitted to me. I narrowly escaped falling down and was saved by the saint, but there was artificiality in the fall i.e. I did not fall down on account of the effect of transmission but I did it simply for show. This annoyed the saint. Master was also present there.

22nd 23rd July 1928 :

Just wrestler having physical-strength considers his whole existence as body, similarly I experience my existence as all soul.

02nd August 1928 :

Dreamt that a holy personality was expelling the topic "I am Brahman" to some body in my presence. Hearing this I felt "my existence and that of Master is one and the same", i.e. my experience was felt to be that of Master and the voice was coming out from in side "I am", and this voice continued to be felt as long as I was in sleep and dream; and even after waking I felt the same voice for some time.

04th August 1928 :

I dreamt that a Holy personality asked me to sit down and transmitted to me. I woke up, and after

this I kept on sitting in meditation for some time.

After years of practice when the meditation grows deeper and the thought begins to start one's upward march, one comes to a point where one feels "I am the power myself". It happens when 'Surat' comes in contact with glimpses of the Divine. It loses its own character and gains the Divine one. There one starts to feel "I am Brahman" I gave the meaning or 'Surat' in this way. When though comes in contact with soul, a third thing, a spark, is produced. This is termed 'Surat'. It needs to the Highest. Thoughts lag behind. They have no accommodation in the sphere of divinity.

After some time when 'Surat' leaps forward, it brings in the Divine character. The self has been effaced, so naturally one goes a little further and every step brings to its lot more of Divinity. So Divinity remains in his thought. Then he begins to feel the greatness, as his mind is also trained to feel it. There he develops to "all from Him (Brahman)". A step back reveals to him a part of the nature of God - "All is Brahman". This is the effect mid way between charging reality and going beyond. One feels "all is from God".

When all these stages are over an abhyaasee begins to feel himself as above all that has been set above. Thus the real character of Brahman and of himself dawns. going beyond, every thing is silent. And silence itself becomes silent.

The 'Diary' of onward dates sent to Rev. Master through letter;

"Revered Guide of both the world.

May you live long! after due salutations, I beg to be submit that every thing here is well, I have a strong hope that your kindness will some day enable the boat of this humble and helpless creature to cross the occasion of life.

Now I am writing my own condition to your Holy-self. I had sent my diary from Lucknow to your Holy Self in which it was mentioned that I had a dream, and that the idea of "I" ness has begun to disappeared from the heart. After return from the journey, the state of "all is Barman" over took me. After that the idea of complete surrender and submission persisted throughout. Every thing was left under the will of the Master. This state disappeared after some days. Now these days, I am experiencing great fearlessness in my heart, but it is mixed with rashness."

Fear is the production of lower mind, and love the product of higher mind. Fear is also a mental fallacy. When love awakens, fear disappears. A stage comes to the spiritual aspirant where he fears for no cause. That means he is growing up to a state where a state of lower mind begins to bid farewell. When the lamp is extinguished, moths do not fall on it. When the seed is fried, there are more chances for it to germinate. When the sun of spirituality shines it brings glory to the world, which only Ultimate consequences can weaves. And I am preparing 'man' for this task. I have a strong hope that the people will reap the benefit of my work.

I had a dream on 09th October 1929 that I was I was going to the Court, and on the way I met a saint who started transmitting to me. That transmission was like the current of a current of a flooded river. But I sank myself a thought of my Master. After some time the saint stopped transmitting to

me. I told him that his transmission was nothing, and thought to myself that he ever he ever experience a transmission of my Master, He would have known about it. The saint remarked "go away, I let you off easily." At that time the condition was uncontrollable. Hence the desire for an Ekka (conveyance) rose in me, so that I could reach the court. I noticed that two carts full of night-soil passed. I said that I would not go on them. I woke up after this and saw that a great soul was standing of the left side of my cot, casting His shadow on me. His face and body were extremely bright and were shining luminously. I was a bit frightened since I was awoken from sleep suddenly. That image vanished. Due to the effort of the dream I felt reeling sensation in my mind for two days, and my state was like that deaf mute. After this I had another dream in the same month of October that I was resting on a cot and my Master sat down on the cot towards the side of my feet. I moved my feet aside. He questioned as to why had shifted my feet. I submitted that I did so simply to make room for Him. In the mean time, another saint also arrived. And both the great personalities began talking to each other saying that the condition of Ram Chandra was good.

The then present condition was that I felt I was all reality. This state continued for two days. Later on it so changed that all awareness of my own existence was no more. There os neither any thought of this world nor of the other world - neither is there any feeling of affection nor any sense animosity. Previously I felt my existence as that of Master, but now the existence of Master too is not felt. The idea of Guru too is unfortunately lost. At time now I cannot meditate on my Master even if I tried to.

There is neither peace nor tranquility.

I am rid of absurd emotions. Neither is there destruction in the mind nor single - pointedness. Neither any longing for union nor for separation. The thought seems to have dissolved in itself. Neither is there any worry nor any sorrow, nor happiness ecstasy. I fail to understand to name this condition. Nevertheless I do feel a pinch inside after much deep thinking.

Oh! Pang of Heart, at least thou tallest me the reality. I do not understand what this puzzle is.

Deaf and dumb state : Playing within your self in your character; touching your corner; being absent to your senses. This is the stage which a man arrives at when he crosses his own boundaries. This is not a permanent state. That is far higher than this. It is called changeless condition. It comes during the march of freedom. this is the end of all the activities.

Revered Master of both the worlds. May you live long!

With due respect, I submit that I have been writing my diary regularly. I feel that there is some Divine Force within me from head to foot, which is active and doing work. Intellect seems to be a bit sharpened. On meditation, minutest condition within becomes known, but I negate every condition and show indigence to them, the restrain my mind from going towards them. Various spiritual points arise to their own accord are on mere contemplation, but I do not feel inclined to words them instinctively.

24th to 27th December 1928 :

Much animation prevailed. Dreamt on 27th that I was sprinkling some scent on fire in the name of my Revered Master. A Pundit (Priest) was sitting to my left, and I was weeping in intense emotion of

love. there after I reached the place of my Master and he himself related to me the entire dream. Then the Master, coming in to state of Divine ecstasy, gave me a push with his chest, pushing the middle portion of my chest. I began feeling pain. Another saint, present at that time, remarked that what was done to me might develop some trouble. I experience emotion of love in the morning and this state continued for many days.

28th to 31st December 1928 :

Emotion of love flared up from time-to-time and I longed to reach the Master.

1929

01st January 1929 :

I saw your Holiness (Rev. Master) in a dream. You transmitted to me at all points and also gave a particular transmission which produced heat in the entire body but caused no trouble.

11th January 1929 :

I saw a saint in a dream. He gave me such a transmission that it ran through entire body like electricity, and I felt as if a river of Divine effulgence was diverted towards me. Next day there was intensity to such an extent that neither did I comprehend any thing nor was there activity in the thought, as if there was a kind of insensibility inside. The moment I gave up work there was a flow of intensity.

14th January 1929 :

I felt in the morning that there was a thought, curtain in between me and my condition, and if that curtain was torn of, then I would come in to oneness with, and would devolve in to, that particular condition.

Thought is the rest of reality. The basis of words is thought alone. If thoughts are pure, the words will be pure and effective.

Devotion : Lashing in the wave of the Almighty with unawareness of the fact of what I am doing and for what I am doing it. The highest type of 'Bhakti' (religious devotion) is the unawareness of one-self, and of the process.

17th January 1929 :

I saw Master in a dream. On seeing Him the emotion of love was so intense that I began to lose my consciousness. In the mean time, my Master called me near himself and told me with pleasure that thou not a king, I was a leader in my privies birth and used to practice for God realisation, and that was why I had attended speedy progress in this life.

Revered Master of both the worlds. May you live long!

There are three main defects in this diary. Firstly, I have started telling lies, which I have always hated, but I do not know why and how I commit this, and later on I become conscious of it. The second thing which I have marked recently is ego. It stings in such a suitable manner that very acute understanding is needed to grasp. I realise it after it has done its stinging; or when I am lost in some particular thought then I feel its distinct entity.

Due to your kindness of affection, this sensibility is developing that before the onslaught of ego I become aware of its shadow and feel its reflection. Nevertheless, I am influenced by it to some extent.

At times I become conscious of it after coming completely under its sway. The third thing is evil passion which is being experienced from 28th February 1929. But its condition is mostly like that of electricity. Let loose in space running along with its atoms, i.e., presume for a moment that a current sensuousness is running inside the body but it does not touch me.

Ego : ego is said to have been abused by all by all the present and past writers. The ego gives you strength for all the work. It points out to you that you have got the power to do a certain thing. But we identify ego with the body, instead of with the soul. It is the production of God which you cannot annihilate. You should modify it.

Suppose a man has got an immense fortune and he is proud of that. He commits no sin because it does not do harm to any body. What happens as a result of it is that the wisdom of the man becomes blunt.

09th & 10 February 1929 :

Excess of loathing in mood. I deem myself to be insignificant. There is so much lethargy and disinterestedness in the mind that even pooja (meditation) performed with indifference and in name only. It is due to this state that there is an excess of aversion, and adverse effect on the mood. From within there is an urge for work, but lethargy proves to be a hindrance. I disclosed my inner feelings to you as my human obligation. It is with much effort, and after much thought, that I find words to express my condition, and to interpret my feelings in some measure, but I cannot say whether these interpretations are correct or not. One surprising phenomenon which I have noted at the time of recording my diary for your perusal is that while writing, my condition becomes dull and inactive, and some inner condition comes to the fore and gives its effect. This gives birth to a feeling similar to that of a man who has not taken wine but has only smelt it.

12th February 1929 :

condition intense at night, rest as usual.

15th February 1929 :

Did not attend Court, so much intensity. And in the noon felt an impact of ego.

Note : When I do not go to Court I experience intensity, but the intensity is like a blazing spark from which heat has been extracted, yet it retains its glow and glitter.

16th February 1929 :

In the morning it occurred to me during meditation that a *jnani* is one who does not lament over the past and is grateful for the present.

17th February 1929 :

Did not go to Court. Felt animation throughout the day. At the time of Satsang in the evening, a pleasing sensation was felt in the head and in the forehead.

20th February 1929 :

When I sat for meditation in the morning I felt that from the seat of the spirit within to the forehead, which is perhaps the seat of sensuousness, there was an extremely subtle link like a straight line and the two extremities of the link seem to be molten. After a while I felt as if the connection with the seat of spirit was broken, and the thought remained at the seat of sensuousness alone. As long as the link between the seat of spirit and sensuousness was there I felt, to an unparalleled extent, thoughts of sensuousness and passions which I have hinted about in the forward. After a while, the state ceased to exist. There only remained a tickling in the forehead during the meditation. Thought is stuck to the seat of sensuousness. Peacefulness was so intense that every part of the body seemed to be devoid of sensations. Hands and feet seem to be lying motionless, wherever they were placed. I was loath to make any movement. After meditation I felt some heaviness in the head which lasted the whole day.

21st February 1929 :

In the night a thought occurred that I should die now. There was an intense yearning in the heart for death which had an idea illustrated in the following couplet :

Death, of which the world is afraid, is a pleasure for me. When I shall die, and attain complete tranquility?

22nd February 1929 :

Throughout the day the longing for death, and thought about preferability of death over life, persisted. Every thought that came to the mind was of longing for death.

Going deeper into the state with the absence of outside feelings is *layavastha*. There is a greater state which we can safely call "death of death". A man who reaches this condition never returns after the span of life is over. It is in this condition that the man actually feels that he is dead in such a very suitable way that the idea of death hardly subsists. That means it goes very very deep to the deepest core of the being, and the condition becomes part and parcel of life.

25th February 1929 :

Experienced evil thoughts at times, and also attachment for them. In the night saw a saint in the dream. He congratulated me that I had crossed one stage, and said that the next one was also

shortly going to be crossed.

26th February 1929 :

Thoughts of sensuousness at the time of *poojaa* (meditation) in the morning.

27th February 1929 :

Thoughts of sensuousness from a little before the evening Satsang. I was in no mood for Satsang but when I thought I missing it, I experience a desire to sit there in.

When a man, on his march to freedom, reaches the trikuti or cavernous plexus such conditions occur. The symptom of reaching there is that the abhyaasee feels darkness around even in the sunshine.

01st March 1929 :

No change. In the night it occurred to me that I did not love my Guru. I was at a loss to understand how such love could be generated.

02nd March 1929 :

Last night while Master was transmitting I felt a sort of echo, and a rustling sensation from the middle of he backbone going upwards.

In the Sahaj Marg System during our march we come across different experiences relating to the different regions. The points of the spinal cord also begin to give energy for the approach.

Revered Guide may you live long!

I have to submit that I failed to find topics daily to record in the diary. The reason is that there is much preoccupation in the Court work which hinders the path. But God's will is to be obeyed .

My general condition, as I have been writing to you from time to time, is the same. but one thing has been added. Whenever I indulge in any worldly or spiritual assignment I feel I do not know weather the work is being done by me or by some secret being. Only a machine seems to be in action. even if I try to assure myself that it is I who am working, the doer is not perceived. In other words it seems as if various faculties, bestowed by God for different purposes, are working in their own accord. The hand does the work of writing etc. but I am unable to know who is working, because neither do I seem to be working nor does any other being appear to work. If I take myself to be a machine, it will perhaps explain my condition. My condition is like that of a pan of a balance. When some weight is kept on one pan it becomes heavier, and when the weight is removed both pans become balanced. To me this is analogy illustrates my total condition.

I dreamt that a fellow brother is telling me that Revered Master has sent a letter which contains two instructions for me. The first is that I am to consider the home as jungle. The other slipped from my

memory, and I failed to comprehend its significance. Later, I saw a saint. He transmitted to me at Aligarh railway station. Then I dreamed that I was crossing a river which had a dry passage in the middle and the saint was standing on the other bank which was quite high. When I reached him he grasped my hands and pull me up. there after Revered Master transmitted to me.

Next day I saw Revered Master in a dream. I saw that I sass sitting on the floor at a distance of about four yards from him. The emotion of love was in full sway and intense to such an extent that I was totally unconscious, and some force in the head was pulling me upward. Seeing this my Master beckoned to me to sit closer to Him and then I woke up.

Since a few days my condition was become such that when ever I think of doing some thing, lethargy does not permit me to do it. Every work is being procrastinated. If new clothes are to stitched, the time never comes for it. in case some ones across I ask him to do the work, otherwise not. Mostly I am not conscious of any other personal requirement excepting food. Very often I forget my meals. If my coat is short of a button, the missing button is replaced. There is procrastination and in difference in every work, particularly my personal work.

Revered Guide of both the worlds. May you live long!

With respects I submit that I am nothing the diary below, for the period 03rd to 29th March 1929. I was at Fatehgarh from the 29th of March till the 01st of April. After that the mind remained puzzled due to indisposition and I could not make notes. I have started nothing again nothing from the 11th April.

07th March 1929 :

The condition which formally used to prevail is changing. At times philosophical thoughts about nature and God resounded in the mind, but I paid no heed to them.

08th March 1929 :

Same condition prevails. In the evening felt anger over trifling things.

09th March 1929 :

In the evening you kindly transmitted at your end and I felt lustrous thought roaming in my mind. After that the condition that was colorless as long as I sat. In the night I dreamt I passed the examination. I do not know what examination. I was weeping in an over flow of love and was offering thanks to God.

11th March 1929 :

Condition unchanged. At 09.00 in the night thoughts regrading the creation of the Universe began to resound in the mind. I did not pay much attention to them. In the course of the former thoughts the troth regrading sat, raj, and tam began to be reflected before the mind's eye.

I have already clarified those thoughts with you.

12th to 15th March 1929 :

No change.

17th March 1929 :

Flames of anger flared up during meditation in the morning. During the day the condition remained such that the world seemed to be a dream.

18th March 1929 :

In the evening, when I participated in the Satsang, for a fraction of a second I was in 'Samaadhee' and had a vague idea of some yellow color. Probably this idea may have been caused by constantly listening to talk about color.

19th March 1929 :

In the evening my inner condition was having its effect on the outer. The entire world was merged in one and the same state. Unconsciously I was transmitting to the whole of Shahjahanpur. I tried to restrain the effects of transmission but I was helpless. The effect was emanating of its own accord from some inner source. At 11.00 in the morning I again felt that deserving recipients were getting transmission from me.

20th to 24th March 1929 :

Condition unchanged.

25th March 1929 :

Irritated mood.

26th to 28th March 1929 :

condition unchanged.

29th March to 01st April 1929 :

Dreamt that I have received a letter where in the following is written -

**To whom the glory justly due
To those who tried and hate subdued.**

Revered Guide of both the worlds. You may live long!

My condition is as follows :

At times I am stationed at the highest pinnacle of imminence, while at others I fail even to see things at the back of my foot. Some times I find myself in a very subtle state, and feel that my thought is connected with some thing extremely subtle which gives extreme pleasure but does not seem to be related to the senses. and some times evil thoughts disturb me so much that I take myself to be a man of the world who has not even known alpha and omega of spirituality.

20th to 22nd April 1929 :

No change.

23rd April 1929 :

Between 10.00 and 11.00 A.M. in the morning it was felt that every human being resembled the Master. This feeling is experienced from time to time. Its revelation is like a bubble. This state has not developed so far.

27th April 1929 :

felt at about 09.00 in the night that a current of pure spirituality was emanating from me and going out, and a thought came to mind that similarly a current imitated from God at the time of creation of the universe, and creation came in to begin. Even now that current is the sambaed unchanged, provided it is seen with eyes of the heart.

28th April to 01st May 1929 :

No change.

02nd May 1929 :

Saw Revered Laalaaji during the night. No change.

03rd to 05th May 1929 :

condition unchanged.

14th May 1929 :

There was some liveliness in the morning after Samaadhee. Felt at about 11.00 that the Universe was replete with Divine love.

15th to 17th May 1929 :

No change.

18th May 1929 :

Saw a saint in a dream. I begin to weep under the emotion of love.

19th and 20th May 1929 :

No change.

21st May 1929 :

A revered saint was present was present in my dream. He said that my being had entered the tejas of the Revered Master, and I ought to be thoughtful of the *tejas*. I thought how I should meditate on tejas. Thereafter some person asked me to go home. The saint stated that I could accompany him in a car.

22nd May 1929 :

In the evening my condition remained such that I felt myself to be worthy of reverence, and it behove others to pay homage to me.

23rd and 24th May 1929 :

All though the day the above condition prevailed that others were to pay homage to me.

25th to 28th May 1929 :

Condition unchanged.

29th May 1929 :

Dreamt that I was going in an 'ekka' to the residence of Master. On the way a *Faqir* with a stick in hand met me. I touched the stick. He, too, accompanied me and derived benefit by sitting in the company of my Master. After submitting my salutation I touched the feet of my Master who remarked that I should His feet. Beyond that I do not recollect.

30th May to 03rd June 1929 :

Condition unchanged.

04th June 1929 :

Dreamt that I was going to Fatehgarh with some saint, and a crowd was traveling with me. It seemed that Fatehgarh, from theta point, was of several days journey. Passing through all the stages I reached a place from where Fatehgarh was the next stage. Some thing had become visible one stage prior to the destination, but all of sudden the saint fell ill, and so I could not move from

there. I woke up after some time.

05th to 07th June 1929 :

Condition unchanged.

08th June 1929 :

In the night there were many experiences which I felt in respect of the revelation of my condition. On awaking in the morning I forget every thing.

15th August 1929 :

In a dream I saw Revered Mahatma Ji present with another saint. The saint was transmitting to me and extreme peace prevailed. Master has asked the saint to give such a transmission to me that may not sleep. There was another Holy man there. Probably he was the person who resided with a saint at Bhogaon. He pointed out that Mahatma Ji was going to own every body, and requested to him to leave at least one person for him. Thereupon Mahatma ji laughed and did not say any thing (date not remembered). I saw another dream. I am going some where with school boys, accompanied of you(my Master) and another saint. You(my Master) have given one transmission to me. While walking I have come to a place where a passage is formed, and a vast grossness filed spreads beyond. There is no water, but it gives a false idea of wetness. By seeing it one feels much refreshed and soothed. In short I enjoyed a nice walk in the dream. Beyond that I do not recollect.

On the way we came across a rover which was very wide. Just after some distance from the middle a passage was formed which was steep below and ran rising up wards. You (Revered Master) and I crossed the river. There was some water on the way. We thought that our feet would get wet. But water had no effect. Neither the clothes nor our feet were drenched. Then I came to my 'baithak' (assembly room) where my father used to sit. There a great Muslim Divine was present along with another saint and a personage. I did not recognize that personage. The great Muslim Divine asked that that personage to inspect my backbone. So my shirt was removed and the inspection was made. He seemed to be pleased with me. He remarked that the condition was very good, and there was some hint regarding the emotion of love which I bore for my Guru. He directed me to request Mahatma Ji Maharaj to pay special attention and to give special instruction to my humble self. I intimate Revered Laalaaji Saaheb accordingly. He also asked me to keep him informed regarding my condition. What he meant at that time seemed to me as if my humble self had been ordered by him to look towards him also.

01st November 1929 :

At noon the condition became intense. Dreamt in the night that I was having a 'Tonga' ride in Lucknow. I lost my way. Mahatma Ji came and guided me. Then I came on the right path. There was a 'Kothi' (A large house of birches or stone) there, and there were trees of different species. I paid no head to them. Moving from there I reached a room some where. The door of the room was closed from outside and there was no way visible. Mahatma Ji Maharaaj opened the door and took

me out. And I felt as if I had been given an exile in the forest for twelve years and that was why the calamity had befallen me. There the picture of the 'Pandavaas' exile appeared before my eyes and I found that I was one of the 'Pandavaas'. Arjun is in fetters and chains. Bhima is sitting near the kitchen. Seeing the plight of Arjun I became much displeased because I considered myself to be on of the 'Paandavas'. I do not recollect whether I took myself to be 'Bheema' of 'Nakula', or one of the other brothers. I desired to punish the captors of 'Arjun'. But I came to know through 'Bheema' the only five minutes remained for the exile period of twelve years to end. So I restrained myself. The limit of twelve years period expired and I woke up. During the dream in my thoughts and those of the 'Pandavas' there was only this difference that the 'Pandavas' considered Lord Krishna as their Master while I took Guru Maharaj as my Master.

02nd November 1929 :

Condition unchanged. During the night the state 'I am the Master' came in to being.

03rd November 1929 :

Condition became intense at the time of noon and it was felt that some thought current was descending from head to feet and 'anahat' ('unstuck sound' heard when the spirit merges with the absolute) was in the sway, and the sound vibrations were being produced resounding in side the body. Dreamt at night that I was sitting across a bride with two brothers and a 'fakir'. The 'fakir' wanted to give transmission to me. But one of the brothers told him that I was initiated and he could not give transmission to me. The 'fakir' did not care and gave transmission to me. But was of no avail. Then one of the brothers began to transmit to me. But the other brother absorbed all of the transmission. The transmitting brother informed me that he very much wanted to be attentive to me but other people restrained him from doing so. For example transmission had been given to me but had been absorbed by the other.

Ana-hat-music of the spheres.

There is a sound ever present internally, which is not heard except by those who, by Divine Grace, have developed inner perception. This is Ana-hat Ajapa.

Be meditate on the heart. during the meditation be naturally go deeper and deeper, till we come across the natural vibrations which are sounded "Om". It is a clue that one has started touching the "Upper" which ultimately reveals its own character. When 'agape' is felt in the heart, it begins to travel all over giving its stress at the 'Plexus', till it is felt throughout the entire being. 'Ana-hat' really begins when one arrives on his march at the 'trikuti' or 'the cavernous plexus', if charging there is in full sway. In any case, if 'anahat' is not started while as abhyaasee has his reach in the 'cavernous plexus', then it is duty of the Master to start it at that point. This is the time mature for it. It can be take even earlier, but Master is only authority to judge it.

04th November 1929 :

Condition unchanged.

05th November 1929 :

At 10.00 A.M. I was going to court on an 'ekka'. On the way a powerful thought of "I am the Guru" came in to being and I felt that I was the Master of the whole Universe, and that the entire world was running to my orders. I have described this condition in my letter which you (my Master) have perused.

06th November 1929 :

The thought of "I am the Guru" in sway

10th November 1929 :

No change.

11th November 1929 :

The inner condition came to the force. This happened at 11.00 in the miring.

12th November 1929 :

Felt some what uneasy at 10.00 A.M. Longed to sit in some forest and be freed from the house-hold worries which created heat in the mind. In the evening felt much anger and had its effect for a long time.

13th November 1929 :

condition for self-forgetfulness unchanged. It became more intense in the afternoon.

14th to 16th November 1929 :

No change. Felt liveliness at noon.

20th November 1929 :

At about 10.00 A.M., it was felt that all the souls were from the Guru Ji Maharaj. This state lasted for a short time. Thee was intensity at noon. The above mentioned condition comes to the fore frequently but has has not attained permanency.

21st to 23rd November 1929 :

Condition unchanged. Intensity increased.

24th November 1029 :

Much intensity prevailed during the day and it was felt as if my faculties were awakened and directly related to the 'Parabrahmanda' or 'macrocosm'

25th November 1929 :

In the morning I went to the house of a Physician to get medicine. I went by a short cut which passed through a grave-yard. I was about to reach the physician's house hen a spiritual state

commenced, in which the effulgence of Guru Maharaj was pervading all over, and the condition of this effulgence was very pleasant. This though was coming in to being that it was I who made the trees grow and rendered them fruit - bearing, and bestowed fertility to the earth and so on. I tried to phenomenon. But the liveliness lasted for about two hours and then began to diminish. However this state was more in evidence in the jungle but comparatively less in inhabited places.

26th November 1929 :

Condition unchanged.

27th November 1929 :

Saw Guru Ji Maharaj and another saint in a dream. Forgot the dream but remember this much that I derived benefit.

28th November 1929 :

At night, at the time of going to sleep, I felt that there is thought line with the saints of the past and they are attentive towards me. Their eyes are focused on me. In the night I dreamt that there is a guardian with a temple in it, and near the temple there is terrace. Lord Krishna is standing on that terrace on seeing me Lord Krishna came down the terrace and embraced me. I became overwhelmed with the love of Guru ji Maharaj and began to weep in His memory. One surprising thing which I marked was that while embracing me Lord Krishna merged with my body, and on the merger I felt that my body was subtle from head to foot. I was conscious of the subtle body just as a wrestler and a worshiper of physique experience sturdiness in the body. Even during sleep I felt myself to be wide awake after this dream. This state of feeling the body to be subtle lasted the whole night and was felt on awakening also.

29th November 1929 :

Condition unchanged. At 07.00 in the evening I felt that the eyes of the saints of the past are focused on me. I experienced this phenomenon when I went in to meditation.

30th November 1929 :

I was going to the court at 10.30 A.M. Felt at that time that I and the Master of the Universe. This Divine condition prevails all the time these days. On the slightest activity in the network of thought the process of feeling commences.

Revered Guide of both the worlds, may God bless you!

After salutations it is submitted that I consider it necessary to inform you of conditions that have prevailed over me in the near past or are prevailing at present.

On first November 1929 at about 08.00 in the night inner condition expanded and by means of phenomenon a picture of my own condition came before my eyes. That condition pervaded the

whole body from head to foot. So to say it had drowned in it. And that conviction was producing the idea of 'I am the Guru' from head to foot. That is to say every thing having been devolved in that condition had become real, and was proclaiming it by the slogan "I am the Guru" silently but enthusiastically. Courage was boundless. The feeling was present that I could do every thing, and I considered myself to be Master of every thing. For a while I remain absorbed in this thought. But having limitless courage and the coming of such thought, I took to be ego. So, coming out of the condition in which I was deep down, I remained diverted towards lighter thoughts so that the thoughts of possession and omnipotence (which I had taken to be ego) might not be experienced.

Remained diverted to this phenomenon for some time. Later on I retired for the night after taking my meals. At about 10.00 in the night I began to recite a *bhajan* "mine is God - and non else". Again that phenomenon came in to being. The above mentioned condition is frequently experienced during day time. Self-forgetfulness is experienced. The condition of forgetfulness and moderation mostly remains and makes me feel dissolution.

On 08.11.1929 I felt that events that are happening in town seem to be waving within me. on thinking of somebody, or on coming across somebody, his character and all the troubles and comforts of his future life are mirrored before the eyes. In case the thought grows stronger, that which shall happen to them in the next birth begins to become evident. I do not pay heed to this condition. Events happening in the town, and the atmosphere prevailing over the town, are constantly producing waves. Pain is frequently caused and, at times, acts like a stone in silent waters. These conditions often come intensely and I have been duly informing your Holiness because, to my imperfect thinking, that state was not to my liking and seemed to be a trap. The position is in keeping with the line -

**"Enlightenment of intellect!
thou hast become my trouble".**

At this time events which are happening and the events which are forming waves i.e., which have not yet happened, are both experienced. Some power particularly retsina my thought from being inclined towards such events, and does not help in reading the present future events that are taking place in the town. This power puts the thoughts in to fetters and chains, but even then the thought runs to them to some extent, and waves remain as they are.

The other significant thing which is to be brought to the notice of your Holiness is as follows : (this will reveal my moral condition to you). I am so much harassed in the house that at times I feel like running away from the house while at others I have a mind to cause injury to myself, though I am helpless. As soon I reach home either one or the other method is adapted that either I feel angry for nothing or I am forced to resort to indecency. This why I inculcated the habit of anger. Due to this I have to undergo many losses, as for instance the breaking of some article. Anger is mostly confined to the home only. In seclusion, when God is particularly benign, I find solace. Otherwise some such thing is presented, the acceptance of which is either against reason or wish and the not doing of which is advisable. Such things occur mostly when I return from the court, or am tired after hard labor. Some one has said, "The thorns of the Homeland are better than roses and raihan." Anger flares up very quickly and for trifling matters, but when it subsides there is no animosity or ill-will. Rather I feel inclined to touch his feet. Because of having become habituated to anger at home,

some excuse or the other is sought for becoming angry. A few months back this state had diminished to a large extent. Now it has increased a lot and temper has often become peevish. Many spiritual problems and many insoluble propositions present themselves of their own accord, but when there is purity in great measure they are solved. The observations which I have been hearing from time to time from our saints help like axioms of Euclid in solving the knots, and act as lamps on the way side. But such things do not give me any pleasure as I am in the least inclined towards them. My only concern is with the Master.

May God bestow eternal grace on you.

After due salutations I have to submit theta before submitting my diary for your perusal I am nothing down some conditions in concise form. Thoughts of master-hood and omnipotence are always present; for instance the thought that it is because of me that there is growth in trees; I give life to animate objects, and all the activity in the world is a manifestation of my power. I am the Master of the entire universe; the warmth in the sun is from me; it is my law of nature which is working in the world, and so on. These conditions, as described by Lord Krishna in Gita, are being experienced by me and seem to be eternal. Love is becoming world-wide. The curtain of separate-ness has disappeared. The defects and imperfections of others do not come in to view. I pray every moment voluntarily for the well-being and good of man. And what ever I get, I share with all. When I find some one in trouble, or see somebody entrapped an any particular thought of worldliness or devilry, my hands go up in prayer as if it has become my second nature. I feel one and the same condition in side and out side. That is to say, the thought running in mind towards spirituality is felt to be in such a condition of subtlety that it cannot be likened even to the subtlest possible thing. In it neither any color nor shape, nor any fervour, and it is always in the same condition. The same condition is felt to be pervading the whole world, but in a berry subtle manner. I am always respectful with a particular conditi

01st December 1929 : Left for Kanpur. Felt liveliness during the journey.

02nd December 1929 : Stay at Kanpur since afternoon. Felt intense liveliness.

03rd to 05th December 1929 : Condition unchanged.

06th December 1929 : Since miring it was experienced that every atom had a Godly condition, and felt affection for every atom. Meditating upward on the head it was experienced that an everlasting effulgence was descending over the head, and a saint was sitting there engaged in the remembrance of God.

07th December 1929 : The above condition unchanged. In the night saw in a dream that my Master sitting on the upper side of the cot (at the head-side of the bed) and I was sitting at the nether-side (foot-side of the bed). He told me that He was much pleased with me for I had worked very hard and, with my hard work, had merged in Him. He put His hand on that part of my face where beard grows and remarked that such and such parts of my face resembled His and He bestowed a boon upon me.

08th December 1929 : At about 10.00 in the morning it was felt that my thought was going to such a place which had pitch darkness. The color of that darkness could be likened to that time of the dawn when the face of a man is not visible. The same day I went to village 'Brnai'. There at noon I felt that a subtle current was emanating from my body which was giving life and freshening up the whole world.

09th December 1929 : At 08.00 in the morning there was much detachment (asceticism) in me, and I yearned to go to 'Lakshmanjholaa' at Rishikesh in the Hills. The imaginary picture had formed of Master's play (the acts of a deity as performed at pleasure, esp. those of the avatars - Rama Krishna) with it; I was like insane, taking food with Him and doing things which children usually do. The same day at about 11.30 in the morning I felt a desire to run away from the court to a field somewhere, where there was absolute solitude. No such place was nearby. So I was desirous to sit in remembrance of God in some species field at Lodhipur (a village) across the railway-bridge. But it seemed that the reins were in the hands of some body else who did not permit to go. In the evening every person seemed to have the form of the Master. His being was manifest in animate objects, minerals and vegetation and this condition became very intense in the evening at 06.00 P.M.

13th December 1929 : Condition remained unpleasant.

14th December 1929 : Condition remained unpleasant till 11.00 O'clock. It transpired that it was a Divine blissful condition. After 01.00 O'clock bliss was experienced but it was disturbed in the record-room. After that the condition was felt to be easy, so much so that the next day hollowness increased.

15th to 17th December 1929 : Condition was pleasant, and subtlety increased.

19th to 23 December 1929 :

No special change in the condition.

24th to 31st December 1929 :

Stayed in a village where I couldn't write the diary. I repeat that I feel that I am directly connected with the world above. Formally I used to see God. Now God sees me. Eyes of the saints of the past are directly focused on me and I often see the Divine glow of their eyes.

Master's reply :

My dear brother with blessings of your development I have to say that what you have described in respect of your progress and stages of development, May God make auspicious. They are not manifestation of ego, rather they are encouraging. You should be thankful for them. They will then disappear. If they attributed to God then there is no conceit. Since they are from God one has no hand in it. "This boon is not got by the might of arm if it is not bestowed by God, the bountiful". Condition of condition-less-sens is good, and this is lasting. It is good to be tormented. Home is the school for tolerance and meekness. According to one way of thinking, patience in such things is

considered to be penance, and is superior to other kinds of penances. So instead of sorrow and resentment one should resort to 'ghairat' (*'ghairat' is a feeling that a person himself is at fault, although really he is not at fault*). Repentance is that emotion when one, being abused and chided by others, feels as if one himself is at fault, and then one had to resort to patience. For others, jungles, seclusion and solitude are the ways of achieving patience, endurance, and freedom from the turmoils of the world, while for us the scoldings, taunts and scoffs of the family members, friends and worldly persons are true penance. God willing submissiveness and surrender also shall follow.

Reply to my letter from the Revered Mahatma Ji Maharaj ;

Dear brother,

Blessings. Got your letter and it gave pleasure to my heart. May God bestow His blessings and favours on you and take you to high stages. At one time I was anxious that none of my companions should so develop that even if they are not worthy to be dust of the feet of the saints of the past, they, at least, might not be a stigma to pay to my humble self. thank God! due to the blessings of great saints such symptoms are in evidence now which show that they enjoy the Divine blessings, and it is very probable that you, too, may be one of them. All this is the gift of saints, but this boon is not because of the might of the arm, and cannot be obtained unless and until it is bestowed by God, the bountiful. The love, companionship and affection of your preceptor is to be considered enough. By God he is a man of love. Love alone is a dynamic thing. May God keep you and others under the shadow of His benignity.

I have great hope from dear Rameshwar Prasad. He too is a man of love. May the all pervading bountifulness of God provide him with the patronage and affection of the great saints so that his determination of object may assume permanent shape. Brother, disciples are numerous and guides very rare. These days even disciples are to be found very sparingly. This is a boon of the saints of the order that distinction cannot be made between the disciples and our associates, otherwise it is very difficult to be a disciple. When ever the associates get the effect of companionship or feel the breeze of gaze they, for a while, are awakened and again slip away when the fire becomes and stop attending the Satsang. Their personal attachment and emotion is in name only. But even this is enough that when ever a wave comes they begin to wave. They are men who keep the feet of their determination firm even without any goading. What is grievance against so and so? They are the companions of opium, charas (*a resinous preparation of hemp, cannabis*) and ganja. If these are used they are present. (those friends are they? They only smoke and slip away). When blessings of God descend they also have a fit and then and the revert to their original condition. What is there to complain about pundit so and so. I feel perhaps in whole year the average shall be two months when he flairs up. Even then there is sometimes a craze for news paper and some times for drama. The crux of the matter is that he alone is successful whom he attracts. You and I beat hands and feet for nothing. When the proper time comes all those people will come to the right path by and by. Emotions and sanskars (*an inborn power or faculty*) of every body are different and, accordingly, there is a separate time for each one. I intended to go to Allahabad, but I have become old. There is much cold and so courage fails. Hazards of a train been loaded in a goods train was not considered proper. So I gave up the idea for the time being. Can't say what friends there, who awaited me very anxiously and who had take entire responsibility for all my comforts, will think. Now I intend to go to Konch, when ever it is ordained by Him and my livelihood takes me there. Shall go

to Allahabad in February. Recently doctors in Europe have discovered that if the face has sufficient growth hair (which is called beard) there is a natural support to combat dental deceases, and troubles are lessened. So, if you feel inclined to have the courage to put up with the taunts and scoffs of people, then let the hair grow. Love to children.

Your well-wisher,
Ram Chandra
From Fatehgarh

IV

1930

Revered Guide of both the worlds. May you live long!

After salutation I have to submit that before nothing down my diary of January 1930, I am writing some thing as synopsis which throws light on my condition. In every atom of the universe i.e. in minerals, vegetation and animate beings I feel thee manifestation of the Real Being as I have mentioned in my privies diary. Now the difference is that this condition is becoming very subtle. That is to say this realization is becoming very subtle and delicate, but the feeling of "the world is nothing but the reflection of the face of the friend" prevails. The sense of self-hood and my-sens has totally vanished. God has bestowed on me the worldly comforts of house, zamidari etc. also, but I have not the least attachment to them. That is, due to your kindness I now don feel myself attached with any thing. So to say I have broken the links. The world seems to be playing a role in the theatre, and I am enjoying their play. And thereby I derive the same pleasure which men do when they see the drama after purchasing ticket and are happy.

There seems to be uniformity in love. Ties of relationship seem to have been severed. I have as much respect for my servant as for my respected father. I have as much love for the sons of other people as I feel for my own sons. I have as much regard for a dog as I have for my own person, as if my own existence and that of a dog are identical. I also consider gold and earth to be the same. I see the poise and the wicked with one eye.

The second phenomenon is that I often weep out of love for God's creation, and consider the remains of their food to be a secured Prasaad and get much inclined to eat the food left over by others. One may belong to any caste or creed, but I consider taking his left over food permissible as Prasaad. Existence seems to be non existent. Formally I used not to feel my own existence, and now the existence of none is left. A few months back I used to pay homage to my own self. Now take the entire world to be worthy of homage and respect. I feel darkness inside and outside too. Inspire of the light of the sun the notion of darkness is there. I feel the influence of the inner on the outer. Now wonder if the inner and the outer become one. One thing is always felt on meditation that the effect of he condition of the Master is pervading in to my inner self, and that is different from transmission.

For the last few days I have constantly been feeling that the sacred beings of the saints of the past are in oneness with my being. I cannot elucidate this condition further. There is spiritual ipso-facto absorption while sitting, getting up, sleeping or awakening, but this does not give satisfaction, and there is a craving for more absorption.

01st January 1930 :

Condition unchanged, but more intense.

03rd to 04th January 1930 :

No change.

05th January 1930 :

Love for fellow beings remained very intense and I often wept.

06th January 1930 :

At about 10.00 in the morning while taking meals I felt that people of the world and particularly wife and sons were selfish. This thought repeatedly came like an experience.

07th January 1930 :

The above condition prevailed and the following condition exists. "I become you, you become me. I become body, you become soul, so that none may say after this that I and you are different". All along the day condition remained like the after effects one feels after intoxication. It was unpleasant.

08th January 1930 :

Today also remained similar. At about one P.M. bliss was felt to be descending. Unpleasantness continued up to 06.00 P.M. only. At 06.30 in the evening a very forceful bliss descended. I began to recite this verse.

***"Longing for sealing the head is now in our heart".
"It is to be seen how much strength there is in the arm of our assassin."***

Condition was very inspirational and remained so far long. In the night saw a saint in a dream. Dreamt that I called upon him after partaking of some food at the house of a relative. The saint was relaxing on a cot. That day was Janmashtami. I submitted that the day was Janmashtmi and I had observed fast to bring digestion in order. He asked me with great affection to lie down on his cot. So I lay down. After that I do not remember the dream.

09th January 1930 :

In the morning condition remained very serene and pleasant, and this sentiment prevailed that it was permissible to partake of food left over by any body. I felt much inclined to do so since I felt that Guru Ji Maharaj was present in every body and the left over food would be equivalent to prasaad (propitiatory offering or gift, boon, blessing [food offered to an idol] the remnants of such food).

10th January 1930 :

Condition unchanged.

11th January 1930 :

No change. Felt from 05.30 to 07.00 P.M., that I was transmitting to the entire world with absorption. During the night the absorption was more intense.

12th January 1930 :

While sleeping in the noon I dreamt that at some place the floor was carpeted and some persons were sitting there. One of them asked me to explain the method of my *sadhanaa*. I did so and gave him strong transmission from the point of the heart. When I woke up I felt that I was transmitting. Absorption was intense during the night.

13th January 1930 :

Condition could not be experienced because of influenza, temperature and body ache though I felt oneness in condition.

14th January 1930 :

The above mentioned condition lasted the whole day. In the evening while I was sitting I felt that nothing has its existence. All the people seemed to be like pictures on the cinema screen.

15th January 1930 :

The above condition prevailed.

16th to 21st January 1930 :

Felt that I do not have entangling love for my mother, father and brother etc. Oneness in affection was felt. Ties of worldly relations also seemed to have been served.

22nd January 1930 :

In the evening sat in mediation. Intense condition of love was generated and I strongly felt on urge to recite loudly the following couplet of Kabeer ecstasy :

*"Doors and walls are mirrors,
where ever I glance I see thee.
pebbles, stones and broken pieces
have become looking glass for me".*

And clasping your feet I wanted to weep excessively. And in that very condition prayed that God may bestow more love on my brothers.

23rd January 1930 :

While I was having my meals at about 10.00 in the morning, I experience an emotion which urged me to pay homage to everybody, an I was paying respects from the core of my heart.

24th January 1930 :

The above condition prevailed. Felt at about 09.00 in the night that my my-ness and self-hood had totally vanished and that I had no attachment with any thing. Existence seemed to be non-existent.

25th January 1930 :

The above condition prevailed through out the day. At 05.30 in the evening when I was buying vegetables in the market I felt that the world was a theater and every body was playing a part, and that I was a spectator.

26th January 1930 :

The above condition prevailed the whole day. In the night I dreamt that I was sitting at your place with a Satsangee and you also were present. He sake me to transmit to him when I was beyond myself. You told him that I was beyond myself at all times. Then I left your place and went to the place of my late uncle. There Guru Ji Maharaj was sitting on the nether side of a cot with Pundit Rameshwar Prasaad. I remained standing as a mark of respect. Guru Ji Maharaj told me that I did not need to respectful as I was beyond myself. So I sat on the cot towards the upper end. Mahatma Ji asked me to partake of rice as my diet.

27th January 1930 :

There was much absorption during the day.

28th January 1930 :

At 10.00 in the morning I very much wanted to touch the feet of every body. Emotion of love for fellow beings was very intense. In the evening on returning from the Court I became enraged for not getting refreshment according to taste, and anger became intense at 09.00 in the night.

29th January 1930 :

The condition which had been prevailing for the last few days, that existence was non-existent, became very intense, and the existence of every thing seemed to have vanished. During the night pangs for union with friend God were very acute and on that count, there was a sort of nervousness. Condition was like that of a man who has been plunged to water and endeavors to come out of the water.

30th January 1930 :

Pains were acute in the morning also. Felt at 10.00 in the morning that there was no difference between me and a filthy dog, and there seemed to be darkness every where in spite of the light of the sun. Dreamt in the night that you strongly transmitted to me along with others of the assembly, and that I presented gold buttons to you as a mark of affection. You remarked that the buttons ought to have been accompanied by an apparel. I do not remember the dream after that, but I do recollect this much, during the dream, the contain was some what strange, the pleasure of which is known to the heart alone. Experienced a reeling sensation in the head on awakening.

31st January 1930 :

In the morning after meditation there was the feeling that the existence of saints of the past, of the Holy Prophet and of my self are all one and the same. This phenomenon was experienced through out the day. In the evening there was a feeling at your place that "I am every thing".

Letter to Master along with diary of February 1930 :

Revered guide of both the worlds! May you live long!

With respect I beg to say that before nothing down my diary for February 1930 I am writing down my condition. During this month over and above the condition which I have written to you from time to time, which seem to have assumed permanency, some new things have come in to being. The condition of "I am Brahma" or "I am every thing" prevailed and I have had fits from time to time. I deemed myself to be Rama, Krishna and other saints of the past the purity and bliss of the dust of whose feet cannot be compared with any worldly object, and are even beyond the comprehension of human intellect and understanding. When ever mention of any saint is made I feel that it is about me, and there arises not the least doubt or misgiving in this thought. It was also felt that it was not highest good, and I found my thought and *surat* soaring beyond this idea. The pangs were as usual. The sense of high connections were frequently intense and it was in such a manner that I felt the relationship with the saints of the the past to be very close, just as the water in two different cups becomes one when pored in to one cup. Blessings of the saints seem to be raining down on me every moment. When I think of my God feel Him lost in the thought of my humble self. Rest is unchanged

01st February 1930 :

At 10.00. in the morning the feeling of "I am brahma" was very intense. In the evening when I went in to meditation with you I felt that I was in oneness with your being. A divine current did come from you, but this giving and taking seem to like a duty.

02nd February 1930 :

No change.

03rd February 1930 :

At 11.00 when I got up after taking food I felt that I was 'Rama' and 'Krishna'. At abbot 12.00 in the noon the feeling of "I am God" was experienced with intensity.

04th February 1930 :

Condition unchanged in the day. In the evening from 06.30 to 09.00 condition of peculiar intensity prevailed. In the night also condition remained intense and pleasant. Heart also throbbed a lot. I do not find the words to explain this condition. It will not be out of place to call this night the shab-e-quadr.

Shab-e-Qudr can literally be translated as esteemed night, or a night to be esteemed. Muslim believe that the shab-e-quadr occurs during Ramzan, and if a person remembers God during that night he acquires the merit of having remembered God for a thousand nights. This term is used metaphysically in Urdu and Persian Literature.

05th February 1930 :

Condition unchanged. Dreamt in the night I was lying on a masher (canopied bed) and was indisposed. A dear relative was present there. There was some apprehension of cholera, but there was no pain what so ever. I was memory of Maharaj Ji. Beyond this I do not remember.

06th February 1930 :

Condition remained very pleasant till 10.00 in the morning. In the evening while sitting at your place I was in to Samaadhee for a fraction of a second. In the mean time some words reverberated in side me by themselves. The words were "what ever I have got I have given to you. What ever remains is also yours".

07th February 1930 :

Condition unchanged during the day. Dreamt after 04.00 in the morning that a group of fakirs was assembled. One of them who was called Swami Atmanand was also sitting and there was another person near him. I was feeling that Swami Atmanand was transmitting to me but I was certain that transmission was from my Guru Ji Mahraj. And I was weeping in memory of Guru Ji. In the mean time I also saw the Guru Ji. Beyond this I do not recollect any thing. I have never seen Swami Atmanand, but on inquiry, I cam to know that his features and face were identical with what I had

seen in the dream.

08th February 1930 :

Condition unchanged

09th February 1930 :

In the night dreamt that Mahatma Maharaj had been with me for many days, and had transmitted to me a number of time during during Ji that period.

14th February 1930 :

Throughout the day thoughts of this effect came to mind that it was permissible to have hundreds of meditation to lead a man to the path of God, or to free him from worldly troubles. At 07.00 in the night the question of wright and wrong engaged my mind. What seemed to be the right thing was being absorbed and the wrong discarded. One thought that came to the mind was that it was wrong to steel or rob. Satsang is beneficial and imperative, but there is no harm if it is missed because of mankind.

15th to 19th February 1930 :

There was much intensity in the condition. Due to the indisposition of my respected father I had to keep away and run hither and thither. Condition of moderation prevailed in the mind.

26th February 1930 :

During the whole day I had a feeling of high connection with in myself, and felt close relationship with saints, living and bygone.

27th February 1930 :

Condition unchanged.

28th February 1930 :

Went to Lucknow and, at 03.00 in the afternoon, while returning, the feeling of "All is Brahma" was experienced, but it was light. Further I beg to say that when I am in sami-samaadhee state, or drowsiness prevails over me, I feel hundreds soundless things. If attention is pid many of those things may be comprehended. As for instance, the 'wall has fallen down, get it repaired. I will make payment, or if I do not gulp this much wine my name is not Nannhu, etc.' Even after much thought I failed to follow the significance of this.

Revered Master of both the worlds. May you live long!

After salutation I beg to submit that after noting down my diary for March 1930 I am giving a

synopsis of events for your perusal. During February 1930 the feeling of 'I am Brahma' prevailed. Now in March 1930 I went on experiencing that "all is Brahma". Condition is being experienced to be that of "without all and with all". This will perhaps be illustrated adequately by the following verse -

I am the slave of the courage of that person who forges relationship with a thing under the blue sky, and still remains free from it."

For some days there was a feeling that you were casting your influence direct on the heart to mend it. Now I find the condition of heart much better than before, though sensuousness has its light attacks some times even now. But such attacks do not last for more than half a minute or a minute. Minds seems to be slightly inclined towards moderation. Uneasiness prevails in shape or the other every moment. At times, due to its becoming very intense, uneasiness overtakes me, and there is intense desire for union with the friend, and longing for reaching the culmination is heightened. The emotion of love and the subtle relationship or connection is not restricted to this world alone. Rather it is felt to be existing with the spiritual world and with innumerable saints of the past as well. A very close and direct relationship with the saints bygone is felt and, whenever I meditate, the springs of Divine grace seem to be deciding from above. Identical condition prevails both inside and outside. Every the condition of moderation seems to be overcast and there is a feeling that reality is being revealed, just as musk and rose fulfill the role of their creation by emanating their sweet smells instinctively, irrespective of the fact whether somebody's mind turns towards the containers of perfumes due to their sweet smells, or not. That is to say such a condition has come in to being within me in which the region of thoughts has expanded, and its expansion is felt to a very large extent but which I have restricted up to Shahjahanpur only due to my narrowness of vision. Included in that expansion I find the well being of humanity, their protection from calamities and their property to be my duty, and the effect of my transmission goes on of its own apart, unconsciously. When I am quiet transmission comes out of the mind and spreads in the span of that thought. Transmission is very soothing and the thought needs of that place seem to be fulfilled by the transmission of my humble-self.

01st March 1930 :

Feeling of "all is Brahma" remained remained unchanged. Dreamt in the night that a saint transmitted to me. I felt a sort of sensation in the head near the jaw. Then I requested a brother to recite a song but I woke up before he started reciting.

02nd and 03rd March 1930 :

Condition remained unchanged.

04th March 1930 :

Saw a dream in the night I recollect some part, that is, I am going some where at times in a car, and at time in some other conveyance, till I have arrived at some place on a roof. There was a path on coming down the roof, but the staircase was broken and unstable. I felt that it would come down with a weight of one man. There was darkness as well. All the surrounding roofs were in the dark. I had

my young son in my lap. I did not dare to come down the stairs. The thought of Guru Ji Maharaj was there with me alright, but at that time the thought of some great Muslim saint also came. With the coming of the thought there was gas-like light all of a sudden, and I immediately got down the stairs with courage. After that I woke up.

05th to 09th March 1930 :

Condition unchanged.

10th March 1930 :

Dreamt in the night that I was escorting my elder aunt to Lucknow. On alighting from the train I saw there was an exit which had a ladder affixed to go up. I climbed the ladder but the door was so narrow that it was impossible to enter through it. I tried to go up through the narrow door along with luggage. In the mean time the guard opened the door through which I reached up easily. From there I reached Kanpur. I went on talking with a friend while eating my bread. Meanwhile I noticed that some revered saint was weeping. I consoled her. She embraced me, calling me her son. another revered saint was also there. Derived benefit from him. On the same night my wife dreamt that I have from Kanpur, had been attacked by a cow, and that I was dead.

11th March 1930 :

As usual felt grace descending a number of times in court and, as a result of that grace, I wanted to go to sleep.

12th March 1930 :

During the night that at the 'trikuti' the sound i.e. 'shabda' reverberated in a manner similar to a faint sound which is produced by the sprouting forth of seed of a gram sown in a field.

13th March 1930 :

There was excess of sensuality unto 03.00 AM after 04.00 AM the condition of the heart was much relaxed, similar to that of a driver who feels relaxed when his engine reaches the destination, and the steam and fire are extinguished.

14th March 1930 :

Dreamt that I am in a house at Aligarh. The arrival of Baaraat (Marriage party) was awaited there. It was to arrive from Kanpur or Fatehgarh, and would include, among the relations, the Master and revered saint. I remain in that house, and three days passed weeping in memory of the Master. Then the Baaraat arrived and the revered saint sat on an elevated terrace. When I began to climb over the terrace three monkeys rushed at me. I ordered one of them to come beneath one tree and the other one under another tree. They obeyed my order. The third monkey took me up in a flash to the revered saint. He was very pleased and remarked that I had served well. Then I went inside the room. Weeping and uneasiness continued. All the people were entertained with cold drinks, while I

was given a pint of brandy which I was permitted to partake of by the revered saint. After that i woke up. Saw that the morning was quite advanced.

15th March 1930 :

Condition of mind was very pleasant and seemed to be within my control, and sensuality was absent.

17th March 1930 :

Felt slight pain to the right of 'trikuti' at 09.00 in the morning.

18th to 21st March 1930 :

Condition unchanged.

22nd March 1930 :

In the morning the condition was such that I was giving mild transmission to the whole of Shahjahanpur. This condition remained intense up to 10.00 on the morning.

23rd to 25th March 1930 :

Condition unchanged.

26th March 1930 :

Of its own accord the thought of Hazarat Mohammad dominated in the night, and the same thought continued when I woke up in the morning.

27th March 1930 :

Felt much expansion in thought, and realized that the sphere of my transmission which I had wrongly taken to be confined to Shahjahanpur alone, due to my shortsightedness, extended up to a very long distance. By looking beyond, eyes become dazzled and the limit does not seem to be visible. I felt that all the inhabitants of Shahjahanpur were receiving divine grace from me, and their prosperity and well-being seemed to be my responsibility.

28th March 1930 :

The above condition remain unchanged.

29th March 1930 :

Dreamt in the night that I was on a terrace along with another person. Meanwhile a tiger came out of a den. After that came two cubs, and smoke came out from the ear of the tiger. Seeing the tiger I

began to run in side the house, and started to close the door, but that tiger came inside and tried to attack me. Meditating on the form of Guru Ji Maharaj I grappled with that tiger for some time but how could a man match a tiger? At last the jowl became free from my grasp. The tiger tried to devour me. I went on thinking of Guru Ji Maharaj but due to lack of love on my part no succour seem to be arriving. Helplessly I requested for some moments reprieve. The purpose of reprieve was to meditate on Guru Ji Maharaj for a few moments at the last moment but it refuse to give me time. Then I told the tiger that if it devoured me I would curse it, and it entire race would become extinct. Because of this fear the tiger let me go.

Reply dated 12th April 1930 from Mahatma Ram Chandra Of Fatehgarh, the Guru of this humble Ram Chandra of Shahjahanpur, concerning previous diaries -

"My dear brother,

May God bless you with longevity.

I received your detailed letters in respect of your conditions. They were a sours of pleasure for my heart. The descent of Divine light and effulgence is a blessing of God. I want to shed light on your conditions, feelings and experiences one by one, and all this will be possible when I have time and leisure. I have been traveling, and even now the travel has not ended. Possibly I will be going to Etah tomorrow or the day after, and thence to Vrindaban. Return shall be by the evening of 20th April provided the pain permits me to travel. It has been troubling me for the last two days but it is not felt all the time. I has been decide to hold the annual gathering in the Month of Moharram. Intimation will be sent later on. At present, descent of more grace effulgence is expected. This stage of "all is Brahma" is intermediary. It is not lasting, and neither should one stay at this stage. Providence helping, you shall get the good news of stepping beyond this stage. Amen. The condition of other people there comes to my knowledge through the letters of your preceptor. I am grateful to the God for the conditions which descend upon one particular person. May God bless him with the permanency of those conditions. Other either do not describe them or lack the ability to give expression to their thoughts. But I think they do not feel them. Most of the people go on doing podia ritualistically. The real urge and pang and restlessness is not there, otherwise they would definitely have experienced the conditions, and every day a new life would have been infused in them. Nevertheless even this is enough and thousand times better than doing nothing. Your preceptor probably becomes nervous. He should be consoled. He is tender hearten. He becomes disturbed by excess of worries and troubles.

Respects to all. Love to children.

Your well-wisher,

Ram Chandra From Fatehgarh."

Letter to the Master along-with the diary of the month of April 1930 :

Revered Master both of the worlds. May you live long!

After salutations Have to submit that I am noting down the synopsis of my diary for April 1930. Later on I shall give the events date wise. Formally the condition of "I am Brahma" prevailed. Then I went on experiencing "all is Brahma". Now it is neither of the two. godly thought in the mind is diving either in an endless ocean or a limitless barren expanse, and is still engaged in collecting mother of pearls ultimately. Thought seems to be inclined towards 'layavastha' or total absorption. Intellect is becoming acute day by day. Condition remains peaceful and some density is felt in this peace but not-withstanding this peace there is restlessness uneasiness. O God! when will this uneasiness end? One thing worth mentioning is this, that formerly I did not deem my self to be a fakir* and in case I did so there would have been pure artificiality and hypocrisy. Now in the current month a condition has come in to being of its own accord which tends to give the feeling of this humble self of being a fakir*.

*Fakir - a person who has subsistence for self and family for some time; and 'mission (humble, meek etc.) is one who has no subsistence even for one time. In 'Tasawwuf', a fakir is one who has lost his self. An Apostolic hadith says : "I take pride in fakiri and fakir is from me". Another hadith sais : "fakr is the blackening the face in the two worlds". When the face is blackened, it disappears. Hence a 'Fakir' is one who is self annihilated, even in this case.

Conditions which have passed seem to be within my control. When ever I desire the condition already gone through it comes back, although the revelations are not with in my power, nor I am attentive to them. All times, the moment the thought goes in to some thing it becomes revealed. At others, I fail to see even the back of my foot. There is no interest what so ever in the affairs of the world. While indulging in every thing I find myself free from them. When I view the human-beings I find the direction of their thoughts downwards i.e. towards worldly affair instead of being upwards i.e. towards God. In the in-rush of affection I long to divert their thoughts upwards, and for doing that I process sufficient courage but lack of strength. Ego talks to me face to face, and goes on repeating different types of worthless things, and this phenomenon happens more during semi-samaadhee, meditation or drowsiness.

01st April 1930 :

Nothing particular was left in the conniption. It remained as usual.

02nd April 1930 :

Dreamt in the night that I was inside a house with you, and a great Muslim saint was seated in the court-yard. I sat down to the left of the saint and noticed that a hand was shaking hands with him. I began to weep excessively in the memory of Guru Ji Maharaj. On the other side Guru Ji Maharaj was visible in a verandah, and he told me that it did not behoove one to weep at the time of initiation. The saint said some thing to divine Master which employed that there was nothing wrong in my case due to my love. Then putting my head on his palm he initiated me, and recited two couplets which probably contained promise and commitment. The couplets were in Persian. I followed the meaning at that time but later on forgot it. After that I return to my house. I asked the cook to prefer five loaves of bread of very big size but she prepared only three and told me that they were five in number. Saying this she went away at once. I was very angry with her when she

returned. When I woke up I felt that the hand which had been having a hand shake with great divine was that of Prophet Mohammad*.

**Bay't - Paying homage by laying the palm of one's hand on that of another - a pir by preference. In the beginning, the Prophet used to receive homage from the people accepting Islam. The homage that was received from some people of Ta'if near Madina is called Bay'tul Rodwan. Secondly, it was proms taken from those who volunteered for Jihad (as per Webster it means - a Muslim holy war, 2. CRUSADE = a reforming interprise under taken with zeal) ; and thirdly it was taken from searchers after truth. I was, however, a question wether it is sunnat or mustahab or wajib or fard. Those who consider it 'fard' (a religious obligation) bring in the hadith, "search after knowledge is 'fard' on all Muslims, male or female."*

03rd to 05th April 1930 :

Condition unchanged during the day. I did have the love feeling that my love was not confined to this world alone but was related to the spiritual world, and to the bygone saints as well.

06th April 1930 :

In the night I saw my Master in the dream. He was siting on a cot in my maternal house and ordered me to sit facing him. The preceptor, Pandit Rameshwar Prasad and my maternal uncle were present there. So also was my deceased cousin. Beyond that I do not recollect any thing.

07th April 1930 :

Felt more moderation in the condition.

08th to 12th April 1930 :

Condition as usual; remained moderate.

13th April 1930 :

At about 10.00 in the night I had a thought that my condition had commenced to be like that of a saint, and that much caution was needed.

14th April 1930 :

Condition unchanged.

15th April 1930 :

Condition was very peaceful in the night at bed time, and there was a feeling that a saint was transmitting to me from the seat of 'self'.

16th to 21st April 1930 :

Condition unchanged.

22nd April 1930 :

Thoughts of sensuality remained resounding in the evening, but as soon as they came they vanished like images in a theater and there was sort of circuit.

23rd to 26th April 1930 :

Condition unchanged.

27th April 1930 :

Had feeling that my condition was going to undergo some other change.

28th April 1930 :

In the evening had a pain in my chest. During meditation felt as if Mahatma Ji offered to message me if pain was very acute.

29th April 1930 :

Drizzle of thoughts very intense from 07.00 in the evening to 10.00 in the night. But they left as soon as they came.

30th April 1930 :

Condition unchanged.

Letter to the Master along with diary May 1930

Revered Master of both the worlds! May you live long!

First I am giving the synopsis of my diary and will note the date-wise events after wards. In the head where thought is stationed, the condition is beyond both words and expressions. This much can be said that subtlety is on the increase day by day. The current which descends on the heart from above indicate subtlety in such a manner just as the feel of one grain of rice in a pot reveals whether the whole is cooked or not. The plan of political movement which is drawn in the mind is the plan of a battle-field. This I have verbally related to you. One note-worthy thing is that I feel I have taken birth in some heavenly sphere, and that my abode is there, and stay in this world is like that of a man who goes to the lavatory to ease himself. The condition of that place above can be described neither by the pen nor by the tongue. Only an idea can be gathered from what follows, "just as if there is a star with its faint glitter in a clear sky at the time in between the dawn of the day and early morning. But the star vanish from sight and there is only a vague idea of the light; or it may be termed as pleasantness in a barren spot".

01st May 1930 :

In the evening I felt that the thoughts that have been soaring in space and thoughts which are

connected to me are falling like moths.

02nd to 06th May 1930 :

Had fits of courage. Nothing else in particular was felt.

08th to 10th May 1930 :

The above mentioned political affair continues to prevail. The second thing which came in to being was the feeling that my birth was some where in the heavenly world, and I was a resident of that place.

11th May 1930 :

In the marooning satsang a problem occurred to mind of its own accord. Why is it that to an exterior looking man the grahsth fakirs seems to be apparently untangled in the affairs of the world? Since I am not much interested in this aspect I do not write the reasons for it.

13th May 1930 :

Death and life seem to be similar, and there was sos much detachment from the body that had somebody killed me I would not have minded it.

14th May 1930 :

The above mentioned condition prevailed.

15th 21st May 1930 :

Death and life seemed identical.

23rd to 25th May 1930 :

Condition was such "as if somebody was conferring grace on me".

29th and 30th May 1930 :

Felt as if the Krishna chakra was in motion to mend the Government, but there was much slowness. Nevertheless it has started moving.

Letter to the Master with copy of diary for June 1930 :

Shahjahanpur

Date - 06th July 1930 :

Master of both the worlds. May you live long!

After salutations I beg to submit that during the month of June my condition took a deep turn. The condition such prevailed prior to this was many times more intense. The existing condition can well be compared to a babool (acacia) tree which is neither green in the month of shravan (name of the fifth lunar month of the Hindu calendar i.e. July/August) nor dry in the month of bhaadon (Name shared by the third and fourth lunar aster-isms). There is neither any effect of spring nor any fear of autumn. Formerly the thought was always diverted towards the mind, and I could intensify it at will, and I felt the condition of that point as well as the point where thought was stationed. Now none of these conditions exist. There is neither the conception of God nor His remembrance. Neither is total absorption felt nor self-consciousness. Nevertheless this conviction persist that I am diverting to Him, but being diverted is not felt. Some saint has said "Neither does thought reach there nor does wisdom has access to it ". This seems to be correct. Perchance a vast barren filled appears to my view for the fraction of a second, which intimates to me that that is my rendezvous, or the field of my activity.

Conditions such as the idea of possessiveness and power; seeing every one in the form of Guru Ji Maharaj; my love of God; considering the world to be a playground of nature; diversion of every body towards the world and ignorance of Real Being inspire of the fact that there are manifestations of the Real Being in every man; taking the above position to be the will of God and to regard man as hapless and innocent in this respect etc. ; all these conditions which were formerly experienced were felt this month also. The difference between the conditions that were formerly experienced and those which prevailed during June was only that the present was more subtle than the past, and stay in them was not as long. That is to say process of recurrence commenced but with more subtlety.

About three years back I had passed through the stage of fear of God which I had brought to your knowledge. That condition recurred this month, but formerly it had fear only while this time it had "loving fear"; just like a man who, having intense love for his beloved, keeps in his mind the caution that he may not deliberately or unconsciously commit any act which may go against the will of his beloved. In other words there is always fear in the background of such an idea, but this fear is now transformed in to love. The consciousness which I aspired to have since long has come to prevail because of your affection and kindness. When I get up from sleep I do not feel that I have been asleep, but experience that I was keeping awake. At times of awakening I feel that I have come out of samaadhee. Frequently on awakening I have felt that Nature is utilising me for some work. Undoubtedly there is this much difference between sleep and wakefulness that in sleep I act without control while in wakefulness I act with control. At times of awakening I realise what I was doing in the dream. The condition of the veils and chakras in which I sleep during my dreams becomes known some time like a vague idea. Methods of teaching come to their own accord to my comprehension in the form of symbols and metaphors, and my courage is increasing. Whenever I meditate I find the saints of the past and the present attentive to me like rays of the sun casting their full force on the equator.

Is this not a matter of pride for this humble-self to have the currents of divine grace (apart form the current which is ever flowing towards me), coming from the existing saints connected with me? I

derive benefit from this, and the same condition prevails in this servant as is experienced by a subject. I have confirmed this many times and found it to be correct.

Due to kindness I have no worldly worries. There is worry only for the other the world. The more intense this worry, the stronger becomes the idea that I have not been able to provide for the other world. I prefer death of life, and await it anxiously.

01st June 1930 :

The condition that usually prevails prevailed.

02nd June 1930 :

Saw a respected saint twice in the dream, and derived grace.

03rd June 1930 :

During the day the heart was fully charged, and the mind absorbed.

04th to 10th June 1930 :

I was on a journey.

11th to 14th June 1930 :

Condition unchanged.

15th June 1930 :

On looking at people I feel pity that they have forgotten themselves, and are involuntarily diverted towards the world under the influence of the destructive nature of time.

16th June 1930 :

God-fearing condition prevailed. Dreamt in the night that I was taking meals with you and another saint. I became tired of the food and began to take a walk. Afterwards we three finished all the food.

After that I went to a place where there was a house which had a gate. Some fellow satsangies were waiting there for a revered saint. I requested you to give a sitting. You asked me to conduct the satsang. I do not remember further.

17th June 1930 :

God-fearing condition unchanged. In the night I felt that some person with a dim silhouette extended his hands twice towards my heart.

18th June 1930 :

I dreamt that it was the occasion of Bhandaraa (spiritual gathering) and that I was lying with my feet towards the Master. Such a force had been filled in within me from head to foot that I could not get up. Although I felt that I was being unmannerly in having my feet pointing towards the Master, I was helpless. I asked to be lifted up by some body but no body was prepared to do so. Ultimately Master remarked that I was exhausted and some body was to lift me up. On this Pundit Rameshwar Prasad lifted me up. Then I had some conversation with revered saints which I do not recollect.

22nd June 1930 :

Sensuous thoughts kept intruding from time to time during the day. Dreamt in the night that some women were staying in my house (which was an old one and had now been reconstruct). I asked them to leave the house. they refused to do so. I told them I would see how they did not leave my house. They became silent which implied that they would leave it. (in view of my conservative ideas I took them to be the inmates of air). I asked those women to sit-down if they wanted salvation. One of them sat down. I began to transmit her. Then I woke up and felt that I was infect transmitting.

23rd June 1930 :

Condition unchanged.

24th June 1930 :

When I woke up in the morning the following the following verse was involuntarily on the tip of my tongue :

***Even if the clouds pour the elixir of life
You cannot get fruit from a billow!
The rest is unchanged.***

25th June 1930 :

Dreamt in the night that the Master was making circles in the air with one finger, and was explaining to me what was 'Fakir', 'Kabir' an 'Auliya'. He explained about reason of 'Auliya' and made me realised the condition of that region. I remembered it on awaking. Then I went to go to sleep again, and again dreamt that some people were assembled and that I was bitterly weeping in memory of Guru Ji Maharaj, And that he was bestowing divine bliss on me. I do not recollect any thing beyond this. When I woke up in the morning the condition was very soothing.

27th June 1930 :

Dreamt in the night that a saint inquired from me as to how the condition of virat is to be infused in a subject. I replied that probably its sketch was produced to be filled in the thought, and then

transmitted to the heart of the subject, where it was then to be expanded by thought force. This was confirmed by the Master to be correct.

28th to 30th June 1930 :

Condition unchanged.

Letter to the Master with diary for July 1930 :

Respected Master of Mine,

After salutations I submit that I had likened my self to a babul tree (Acacia) in the diary for June 1930. The condition is the same, but colorlessness and conditionlessness has increase to such an extent that bit inside and outside a colorless and condition-less state seems to pervading. One idea borne within me is this, that both my exterior and interior beings are beautiful, and I experience a sacred beauty. Particles of the body seems to be subtle and bright. One thing nevertheless produces fickle-mindedness frequently, that to say, both sacredness and profane-sens which are contrary are felt. A sacredness is experienced in the Brahmanda (The region of Universal Mind and pure matter. Second grand division of creation), and a profaneness in the *Pind desh* (Material-spiritual region, Region of individual mind and desire) particularly in the region of, and near, the heart; but when the condition of profane-sens prevails it is often felt that innumerable small currents are falling from the sky. An other reason for my fickle-mindedness is that during the month all my past failings, many of which were not even my thought, have been coming in to view.

A sort of individuality is experienced in the mind. By individuality I mean the subtlest possible form of ego, or perhaps the power of perception will be an apt interpretation of it. But this individuality, or power of perception, is simply rational, and seems to be mostly devoid of material attributes. I fail to understand what this phenomenon is. Is this the cause of non-existent being brought in to being? Or is this necessary for the maintenance of existence? Or is this a reflection or glimpse of any Godly condition? This is not in the least comprehended. What ever bliss directly descends on me is because of your extreme kindness and affection. The dredge thereof is always spreading outside through the heart, and when I meditate it is felt that Nature, within some circle, is warping with the tool of the unrest of my transmission, and this circle seems to be boundless. I experience an immense surge of power within, though it does not apply to the body. During the month of July thoughts of the creation of the Universe remained reverberating within me; but I cannot say weather this was reality or delusion. One thought which is frequently resounding is 'may I give up my body and become free'

01st. July 1930 :

At 03.30 PM, fluttering was experienced near the 'kanth chakra' (throat plexus) for a long time. There seem to be a whirling circle at that point.

02nd July 1930 :

Condition unchanged.

03rd July 1930 :

In the evening the heart was heavy and there was sorrow in it.

04th July 1930 :

It was felt in the night at 09.00 PM, that my condition under went a change. I felt like one whose eyes are blind folded and brought to some place, and the eyes are unfolded. Though such a person will not know the way to that place, yet he will enjoy the climate of that place.

05th July 1930 :

There was realization that I was beautiful within and out side, and I felt a sacred beauty.

06th July 1930 :

The above mentioned feeling remained.

07th July 1930 :

I felt that all the *samskaras [concepts]*, leaving their seats, had gather near the heart, and were making me undergo the effect of karma. This phenomenon had existed since the last eight months, approximately, but I did not realize it. I realized it when it came to its end. This was why no single day was free from pain.

09th July 1930 :

I went on experiencing immense boundless power and courage within me.

10th July 1930 :

Dreamt in the night that a revered saint was seated on a chair to my left and was telling me that the house in which I live at present was in inauspicious, and that I was to continue living in the old house in which I resided formerly. I woke up. I had a notion that when a house is graced by the feet of a saint in-auspiciousness could not remain in that house. Rather the place becomes sanctified.

11th to 14th July 1930 :

Condition unchanged.

15th July 1930 :

From the evening some sensuous thoughts continued coming, but they came and coming.

16th July 1930 :

The above condition prevailed. I had a dream in the night of which only a part is remembered - that I had a view of the Master. A revered sin came to my house to give transmission to you and did so. I am sitting sitting near you and so I also derived benefit from it. During the night the condition was very fine from 02.30 up to 08.00 in the morning. There are no words to illustrate that condition. My eyes used to open and then close.

17th July 1930 :

Throughout the day I was troubled and nervous without any cause.

18th July 1930 :

peacefulness was intense.

19th July 1930 :

The above condition remained as it used to be.

20th July 1930 :

I dreamt at noon that a revered saint gave me strong transmission. My head and, later on, my entire body became filled with divine bliss. I was half reclining and half sitting as if some body had jerks (or twitches) in the state of drowsiness. The revered saint uttered some affectionate words which I do not recollect.

21st to 25th July 1930 :

Thoughts of the creation of the universe and its complexities remained vibrating.

26th July 1930 :

Dreamt in the night that each and every particle of my body was luminous and engaged in the remembrance of God. And that in every particle the bliss of bright nature was descending direct.

27th July 1930 :

Condition was very light. Extreme piety was experience in the morning. Dreamt at about three A.M. in the morning that I was meditating, and that two persons were seated behind me and requested me to be attentive to them also. So I began to transmit and those persons began meditating. When I woke up at 06.00 in the morning I felt that I was actually transmitting and that bliss was descending me also. In wakefulness also I went on transmitting continuously for about fifteen minutes with the same tempo.

28th July 1930 :

In the night I saw a saint in the dream and noticed that we were seated side by side. He remarked that my condition was getting intense at that time. And it was actually so. Then in the dream I went to the market and set on a cot and began to transmit to the entire world. Afterwards I came back to my house and found the saint present there. Beyond this I do not recollect any thing.

29th July 1930 :

Went on feeling colorlessness in the condition both within and without.

30th July 1930 :

Colorlessness continued to be felt within and without.

31st July 1930 :

Saw you and a saint in the dream but the dream is not remembered.

Letter to the Master with diary for August 1930 :

Revered Master of both the worlds. May you live long!

I beg to say that the condition which prevails at all times is not realized due to colorlessness, and subtlety in thought, imagination and intellect seem to be incapable of comprehending that condition. And that very condition I indulge in all the worldly and spiritual activities, and the identity of both these types of activities seems to be identical. what ever I do seems to be 'podia', that is to say, laughing, talking and all other acts seem to be included in 'podia' or worship and, while doing all these acts, I find myself free of them all. One surprising thing is this that when I meditate or do 'Japa'* (repetition in a low tone of an incantation, or the name of a deity) it is not realized as to who is doing it and for whom he is doing it. for example it is like a man who is delirious i high fever and mutters; or like a man who moves his hand and feet while under light anesthetic, then he will not be aware of these activities; or like a man who scratches his body to relieve etching while asleep, and the etching is eased but the man is not aware of it on awakening. The thought of the creator has already deserted me and due to this a sort of slight remorse is felt for having become used to it. This activity lane was a sources of power of the heart. Nevertheless "i am happy in that which is Thin will". In the last diary I had noted that wanton thoughts and past defects had created disturbance by coming in to view. Now God be thanked that since the last week of August it is only in name. I feel a link and a tie with every atom of the Universe, and with the saints of my order as well as those out side it.

**In the 'Ram Chandra (Laalaji)'s school of spirituality' procedure of practice there are two steps; (01) "Dhikr" reads as "zikr" : Repetition of God's names. It may be vociferous, as in the case of beginner or it may be silent, in which the "Dhakir" reads as zakir (one who is doing the 'japa') forgets the words, and thinks only of the named. In another kind, both the doer and the 'japa' disappear, and the relish of the 'zikr' alone remains. And the step (2) is - "Fikr"; To think on the attributes of God and the identification of Rabb (The Creator). "do not think on the "Dhat" (reads as zaat), but think on His attributes and His blessings".*

Clarification about the truth of 'Sufism' -The theory of Immanence declares that God is every where present. The observer is one and the mirrors are multitudinous. The multiplicity of mirrors does not effect the oneness of reflection in the numerous mirrors. He is present in His reflections in all mirrors. The theory of emanation is compared to a pyramid sheikh extends from a point on the top downwards to base in expanding gradations. The

symbol of immanence is a point in the centre, which expands all round towers the sphere. The first theory held its ground in the west from the days of Dionysius the Areopagite (middle of the six century) down to the fourteenth century. There was no tangible communication between the West and the East; and it cannot therefore be said that currents flowed from the East to the West or vicaversa. The third principal is the soul. The fourth is Nature. The theory of Alam-i-Mithal had just then put fourth its nebulous adumbration in the "daemon Theory". it did not as yet from a world by itself. But a daemon attached himself to each individual, like the Socrates' daemon who could tell him when a flock of sheep was coming from an opposite direction, and thus warn him to enter a side lane. Last comes the manifestation of the Universe. The links of the chain were thus forget by Noe-Platonist. They were burnished and set in concatenation by Muslim Philosophers who base their teaching on the Qur'an and Hdith.

The theory of Emanation is a discussion of the origin of things. It forms the province of Haqaiyiq (Greater mysteries); the other province called Dayaq (Lesser mysteries) is related to the mystical side of Sufism. The material super structure of Sufism has a Noe-Platonic basis; the mystical side, the Daqaiyiq, is an original attempt at the elucidation of the mysteries of life an is purely Islamic in origin.

Mr. E.G. Browne says that "Ibnul - Farid, like Muhiyyuddin bin' Arebi had no connection with Persia and so Dhun-nun Misri ; and hence Sufism is not a manifestation of Persian or Aryan thought, etc. Too many of those who have written on Sufism have treated it as an essentially Aryan Movement, and foe this reason, this reason, it is particularly necessary to emphasize the fact that two of the mystics of Islam and perhaps a third, Dhun-nun Misry, were of non Aryan origin."

04th August 1930 :

Felt liveliness at about 11.00 in the morning. The condition was that of a deaf-mute.

08th August 1930 :

At 11.00 in the night felt there was a link with each and every particle, the Trinity and the saints of the spiritual world belonging to our order and to other order. I dreamt in the night that instead of Munshi Mata Prasad (who was staying here on that day) I was sitting in meditation and was reciting a 'mantra', and some force from within was urging me to recite it a certain number of times. Before that I had recitation of some thing else too. Side by side I was also meditating. I had recited the mantra eight times when I woke up.

10th August 1930 :

Dreamt that in a corner a snake was crying to climb up, and nearby there was the dead of deer which the snake had bitten, and above the head of the deer an elephant was standing on a niche with its trunk covered with clothe and was waiting for me to kill the snake. The elephant came down a bit. In the mean time the snake jumped and bit me in my right thigh. With the bite the snake became lifeless. I detached it with my hand.

12th August 1930 :

Had a lengthy dream in the night of which only some part is remembered. My Master was talking to some body. I saluted Him and He responded. Then I lowered my head. To me my own body and that of my Master were dimly visible. For some time I remained sitting respectfully with lowered head. After that I woke up.

18th August 1930 :

Dreamt in the noon that a snake like reptile crawled away from wall to wall. I was lying on the carpet in the room and Pundit Rameshwar Prasad was also present. The Master was sitting at some distance on the upper side, and another saint was lying by my side to the left. The saint transmitted to me and to Pundit Rameshwar Prasad. A condition of colorlessness prevailed with intensity. Its ecstasy was beyond description. Pundit Rameshwar Prasad tried to express his condition but the

saint told him to relate it to me. Then I went away from the room and sat down in the middle of the current of a river where there was a cell constructed. The cell was full of water. I took dives and had a swim also. Then I saw a cow which had not gone to its owner for two months. While swimming in that cell I escorted to cow to its owner. Swimming was of such a manner that my entire body was under water while my head which was above water was in the lap of in a man. I know that man. He was the the younger brother of some Satsangi. He was also cursing me. The journey continued till I reached the bank of the river. I thought that the place was district Banda, and that Master was present there. The man in whose lap my head rested remarked that Mahatma Ji Had taught me very quickly. When I came out of that cell I told that man that he too was to learn from the Mahatma Ji, but he expressed unwillingness and disappointed.

19th August 1930 :

There was immense uneasiness in the noon and I felt compelled to run away from house. The heart was heavy. I wanted to wander away after bidding farewell to the world. There seemed to be poisonous substances in the atmosphere, and wanton thoughts of passion and lasciviousness seemed to be afloat in it. A picture of the thoughts of the world and its morals was on view. I went to sleep when I found no relief anyhow. When I woke up I was soothed.

21st August 1930 :

Had a feeling at 10.00 in the morning that each and every particle and leaf was engaged in the remembrance of God, but such is not the case with honorable man!

23rd August 1930 :

Felt at about 10.00 in the night that what ever I did was all 'Pooja'. It was also felt during absorption that a man, covered in a beautiful white shroud, was lying with me on my cot on my left.

29th to 31st August 1930 :

With whom so ever I sat, his uncleanliness made me uneasy; and if somebody had much uncleanliness I felt like vomiting. This condition developed in Mathura. I was there on those days. Once again I submit that I am not interested in conditions now, nor do I feel any pleasure in them. All this is a puzzle which appears before me again and again.

Letter to the Master with diary for September 1930 :

Respected Master of both the worlds. May you live long!

With due respects I beg to say that ever since my convalescence I feel spiritual convalescence also and relative conditions have said adieu and there is no interest in those conditions. Actually all of them were the illusions of Maya which appeared frequently like a jig-saw puzzle in different shapes, and diverted the thought towards themselves. This life of feelings has ended. Now there is neither mediation nor revelation. One condition only prevails all the twenty four hours. Nevertheless, when

the flow of bliss descended with intensity, waives are felt within. There is neither fervour nor fury nor intensity though there is much courage. However, I term this condition as ecstasy. And if I do not term it as such it amounts to ingratitude for divine blessing.

I am in no mood to work. I like to rest lying like a log. subtlety is increasing day by day. But anger sometimes defiles the moral condition. Temper gets out of control, and when temper is out of control morality also disappears. Others are hurt and I feel sorrow. My heart tells me that it is only now that spirituality has started and as the saying goes, "Delhi is still far away". The thought of orderliness often resounds in the mind, and I surmise that its foundation, also, has been laid due to your extreme kindness.

01st September 1930 :

Feeling of uncleanliness of others has persisted, but the embarrassment noted in the diary for the previous month was not there.

02nd September 1930 :

I was sleeping at noon. I felt that abides in some extremely subtle cover, and at hand my heart was reciting a Ghazal and the thought of some mahatma was taking hold of the mind. The first line of the Ghazal had not fully penetrated in to my thought when somebody awakened me. The meaning of the first line line was that for mortal man just two yards of land are sufficient.

04th September 1930 :

Dreamt in the night that a saint had come and wanted give me a sitting but since the day had dawned during the dream I wanted to sit after disposing after necessities. I extended my hand to touch his feet. My hand was injured by the threshold. He remarked that it was punishment for not receiving the sitting. Then he put some questions to the gathering and said that those who agreed with the idea were to rise their hands. the people raised their hands. the last order was that those who were against materialization were to raise hands. I raised my hands. The saint remarked that I possessed all the powers.

10th September 1930 :

Went on feeling excessive power.

13th to 29th September 1930

Remained indisposed. Could not realize the condition during the illness. After that I began to feel a balanced state.

Letter to the Master with diary for October 1930 :

Revered Master of both the worlds. May you live long.

After salutation I beg to submit that the diary is becoming silent (uneventful) day by day. Even dreams are seen very rarely. Nevertheless with great endeavor I write what I can comprehend. Thought seems to be merged in the condition that prevails. This was what I wanted and it has happened, but the merging is not to that extent which was in my thought. Unawareness, certainly, does prevail. This is realized in this way that I want to do one thing and begin to do another, or I want to turn in to some lane but move on a few steps ahead, or during conversation I utter some thing which I do not mean. But simultaneously there is as much awareness as unawareness. At times liveliness increases; otherwise condition remains very light, and I often feel a very serene condition. Both inside and outside the notion of culture and civility have come in to being. The condition inside which was very respectful with added subtleness now remains respectful with a new pleasure. To my understanding that new pleasure is due to the fact that with respectfulness more humbleness and worship have been added. One silliness produced by my mistake is this that when someone misbehaves with me I feel offended. In fact inner uncivility seems to be more offensive. At times, I feel myself to be "homage personified."

14th October 1930 :

Dreamt in the night that there was a riot between the Hindus and Muslims, and I wanted to go to the Court. I went to you and benefited from transmission. You asked me to go on looking towards yourself and said that no body would be able to harm you. More over, I looked like a Muslim probably because of the beard. After that I always went and witnessed the play of the groups of the Muslims. No body harmed me. On return you again transmitted to me and I went on viewing your form. This was a long dream which is not fully remembered.

Letter to the Master with diary for November 1930 :

Revered Master of both the words. You may live long!

After salutations I submit that my condition is becoming such that "At time I sit on the highest pinnacle and at others I do not see the back of my foot." At times condition becomes very serene with extreme subtlety and conditionlessness. At times intellect becomes so vivid that many tangles seem to be clearly untangled. At times the faculty becomes very intense so much so that every thought and human condition and their effects on the place, the atmosphere and space are felt in their original state without any adulteration, but the full current of transmission does not go to any side. It has frozen within itself. Contrary to this there exist such a condition when one hand see the other, and I consider myself to be so much fallen, timid (as if somebody has been robbed of his possessions by someone else), victim of wanton thoughts, and lost of troubles, that I give preference over myself to every man of the world who has not had even an inkling of Divinity. Nevertheless, one thing which consoles me is this that the cluster of incoming thoughts has the status of united guests, and in most of them offshoots do not blossom, neither are they remembered. Troubles which hover over the heart of nothing like moths sometimes produce a feeling similar to that of a snake which has been deprived of its gem. One such thought I have guessed (cannot say whether the guess is right or wrong) that this state is like an "Aawaaz-e- Dil" (voice of heart) or beat of a drum to remind me of the goal. Mahatma Gandhi has said that the road

of salvation passes through the jail. To my understanding the road to eternal salvation or immortal life passes through these thorns and weeds because, when this condition prevails, pangs increases limitlessly.

A whim or idiosyncrasy which remains with me, for nothing, is that I still feel it to be the first stage, that is to say, what so ever point I attain due to your extreme kindness and love seems to be the initial stage only. At times I do feel that spirituality has commenced, while at others I have the misgiving that all these are but events on the way, and spirituality has not yet even started. These things often keep me in doubt and do not pert any of the two things to stick. Though somebody has rightly said that where so ever one may reach it is the begging, not the end. One thing new has left by me during this Mont which is this, the courage you had conferred on me does not exist now because of some failing or shot coming of mine. Nevertheless I feel at the time of need like some weak and timid kashatriya (person of warrior class) who summons up courage and fervour on the mention of his clans' and nations bravery and, under the influence of family and national pride, some times acts beyond his prowess. I find the ties between the subtle and the gross in the body completely broken, parted like the waters of the river Nile. When I talk or so something, or utter words like "me and we" they are all inspired by subtle body, and the doer of the works seems the subtle body alone. This has been found after deep thought, though it is not essential that this feeling that subtle body is working should persist while working. While doing worldly or official work I do not realize who is working. The condition of the subtle being seems to be like that of an infant in which your influence is visible to be large extent. By calling it an infant I mean that the faculties are inherent in it but not developed.

I am constantly feeling that inside Maya is play a its role in its subtlest form and, according to my imperfect comprehension, I will term it as the last stage of Maya. That is to say after crossing over this condition Maya shall not trouble me. Fire burns man; and electricity, which is thousands of time s more subtle than fire, also does the same, but its action is very quick and intense. Burning from fire is felt but the phenomenon caused by electricity in the flesh of a second is not felt. A man may be safe also from the flames of the fire but electricity, which only an imaginary fire, finishes the business in the fraction of a second. The same is happening to me under the subtle Maya, and it is acting like a small quantity of bitterest medicine added to raw sugar. By giving expression to my thoughts I have done my duty. When I have entrusted myself to the real God, He is the Master to mould me as He likes. When was this humble self worthy to dare to be a worshiper of the all powerful Being? But this is a limitless bounty of the Master that today I am flourishing in the lap of your affection and the idea of "I entrusted to Thee my belongings, Thou knowest the calculations of loss and profit" is vibrating in my mind.

02nd and 03rd November 1930 :

Condition remained very very subtle and pleasant from 07.00 till 11.00 in the morning.

07th November 1930 :

Dreamt in the night that I was present at a particular place. At that place some person was saying that a man had written a letter to find out the condition of 'Aham Brahmasmi' from him, and had inquired as to how may steps there were to reach the stage of '*Aham Brahmasmi*'. This letter was

with a man and he was inquiring from me. By chance I happened to be ascending the ladder and the man went on inquiring. I went on telling him that he was right (I thought to tell him twenty seven in case he persisted). I was ascending the ladders and counting the steps. But on coming down I forget the count.

Letter from the Revered Mahatma Ram Chandra of Fatehgarh addressed to a preceptor.

Dear brother,

May God preserve your life. What is His will is His alone, and He alone is aware of proper opportunity. What I want is that I may bring out all that which is within me. But there is courage and courage alone. Circumstances and the pressure of exigencies do not permit me to act according to my wish. I will right what ever is I possibly can. It is enough if it is useful and beneficial, even though it is scanty. A hint suffices for the intelligent.

Because of your transfer from Shahjahnपुर there is a likelihood of the function being spoiled. So on my own behalf and on that of my elders I invite the attention of brother Pundit Rameshwar Prasad to agree to take up this work in hand during your absence. May God him courage and perseverance.

That dear one will, perhaps, establish a condition of honor after casting off that small portion of boyhood which is very negligible in him now, due to the demand of his age. May God help him.

Brother Ram Chandra undoubtedly has ability and agility in this respect, but I am sorry that due to the restrictions of his father, narrowness of heart and space, and intricacies of his home my sagacity did not permit me for the time being to throw the responsibility on him.

I hope fro God that he will be benefited in a way better than the present one. I was to go to District Etah. I shall not go now. I shall consider it at some other time. A saadhak (aspirant) is staying here these days. Probably he will go to Kanpur on 15th. My regards and blessings to all. It is possible that you may have been transferred in view of the possibility of more expansion at Tilhar. All this is better known to him alone.

Ram Chandra From Fatehgarh
Dated 09.12.1930

Letter to the Master with diary for December 1930 :

After salutations I beg to say that all is well at your place and I, also, am quite well, although some drastic troubles have developed during the last few days.

Pundit Ganga Sevak is labouring hard these days. May God take him soon to the stage which is climax of longing. Since I have returned from the presence of Guru Maharaj I am turning in to clean state day by day, and am going back to the condition which prevailed prior to the beginning. The method of teaching is ipsafacto (by the fact it self) penetrating in to the understanding without any effort in the form of symbols and metaphors. Rendering of this in writing is very hard and difficult with the expectation of some of obvious facts. Rather it is almost impossible for me. During the last

month from first to eleventh of December I went on feeling that in every cell of the body a darkness pervaded, and immense power was experienced in every particle of the body. That darkness was not in the form of pitch or total darkness. But its shade was like that tinge of light which one experiences when one enters a room after passing through bright sunlight. In that condition he will undoubtedly feel darkness but he will also find a thin ray of light there. This feeling remained from first to eleventh December. After that the condition took another turn which could be grasped after its stay for two or three days. The condition was such from every atom of the body a state of dryness and sandiness (but not the least warmth) was experienced, and a condition of extreme solitariness or desolation was felt. Yet there was great conditionlessness therein. There was neither taste nor non-taste. If it is further elucidated in other words it could be likened to desolate habitation which is completely unpopulated and which has been deserted by even the birds, what to say of human beings, and where there is neither spring nor autumn, nor cold nor warmth. In the last week of the preceding month uneasiness, restlessness and worry were very acute, and that uneasiness like that of a man who has been plunged in to water and is held by the scruff of his neck and made to remain under it some moment. A guess can thus be made regarding my extreme uneasiness. If a man, who is not fortunate enough to have the patronage of the saint and the savior, is made to suffer such uneasiness, it is very provable that he might commit suicide. In me this condition has prevailed for a long time prior to my association with Master, but not to that extent which I have recently undergone. and in this condition I yearn for the availability of some perfect guide who would take me to the august court of God. I thank God and am proud to my fate that God entrusted me to such a guide, the dust of whose feet even was extremely difficult to get. The uneasiness lasted a week then changed in to pleasure. somebody has rightly said "do not complain of anger since, in the ways of Homage, he who does not bear hardships never does arrive at solace". ("जाके पावँ न जाय बिवाई , सो का जानें पीर पराई " / "jaake paawn na jaay na jaay bivaayee, so kaa jaaney peer paraayee). Now my existing condition is that of a person sitting in a lonely place in a state of belonging-lessens.

13th December 1930 :

At Fatehgarh I dreamt at about four in the morning that a saint was sitting in my carriage and, without saying any thing, he initiated* me. Then he recited some Arabic verses and embraced me. At that time tears began to pour down from my eyes. He wiped them off. After that I came to know that he had initiated me. I told him that I had already been initiated and asked him why he did it. He answered that he did not know.

* During Rev. Laalaji's days the popular word or INITIATION was - "BAIYAT (initiation) 'Baiyat' has been formed from an Arabic word 'Baiy' which means - surrender or sell. 'Baiyat' is nothing but surrender or sell. The dictionary meaning of this word is; ' to become a disciple of a saint'. At one place Param puja Laalaji has used the word 'renunciation' as an English translation of the word 'baiyat' which means- 'self-destruction' or 'self-sacrifice'. So, the most appropriate meaning of the 'Baiyat' seems to be 'total dedication'. Hazrat Abu Bakr (Rahmatulla alaih) has at one place stated that "Brahmvaad is renunciation; take care that you don't see anything else except God either in this world or the other world." Means sanyaas from parlok and lok both. Actual sufi is one who has taken sanyaas from both worlds. Some people have started translating 'baiyat' as 'deeksha' under religious constraint, which is not correct. Those who have taken 'Baiyat' under Sufi silsila, know it well that this is not merely 'deeksha'. The basic content of 'baiyat' definitely resembles Maharishi Patanjali's " Eeshwar Praanidhaan". Because dictionary meanings of "Eeshwar Praanidhaan" are- From ' Ashtaang yog' activities, perform chitt nirodh or transcend from mind. Surrender to God through bhakti. According to 'baiyat', 'Piro-murshid' (spiritual Gurus) choose a definite and pre decided activity and accordingly implant a part of their spiritual earning, into the hearts of their disciples through their will power. Here word implant means-"Transferring a matter from one entity to another" Or, whatever matter stays in the hearts of spiritual gurus as a superior dwelling place and which are completely lighted like sunshine, those elements are transferred into the hearts of disciples whose hearts are still shadowed with less light or less knowledge. Just as milk turns into curd just by adding a bit of curd into the milk, similarly, result of 'Baiyat' is also the same. As time passes, The disciple also becomes like his guru completely- same form and same shape. In the same reference so many examples have been seen where all the differences between the teacher and the disciple have melted, to the extent that they

even started resembling each other, as a result of change of the matter. Just as when any living being is produced, it first comes from father's sperm and establishes in mother's womb. Mother keeps that embryo in her womb till delivery, then after the birth, father helps in rearing the child. Teaches him, educates him in many ways, develops all the faculties of the child by taking the complete responsibility, until the child becomes capable and independent. When the father makes his son quite like him, he makes him his representative; leaves the responsibilities of house hold on his son and feels free. He thinks that he has done his duty. Similarly, the spiritual Guru, like father, through his experiences, inserts a part of his spiritual earning into his disciples mental faculties. Then, the disciple, like mother, develops that spiritual knowledge in six different chakras and experiences the power which results in inexplicable joy and happiness. The same insertion of meditative earning starts growing (like an embryo in the womb) in the disciple's body through many developed yoga activities. As the time passes, a day comes, when there is no difference left between the Guru and the disciple. After maturity, the disciple starts feeling elevated, like boiling of the milk, and he wants to repeat the activities done by his teacher. Here, the teacher not only grants the permission to do so, but also, supports him and guides him throughout by his ominous presence. This system continues and remains active from eternity to eternity. The explanation of the principle of "One to many and many to One" is this only. Various religions, schools of thought, belief have been given the name 'Nisbat' by Sufi saints. So, before we learn about 'Baiyat', it is important to know about 'Nisbat' in this context. Param puja Laalaji has explained this term, in one of his distinguished articles 'Praveshika sant mat satsang'.

According to him-

"The secret behind incarnations of avtaar's taking birth is that they came on this earth with a specific purpose and with special qualities. For example, Parashu Ramji's incarnation was for the purpose of 'Brahm charya- ashram'. He represents adamant approach of celibacy. Shri Ramchandraji is the symbol incarnation of 'Grihastha- ashram'. He has higher qualities of power, enlightenment and great knowledge. We get the darshan of his great personality and he has been called 'Maryada Purushottam' or the best in mankind. Shri Krishna ji maharaj is the incarnation and symbol of ' Vanprastha ashram'. We can see a good combination of knowledge and love in him. One can witness his beauty, his grand personality and sobriety in his form. Mahatma Buddha is the symbol of renunciation, sacrifice and knowledge. Hazrat Yusuf Alaihslalaam for beauty and Hazrat Moosa Alaihslalaam for grandeur and also Jesus Christ is the symbol of kindness and forgiveness."

"We can see all the qualities mentioned above all together, time to time and different colours and sequence "all in one" in Hazrat Mohommad Sallaialah-vasallam. Here the total effect and virtues which were imbalanced in the past and when the behaviour of Arabs had become adverse and contrary to all the above mentioned virtues; and this was the reason that in order to balance the situation and take it to an appropriate destination Hazrat took birth, so that Arabs come on the right path, seeing the reflection of his virtues."

"That is why Shri Ram Chandraji maharaj is symbol of pure "brahmchari ' by heart, Bharat ji symbol of wisdom, Shatrughan ji symbol of chitt and Laxman ji is symbol of ahankar. Shri Krishna ji symbolized pure heart, pure mind and pure soul a mixture of natural and super natural. Jesus Christ and Gautam Buddha's symbolized blessings and Hazrat Mohommad Sallaialah-vasallam Hazrat Rasul arbi's symbolized kindness, all these virtues have originated from truth."

Incarnations of avatars do not have any tradition or system of disciples. They arrive in this world with a certain aim in life, complete their work and go back to the place they came from.

Fortunately or else what can be said that that Nisbat or flow of current , starting from Mohommad sallaialah-vasallam and sallam is present today link by link and chain by chain in to silsila- aaliya-nakshabandia. It is alive under the name of 'NaqshMuMra' (Naqshbandiya, Mujdadiya, Mazaharia, Ramchandia).

This whole world is like a wild forest, but almighty God is omnipresent here.(The Gita- 9/4). HE is present in every body's heart (The Gita 13/ 07/; 15/ 15; 18/61). Even though HE stays with people all the time, yet people can't see HIM easily because He is always hidden under the veil of 'maya' or worldly attractions

(The Gita 7/25), so it's a secret and it is difficult to see HIM. To whom the sermons about His secret to be given and to whom not, regarding this, Rishi Shwetashwar says that such a person whose heart is not pure, who is a lusty person, should not be told the secret and is not worth giving sermons; even if he is our son or disciple.

The establishment of relationship between teacher and student, which is given the name 'Baiyat' has been explained in detail like this-

When a true inquisitive person goes to a spiritual teacher to learn about meditation, it is the teacher's duty to keep his disciple on fast, continuously for three days; If possible in this duration he (disciple) should stay in an isolated room. In case he is unable to tolerate hunger then some light fruits and milk can be given to him. During this, as far as possible, he should recite some mantra, according to his religion. He should recite this mantra continuously, keeping a rosary in his hand. At the end of every cycle of rosary, he should pray to God that whatever good results in form of blessings from God, he has achieved from this prayer, it should be all be given through his would be spiritual teacher to Param puja shri shri Laalaji maharaj (Samarth Guru Param Sant Ram Chandra Ji Maharaj) and he should accept it. On the third night, after bath, the learner should present himself in front of his teacher. Then the teacher would make him sit in front with knees folded in vajrasana and make him recite Gayatri mantra. If the learner is a Muslim then he would be asked to recite Sure faathaa and ikhlaas or istigfaar. Then the teacher with his experience, would connect the disciple with his Guru and silsila and make it the best experience for him by enveloping him in the color and fragrance of his Guru and silsila. Half an hour or forty minutes after this activity, the teacher would say the following words-

"Tune Baiyat ki mujh jaef ke haath par aur mere peero murshid Hazrat... ke haath par aur hazrat samarth Guru param sant mahatma Ramchandra ji(laalaji) maharaj mai unke jumlaa guru jano wa poori guru parampara wa tamam bujurgana silsila aaliya Naqshbandiya ke haath par aur tune ahad kiya ki apne sab jism ke jodon ko seedhe aur sachhe dharm par rakhgega aur dil ko param pita Parmatma ke prem mei dega." Means you surrendered to me and to my guru and complete silsila and you promised that you shall be on the right path and give your heart to the love of god. During this the disciple should keep his right hand in the right hand of his teacher. After this in the same posture, disciple should say – "I accept Baiyat and I'll stay on the path of religion and follow its ways. I give my heart to the love of God." After this traditional activity, the teacher should make his disciple wear a new cloth by his own hands, in such a way that others should not come to know of it, teacher should give an appropriate mantra to his disciple, teach him the way to recite it and make him practice it in front of him.

During this activity, teacher does not accept any gift or guru- dakshina from his disciple, except that after the activity of 'Baiyat' any sweet brought by the disciple , should be distributed among the fellow brothers and sisters.

For ladies, the activity of ' Baiyat' will be almost the same. The only difference will be that during this activity instead of 'hand in hand' a white cloth will be used. Its one corner will be held by the teacher and the lady would hold the other corner. This is first 'Baiyat'.

The way saalokyata (same world), saamipyata (closeness), saarupyata (same form) and saayujyata are four forms of 'moksha', similarly, there are four 'baiyats'-these have been divided in four parts according to situations and classifications.

First baiyat is that whatever the teacher tells, it has to be followed wholeheartedly with complete sincerity, and should reflect in deeds.

Second baiyat is that your heart, mind, intellect and ego should be under control after practicing meditation.

Third baiyat is when the disciple attains such a height and attraction that he is able to influence others through his behavior. He can inspire others to be on the right path and pray to God. This gives the permission to teach meditation to the newcomers.

Fourth Baiyat is when the third Baiyat reaches its climax, one gets the same form as his guru then he is given the permission to Baiyat others.

After the continuous practice a day comes when there is no difference left between the teacher and his disciple. This does not require a detailed explanation. It is required that submit yourself to your Guru like a dead body wash. Let guru do whatever is good for you and you shall not dissent. Guru will give you new life, and take you to the spiritual heights.

*"Do hi raaste hain wafaa mei, aajmaa kar dekh lo,
(there are only two ways of faithfulness, try and see it yourself)
Khud kisi ke ho raho ya, apna banakar dekh lo."
(either you sell yourself to somebody or make him to sell himself to you). "*

17th December 1930 :

Dreamt in the night that I went to Mecca*. Hajjis were present there. My head was bowed down. I felt that because of my *choti* (tuft of hair) people there would take me to be a Hindu and chess me away. In the mean time I moved forward to the place where the shrine of Hazarat Mohammad is located. The Shrine was totally red in color. The grave assumed the shape of Hazarat Mohammad, and it seemed as if He was reclining. Smiling he remarked that my condition was very subtle and He blessed me to attain betterment, saying :

"Tumehn falah-e-daarain naseeb ho".
(May you be virtuous in both the worlds)

*"The Muslim Mosque is a vacant space - nothing to touch or see - a symbol of the house of the Supreme. The Muslim fixes his eyes on the point of space in front of him, at which he performs his 'sajdah' (prostration); and thus concentrates his attention at that point, according to 'Baidawai' who was a Shafi. When he prays, he is ordered to assume an attitude as if he sees God; and if he cannot do this, to imagine that God sees him. There is no symbol required to attract and concentrate his attention.

It may be remembered that the Arabs had worshiped gods and goddesses in the temple of Mecca. There were 360 of them. They were the embodiments of the different 'asthma', (names) of God. Mohammad (peace be upon him) emptied the temple of those graven images. Though the 'asthma' of God are recognized, the Dhat (read as 'zap') or individuality of God is not to be ignored and hidden behind the 'asma'. The extinction of the deities as intermediaries in the temple was the extinction of the embodiment of names in worship. The worshiper always stood face to face with the Supreme".

28th to 31st December 1930 :

In the night I saw Guru Ji Maharaj in a dream but I remember nothing. I remember only this much that I was blessed.

1931

Letter to the Master along-with diary for January 1931

Revered Master of both the words. May you live long!

After salutations I submit that I am laying before you my condition recorded in the diary for January 1931. My condition those days, as express by some poet, is this, "How can a falcon or a bird reach the environment of His elevation? Here our flying bird is with out wings and feathers". That is to say the Divine Being seems to be miles away, and the impression of His greatness and grandeur is imprinted on the heart. He is the monarch of the entire universe while this humble self is but an ordinary beggar. I remember a couplet of *Zahir Faryabi* which was composed in praise of the king of Persia and which is pure exaggeration, but it certainly casts light on my condition.

**"understanding puts the story of nine
skies beneath its feet
so that it may kiss the stirrups of Qaizal Arsalam."**

In this couplet, understanding atlas reaches unto the stirrups but the condition of this humble self is such and there is so much humility and humbleness in the mind that the stage has arrived "where the shield should be given up" seems to be applicable. it only seems to be the place of keeping quite with reverence. According to somebody, "Let there be no flattering as the court is legal".

There was a man who never saw his beloved. He falls in ardent love merely on hearing about the sweet manners and the beauty of the beloved. Only this much is known about the beloved that she is at a far distance which can not be measured even by the comprehension. There is only one hope left, that the bliss of seeing her is destined. And he (the lover) remains restless in his memory, having ties of love in these condition. His dearly beloved is far away foam him. And only his remembrance in extreme proximity is available to him. Such is the condition of this humble self, and it seems to be the state of the devotee. My general condition seems to be just like that of water. What to say of intoxication, not even the after effect is left. I water at least waives are cussed by the wind, but here even movement is not felt at the time of performing worldly and official duties. Senses and faculties remain sitting quietly in their respective spheres and, due to their good commission, The tasks are competed. The condition of faculties and senses is such as if death may have occurred of somebody. I do not even feel that I ever got the education of Divine Knowledge. In short I have become a total negative. What ever blessing there was is now with Him.

01st 02nd January 1931 :

Much restlessness remained in the condition.

03rd January 1931 :

Restlessness much reduced. Dreamt in the night that a saint a dear friend were present, and the saint gave light transmission to me.

4th January 1931 :

Condition remained pleasant; restlessness much reduced.

06th January 1931 :

In the noon felt a strong bliss descending from the mind on the heart. This lasted for about fifteen minutes.

9th January 1931 :

A thought came to the mind that a devotee could not reach His elevation and station.

10th and 11th January 1931 :

Same condition as above.

12th January 1931 :

In the evening felt that all the doors and walls demoted the grandeur of humility of self.

14th January 1931 :

Dreamt in the night that two Muslim young men were present at one place, and that I was also there. One of them gave extremely subtle and mild transmission to me. Considering that I could not have such tricks from strangers, I at-once devolved myself in Guru Ji Maharaj. He said that he was '*Nazir*'* (he did not mean *naazir* of a court) and was giving transmission to me. I replied that I was aware of it.

* One who sees.

15th January 1931 :

Dreamt in the night that I was present at the abode of Guru Ji Maharaj and that a saint was attentive towards me. My condition was that of a deaf mute. He remarked that I was alright and was to improve my physical health (I was then victim of gastric ailments). He asked me to contemplate that the Ganges which contain all colors was flowing, and from among all those colors that particular was penetrating in to me which was the cure of the disease. He further added that this was the way to cure any other person who is down with some disease. With the help of your plexuses you should inject that color which is the cure for that trouble, in to the body of the subject, through the particular 'Latifa' or 'Center' which is the Plexus of that color*. Then he remarked that people sit in the 'Satsang' with their 'smoke-pipe' which was highly disagreeable to Guru Ji Maharaj. I then woke up. After that I again saw another saint in a dream. - Seeing him I was weeping vehemently under the influence of love. He also gave me transmission and praised me. Probably the colourlessness of transmission was of high dissolution. He also remarked that the dear brother gives transmission but even then he is not conscious of it. forgetfulness of the self is so complete. (Wordings are not correctly recalled. Am writing from the idea).

*Shaikh Ahmad, the Mujaddid of the 11th Century has, according to the progress of his *salik* (ascetic) in the upward course, seen different colors at

different stages. He, a Naqshbandi Mystic, is the discoverer of six positions in the part of human body between the neck and the navel, which have been called the "six subtleties", one encircling the other, much after the manner of *Kundalini* of Patanjali. The color of *Qalb*; about two fingers below the nipple of the left breast - is yellow; *Ruh* : (soul or Atman); just two fingers below the nipple of the right breast - is red; of *Serr*, (just about the middle of the breast - white; "of *khafi*" in the forehead - is black and "Ikfa" in the poll of the head - Green. A detailed study on the subject can be consulted in the book - "*Tattw Prabodhini*" by Mahatma Ram Chandra Ji (Laalaji) Maharaj of Fathegarh (UP) India.

25th January 1931 :

At about 09.00 in the morning a mild bliss was experienced for many hours. Through out the day condition remained intense and like that of a deaf mute. It seemed as if bliss has filled up to the brim. There was an urge to sing. I went on singing a couplet -

"jab tak tan naahen galat man naaheen mar jaat
tab lagi soorat shyaam kee, sapnehun naahin diktat"

"जब लग तन नाहीं गलत, मन नाहीं मर जाता।
तब लग सूरत श्याम की, सपनेहूँ नाहीं दिखाता।"

(As long as the body is not reduced to dust and the heart is not dead, wajhun! the face of the beloved cannot be seen in a dream)

A thought came to me that bliss was continuously descending on the marriage party which the Master attended at Delhi, and that the effect of the bliss was coming to me. Throughout the day condition was as above. Saw a saint twice in a dream and derived bliss from him to such an extent that in my dream I used to fall down under the influence of transmission. at this stage I used to feel all the time the divine wave coming from the Master and entering in to my heart. More over, when ever he transmitted to anybody I used to get my share at my own place. This happens when total absorbency or '*Layavastha*'.

Dreamt in the night that a respected saint was with me, and that he transmitted to me. Beyond this I do not remember.

Letter of Revered Guru Ji Maharaj dated 12.02.1931.

Dear brother,

Blessings to you. I have received your letter. I had gone to Orai with another saint. We returned yesterday. All conditions that you have mentioned are worthy of thanks giving. This is the blessing of dissolution of nothingness, After which, God willing, the bliss of eternity will be conferred from that August Shrine. Eternity is bestowed in keeping with that degree and condition which prevail in the state of dissolution. What explanations are to be written in respect of your dreams? The main thing is the object. The signs have been deemed sufficient. Time has been saved by not going in to details. Rest is well. God willing I shall be present at Mainpuri from the 15th to 17th of February. From there I shall be going to Etah where the annual gathering is to be held from 20th to 22nd.

Regards and blessings to all.

Ram Chandra from Fatehgarh

Letter to the Master along-with the diary for February 1931 :

Revered Master of both the words. May you live long!

after salutations I beg to say that I am endeavoring to note down the conditions mentioned in my diary for the last month. condition is such that it is impossible to express by word of mouth or in writing. Nevertheless I put up before you what ever I have been able to grasp with my intellect. It will perhaps be correct i term my condition as "nothing what so ever". The condition now is all most similar to what it was at the time of commencement. this seems to me that I have come back, after visitations, to the point from where I had started. Condition remain some what depressed, though do not complain for it, and this discouragement has become routed in the thought so deeply and strongly that has made me forget completely the inner poser and condition. Things which were felt physically have now vanished from the inner vision, and such a condition has been produced as if some body forgets his own powers due to a curse. Once there was a condition that I had the audacity to say "get up by my order". My condition is this that I am afraid even to say "get up by the order of God". Every thing is subject to the Master, and governed by His will. I feel that I am a senior an much removed from God, and destitute. I have not collected Tosha (belongings) for the nest world. Nor can I do any labour to make a Parmarth. Thinking thus again and again I often feel like weeping over my condition. I feel the pleasures of death in life, and have become totally devoid of intellect. Tulsidas Ji has composed a couplet in *Ramayana* which comes true in respect of my condition :

"One without feet can walk
and with out ears can hear
the handless performs tasks
of different kinds".

The inner condition is that of a curious misgiving and statelessness. Low thought or emotions, which arise, do not bring any change in the self, nor is any alteration or change felt in it. the position of thought is such as if rubbish and straws go on floating on the water of the Ganges but fail to pollute it because of the extreme purity of the water. The same thing which is within is found to be in every particle of the universe and throughout space, and on seeing the external conditions the inner condition becomes known. Now I find that due to your kindness "the eyes of the bubble have seen the face of the water"

!01st February 1931 :

Dreamt in the night that Guru Ji Maharaj gave transmission to me, and I was weeping under the influence of love. He remarked that I could not stand at all. In the dream some one told the Guru Maharaj that I part took butter every day. Forgot major potion of the dream. During the entire night

the condition of mediation prevailed.

07th February 1931 :

Dreamt that I was at the residence of Guru Ji Maharaj Maharaj along with you. The Guru Maharaj gave me transmission and went in side the house, and direct me to ask any body who came to sit and wait. Soon a very good looking and health person came. I gave transmission to him. That is all that I remember.

10th February 1931:

Had many dreams in the night but forgot them. Only this much is recollected that some body told me that my *turiya* condition had commenced.

13th February 1931 :

While going to Lucknow in the train I had the feeling at about 07.30 A.M. that reflective influence had reached some high point, but the condition had not been revealed by then. If Satsang could be had that would have revealed it quickly. At 02.00 in the after noon At Lucknow some forgetfulness in the condition was felt.

14th February 1931 :

Dreamt in the night that a saint was giving transmission to me. After giving transmission for some time he remarked that because of his love he had given transmission in excess, and it was fortunate that he had noticed it, otherwise I would have died. During the day forgetfulness in condition unchanged.

18th February 1931 :

While sleeping in the after noon I dreamt that i was in some house. A man arrived and began to call a friend of mine employed in the Court. I asked him what he would do. He replied that he had come after deriving immense bliss from **Hazrat Baqibillah** and he would not speak to me. A voice from inside my heart told me that the man was telling me a lie since **Hazrat Baqibillah** was giving transmission to me. Such an immense bliss descended that I was lifted about an arms length above my cot. After that I woke I woke up.

Dreamt the same night that a saint was giving transmission to me and to some other fellow disciples.

20th February 1931 :

Dreamt that I was in the Court and my condition was sunk to such an extent that I was not conscious of my physical being.

21st February 1931 :

From 04.00 to 06.00 in the evening much absorption was felt and I experienced bliss to be descending from the mind.

**Letter dated 10th March 1931 :
From the Revered Mahatma Ram Chandra Ji of Fatehgarh**

Dear brother,

May God increase your span of life. Thank God That your letter brought happy tidings. The reply of your previous letters has been kept in abeyance with the idea of answering later on. One further point to note was this that at the end of every sentence in your letter there was a part which was itself enough for the reply. The same thing is noted in your last letter also. It is difficult to give replies to such letters which have the form of replies in themselves.

The condition which prevailed before the start is felt in the same manner now also. This the phenomenon of "He is first, He is last." The soul has come back to the place from where it had started. A volume is needed if it is to be described in detail. And further the sense of reverence also restrains me because this is a Divine secret. with the infusion of the soul in to the human body all the attributes and characteristics, and the powers of understanding and sense, were inherent at their highest perfection. Emotions across in connection with the creation of the Universe. The attention and diversion of the soul went on going towards matter. Balance ceased to exist. there remind no moderation in the inherent conditions, until all the emotions became dead.

Now the teachers bring again in to action the dormant emotional conditions with the help of transmission and bliss. This is done to such an extent that in the teaching process of our order they make it start from the jazb (absorption) and after getting all the aspects of jazb (absorption or intense spiritual intoxication) completed, they bring the disciple back towards sulook (path of spiritualism) and then they they get all the stages of '**suluk**'* completed. This is alone is the ultimate '**suluk**'*. That very condition of moderation, which prevail in human heart and souls at the start, comes over now. the intervening conditions and stages are waves. from them it cannot be known as to what place is, nor where it does abide. Now in reality the man is in the form of a man whereas prior to this he was an animal in the form of man. When is reality found in waves? There is no question of start and reach here. What exists, exist. Weakness, passions and emotions are in imperfection only. There is no trace of waves and passion in perfection. There is peace when all the attributes become moderate. This is the state desire-less-sens inspire desire. Such condition prevails either when heart has

been exhausted, or is that of a heart which has got solace. While doing any thing the heart becomes monotonous in the end i.e. it becomes subject to up-ram. If it is for the reality, well and good. If it is worldly even then it is heartening because once again in the period of ascension starts after it. This is the practice of the travelers on the Divine path.

"Get-up with my order" is a middle stage which is against the sense of reverence because it is disrespectful for a seeker to term a monk as a saint, and is a contradiction of reality also. Nevertheless the condition of "get up with the order of god" indicates the right and proper condition. It is pleasurable for a seeker to have extreme divine faith and contentment which is the after effect and result of "get up with my order". But the condition of the former contains reverence and gives the happy news of "nearness of the being". In the nearness and companionship of the being the 'saalik (one who is established on the path, and has advanced for on it) is blessed with the effulgence of the being. There is world of difference between the effulgence of the Being and the attributes of the Being. Should one not be pleased on remembering the attribute of humility of *Hanuman Ji*? When ever any one reminded him for his power he used to remember his power. Is our aim to eat the mangoes or to count the leaves an trees? Is it not a great achievement if a 'Saalik'*, inspire of having thoughts of discouragement, is also to perform a task which many boasters can never perform? What will be the state of displeasure and wrath of a Master when a secant of his boasts of possession of power in his presence and behind his back? It is just possible that on account of his pride and act of usurpation he may be discharged from his post. But another servant, because of his eternal nearness and personal closeness, and because of his service, may find such a hold upon his master that all the powers may be given to his by the mater. And if that servant uses those powers in such a way that he associates the name of the master with every action, I feel that occasion will never arise for any misgiving in the heart of the master, and he would never feel that his kingship would suffer, and so he would never dispose the secant from his office after forfeiting his powers.

*The "Mu-rid" is the pupil, as opposed to the 'Murshid' (the spiritual Master), Pier or *Shaykh* (the spiritual-Master). Sufi in general are called - *saalik*, "wayfarers", as being travelers (on the road to heaven, salvation).

Considering one self to be a sinner and subject to a wave is the height of human gentlemanly rather, this is special blessing and kindness of God. You have written that you often weep because of your condition. It is a pity that one weeps while being fed with ghee and pudding, whereas he is happy on chewing dry gram. This very condition is termed Big Dagdha (frying of the seed) and, due to this, freedom from slavery results. To

weep in this condition is due to foolishness and lack of knowledge. How can one thank God for this blessing? So remove this misgiving and foolishness', otherwise this will constitute in gratitude for the blessings of God. Then you yourself write that you derive pleasure of death in life. What does this contradictory writing mean? Conditionlessness a symptom of arriving at the boundaries of self. But you are at present stuck with the thought of conditionlessness. These conditions of conditionlessness are identical. The Gracious God will create this condition also. The dream of 07th February is probably regarding the 'hukkaa' (smoke-pipe). It is nothing more than this. That of the 13th February is quite plain and needs no explanation. All the remaining dreams are ordinary and simple, and do not require explaining.

Blessing to children and salutations to all. All the letters have been sent. Letters for persons whose addresses I do not know have been written and are kept. Blessings.

Ram Chandra from Fatehgarh.

*The suluk of the Patriarch Abraham is borne out of by the Qur'an. The story that Abraham was brought up in a cavern; and at the end of three years brought out of it, is only an idea of the commentators; and similarly no more importance is to be attached to the story, that he made the remarks in his sixteenth or fortieth year as maintained by Maimonides and are Abraham Zucuc; or that he made them by way of argument to convince the idolators amongst whom he lived, as observed by Muslim commentators. The fact is that the remarks refer to the 'Suluk' of the Patriarch. When he progressed in his 'Suluk', he saw a star in the dark recesses of his heart; and said : "This is my Lord", and when it set, he said : "I do not like that which sets". He saw the Moon rising and setting; and so also the sun rising and setting, and made the same remarks. His conclusion was : "I turned my face to words the Lord who created the heaven and the earth; I am a Unitarian and not a Mushrik".

Letter to the Preceptor along with the diary for March 1931 :

Respected brother,

After after due salutations I have to submit that due to the extreme kindness of your good-self the thought and discrimination of state and statelessness has not remind. Now the condition can be interpreted thus along that what exists does exists. I am neither wise nor insane. There is neither separation nor union. There is neither connection not detachment and there is neither seclusion nor assembly. "Nothing is hidden and nothing is manifest", is the condition now. The thought of limit and limitlessness has vanished from the heart. The sense of time and length of time was imaginary, and does not come in to comprehension. Past, present and future seem to have indicate identical form.

From tis I arrive at the conclusion that my sphere of activity, or rendezvous, is at that point which free from the bonds of Time and Space. And really when a glimpse of that point is had for a fraction of a second the condition there of (which can be expressed by word of moth or pen) seems to be samasam (balanced), and free of bonds. Patience and contentment are certainly being felt, and the condition of submission and surrender is intense.

I consider every one to be a servant of God. If any body is wealthy or a man of position, my heart

does not attach any special importance to him on that account. The status of the Raja, the pauper and the the fakir, all the three seem to me to be the same. If some body is a Governor, my heart is not inclined towards him on that account. This state has come in to being since last month. My heart makes me realize that now is the beginning of my spirituality. Delhi is still far away.

01st March 1931 :

At Aligarh in the morning when I was free from pooja I had a feeling that the subtle current was flowing out from some high point in the mind. When I reflected over it I found out that there was some sanyasi (one who has renounced the world or an ascetic) at Aligarh to whom transmission was going off its own accord. On inquiry through thought, it was found that he was lost in the depths of 'Alame-Kabir' (Macrocosm) through which I have already passed. I pleased on finding his love to be true.

03rd March 1931 :

In the night I saw Guru Ji Maharaj and another saint in a dream. I forgot the dream. But this much is reflected in my condition that both of them transmitted to me.

05th March 1931 :

Felt in the after noon that I had lost the cognition of time, and condition was 'samam' (balanced). I felt myself beyond both the limited and the limitless.

10th March 1931 :

Dreamt in the night that some 'fakirs' were gathered at a certain place. All of them had beards. I was also sitting there. One person was seated on my right. Some body said that he was Raja Janak. There was a small temple in front in which a white wall was placed. Some one broke it in two. Some 'fakirs' came out of it. Some one remarked that it was in this manner that the world was created.

24th March 1931 :

Dreamt in the night that I had resolved not to live in the house any longer, but would engage myself in the remembrance of god in some secluded corner. Coming out of my house I sat down at one place and began to meditate. Condition of 'samaadhee' and absorption came in to being. And when ever I was about to fall, somebody used to catch hold of me. After meditation a thought came that it was possible at home also. Then why should one leave his house? Then I woke up.

The thinkers have laid stress upon 'samaadhee' (a state of mystic trance), and some of them have started it to be the goal of all activities. They did not mark the real substance. If we utter the word "real" the flow is smooth, but if we use the word 'samaadhee' the stress is there in "dhi"; that means unevenness is there in the very word. Unevenness is not found in nature. swimming and diving are different subjects. Swimming in the river we know, but we have to learn swimming on the dry land first, and then diving. Suppose we want to dive in the water in the state of 'samaadhee', the unevenness of "dhi" will not give you full diving. I give the meaning of 'samaadhee' in my own way; I

can say "sam+adhi". "Sam" means, the stage of balance; "adhi" means, what was in the beginning. That means the condition which was in the beginning; i.e. when we came here for the first time. Now to utilise it, we should stick the word "adhi" to the "sam", that means that we have made this factor also beneficial to our approach so "adhi" becomes the instrument of going to the state of "sam". Now I relate my own experience. "It is the state where a man feels awakening in the benumbed state". This benumbed state remains behind the curtain, and work goes on all-right. In other words, it is sense in the senseless state. A man having this state can do the best work in the feed of God and in his own feed - the world. This state sheikh, in my opinion, the angels crave for, only false to the share of share of human being. What is above it, the word 'silence' can only describe; and there is some thing after it for which, if I use the word 'silence', it will be blasphemy to the real substance.

To die in hunger is not saintliness.

Letter to the Master with diaries of April 1931

Revered of both the words. May you live long!

After salutations I submit the conditions noted down in the diary for the month of April 1931.

During the rainy season, a stop in the blowing of the wind is a sign of rainfall. In reality the blowing of wind does not stop but slow movement is considered to be a stand still, and it is extremely beneficial for God's creation. Every thing becomes fresh and green and all the three elements get life from it. So the stoppage of wind (as people term it) is a helper of life. This very condition prevailed upon this humble devotee for a long time. Then began the torrential rain fall of bliss which continues every moment. Each particle of body gets freshness from it. In spire moments when I am completely under meditation, I feel the descent of bliss so intense that it leads to the condition of absorption. Otherwise I feel a condition of mild bliss every moment which gives me wonderful freshness. The heart has felt the pleasure of that condition after becoming pleasure-less. This, according to my understanding, is the beginning of that intoxication which has been termed as 'eternal bliss' by the elders. I feel as if a connection has been formed with Being, and the coverings of the body have become clean to such an extent, that the glow of Being has begun to be visible in it.

For some time this condition prevailed that what ever acts were performed by me I felt them to be from God. By an by this became so habitual that now it is not known as to who is the doer of deeds, or from whom they come. For illustration it is like the condition of a sleeping person who automatically turns over in the bed according to his needs. Or a man while sleeping scratches himself when he feels and itching sensation in the body. He cannot give an answer if he is asked on awakening as to how many turns he took while asleep. As far as my vision goes there seems to be an end of passion and desire inspire of having thousands of desires. And the condition is becoming such as if on mixing of all the colours they lose their attributes. Red, green and yellow, all vanish. So I term the present condition as general condition. Now there is no hustle or bustle in it. Forgetfulness in love has taken root, and it has vanished form the eyes after going hundreds of miles away, and has become so independent in itself that the chain of thoughts fails to arrest it.

03rd April 1931 :

Forgot the dream of the night. Only this much is recollected that Guru Ji Maharaj transmitted to me.

11th April 1931 :

During the dream of the night I derived bliss from you and another saint.

12th April 1931 :

Condition in the night remained excellent. I felt as if bliss was being bestowed upon me.

15th April 1931 :

Felt after 05.00 in the evening that I forgot love.

16th and 17th April 1931 :

Condition unchanged.

19th April 1931 :

While sitting at your place in the evening under the influence of transmission of a saint I went on feeling abhorrence to wards the feeling that I experienced.

20th April 1931 :

Abhorrence for feeling continued. In a dream I reached a house by chance, and entered in the upper story there through a steer-case. The was over the steer-case was slightly hidden. A man took me up and said that I was becoming like the Master. Then I reached the house of my sister. Beyond this I do not remember. On awakening a voice came from my heart that I was becoming like the Master.

21st April 1931 :

Dreamt in the night that you and a Muslim saint were present at my house. You beckoned me to sit in the meditation with the saint. So meditation was started. After some time I offered meals to the saint and I also partook of it with him. My mother was witnessing this. I withdrew my hand from the food so that she might not think that I had become converted.

23rd April 1931 :

At 09.00 in the night I was returning from your place, when a thought came on the way that a man who was ungrateful is not worthy of spiritual knowledge. If such a man desired to be diverted to spirituality he ought to give up the habit of ingratitude.

26th April 1931 :

Had dream in the night the major portion of which I forgot. This much is remembered that I, with a brother, went to Fatehgarh. There Guru Ji Maharaj gave me transmission. At the time of getting up my elder sister was with me. I sent her home and I stayed at Jalalabad. There you gave transmission. Then I went to other place. There another saint gave me transmission.

Letter to the Master with diary for May 1931 :

Revered Master of both the worlds. You may live long!

After salutations I have to say that I am submitting my diary for the month of May 1931. Condition is becoming such these days that it is an impossibility to express it, and if this condition continues I fear I may perhaps not be able to express it in future. I take wheat every day but its taste relates to feeling alone, and this feeling escapes description in every manner, except to say that its taste is sweet. But by saying this the taste is not expressed. The same is the case with my condition.

Neither does mind go towards conditionlessness, nor is there any feeling of some colourful condition. Nevertheless external influences, which the mind has grasped, are felt in the form of mist or smoke on silent water. But they do not cause any change or alteration in the silent condition which is prevailing (which I take to be the effect of the inexpressible). I am enjoying a view of extreme restlessness in excessive peace. There is no limit to restlessness. If more attention is paid to it the condition may probably be described as that of a fish out of water. The condition self-forgetfulness is like that of a consumptive or a chronic patient who feels power in no part of his body, and whose activities have come to an end. Even doing of saadhanaa and upaasanaa is not experienced as an act of worship or practice, but merely as routine. During meditation both samaadhee and absorption come. But I do not derive pleasure from it. The same is the case of eating, drinking and other acts. The mind has become some what disinterested. The thought of remembrance of God remains like an idea, or as a faint reflection. It is like a piece of cloth, hanging in side a room in rainy season, becoming slightly damp and acquiring a mild soggy smell. I feel my present condition as the condition of Divine secret. If this condition is mention to any stranger he will never believe it, and if he believes it he will go stray. It is no wonder if Kabir Das Ji warned his brilliant disciple Dharam Das Ji in the following words :

Dharma Das tohe lakh dohaayee
saar-bhed baahar nahin jaahi.

"Oh Dharma Das! I invoke thee
Millions of times.
Divine secret should not go out.

Mind has become humility loving. I am much pleased when some body looks down upon me, and I am mostly looked down upon. One strange and surprising thing happens to me; this thing being that when I am drowsy, or am lost in mediation, some force from within keeps on telling me absurd things about the world. And often these things have even come true. For instance, "give ninety one crores (ten millions) of rupees"; "I will start tuition if you will rupees ten"; "on the terrace (which is on the back of my house and where saadhus recite) worthless people quarrel"; and many such other

things which I do not remember. I have committed to memory the above few instances in order to intimate to you. At times there is excess in it while at others there is moderation. In spite of all these things one such thing has come in to being that not mentioning of it is very harmful. So craving your indulgence with folded hands for this in-mannerliness I submit that for the last two weeks passions have so over powered me that my thought is involved in them most of the time, and the condition is animal-like. Thought was never involved in them for so long. Due to this there is such pain as if thorns are laid down for some body, and he is perforce made to walk over them. If this very condition prevails upon me I do not know in to what region depravity I shall go down. There seems to be a sort of mist in the region of the heart which is cleared by prayer, but comes back again. A sensation is felt in navel. I do not know whether any point of sensuousness has become ignited, or my evil action of the past have over powered me.

03rd May 1931 :

Dreamt in the night that a saint was ill, and a Divine was sitting with me. I told him that I was much worried about the ailing saint. He remarked that that was shy his condition had gone down in to me.

11th May 1931 :

I was sitting in Tilahar at about 03.00 in the night under the influence of your transmission. During meditation a person accosted me. My heart said "Khwaja bil Qasim Nurul Khuda"

12th to 14th May 1931 :

Insensate ('unmani' in the language of Kabeer) condition prevailed.

17th May 1931 :

Saw a saint in a dream. He transmitted to me and explained some thing written on a piece of paper. Unfortunately I have forgotten it.

18th May 1931 :

Saw you in a dream and derived bliss.

24th May 1931 :

Saw you and a saint in a dream. The dream is not remembered.

25th to 31st May 1931 :

Sensuous thoughts remained active.

Letter to the Master along with Diary of July 1931 :

Revered Master of both of both the words. May live long!

After salutations I beg to submit as follows.

A letter from Professor Rajendra Kumar# arrived from Kanpur, saying that Revered Laalaaji Saheb had gone to Fatehgarh on 07th August 1931. "At Kanpur His illness has become serious and now, at Fatehgarh also, His condition is not relieved." Letter of Professor Saheb came on 11th August. On 13th August the brother-in-law of Munshi Shri Ram wrote that the condition of Laalaaji had taken a serious turn during the last two days. There was acute pain in the stomach. Treatment by vinegar and ice, which was resorted to at Kanpur, produced knots in the stomach. Now the treatment of some Indian physician is going on. Dear Pundit Rameshwar Prasad has left for Fatehgarh. On 12th August I was meditating on the recovery of Guru Ji Maharaj in such a manner as if the current of His subtle being was descending over His physical body, and due to that he was making a thorough recovery, when all of a sudden a thought (not a voice) did come from the heart of its own accord that Mahatma Ji should use the **leaves of "naari" (Naaree kaa saag)** as diet. "Narhi" is actually a killer of poison and can be had in abundance these days. If you deem it proper please write. 'Hakeem' Shyam Laal is prepared to go to Fatehgarh. But he says that on receiving a reply to his letter he will go. There is no reply to the letter so far. I have asked dear Pundit Rameshwar Prasad or wire (telegram). I had ask him to go via Tilahar, but he had to halt at Bareilly for some personal work there. So he went direct by 03.00 O'clock train.

Now I put up the diary for the month of July 1931. Feeling of the heart condition cannot be expressed in writing as, firstly, proper words are wanting; secondly, no illustration suffices to interpret the condition. Due to worries I could not write the diary in detail or with clarity. There seems to be a vast populated area in vision of which the heart takes it self to be the Master, and my eyes roam over it like those of a king over his subjects. The well being and protection of that area is always in mind, and my thought goes on spreading balance state in a natural way. The connection with the inhabitants of that area is felt by me throughout he heart, that is to say, the ties of these people linked with the heart and to me. My status seems to be that of Master; but there is no pride in it or arrogance what so ever. The fire of love had been produced excessively and nothing but my attendance in the presence of the Teacher pleased me. Faith in my Guide and teacher grown a lot, but love has vanished. The heart is desirous of following the '*dharmashastra*', though I know only the name of '*dharmashastra*'. But a hundred thanks that one such condition persisted in seed from which this gave this feeling that all the duties of religion were present in it like a silhouette* (photograph). By and by this condition became established in side the heart as when water soaks in to earth and only dampness is visible, as if the property of water is taken away by the earth. When any thing against the '*dharmashastra*' is committed by me the heart filled with hatred tries that such a thing may not be repeated again.

*[Etienne de Silhouette (1709-1767) French Minister of Finance, whose name became a synonym for any thing cheap], a portrait in profile or out line, usu. Black on a white ground or cut-out in paper etc. ; the out-line of a figure as seen against the light or cast as a shadow. To represent or cause to be visible in 'silhouette'.

#Professor Rajendra Kumar was one of the adherent disciples of HH Mahatma Ram Chandra Ji (Laalaaji) Maharaj and also a personal friend of Pujya Baabuji Maharaj (Mahatma Ram Chandra Ji

of Shahajahanpur UP). Professor Rajendra Kumar a Lecturer of History and Civics retired as Head Master of Lucknow High School, Lucknow. He lived at Kothi No. 81, Kanpur Road (Behind Charbagh Bus station), Lucknow (UP).

07th July 1931 :

Saw Master in the dream. He was seated to the right side of my cot.

14th July 1931 :

Saw Master in a dream. A respected saint and another satsangi were also present. Forgot the dream.

18th July 1931 :

Saw a Muslim saint in a dream. Forgot a large portion of the dream. This much is remembered that I reached some place where there was an orchard. There was a shrine also. The Muslim saint informed me that it was a shrine of a particular person. I forgot the name. He also remarked that I was to note all these events in my diary, and he himself made me note them down during the dream. One person told the Muslim saint that this boy (me) was the last of all. Other people were also present there.

20th July 1931 :

I dreamt that Master enquired if I could teach a novice. When I enquired about it from it from my heart it was silent. Saw a respected saint and the Guru Ji Maharaj in a dream but beyond this I forgot.

26th July 1931 :

Dreamt that I went in to meditation, and was at a saint - Hazrat Baqibillah* and was doing meditation, when a condition of intense emotion prevailed over me and I a faint cry came out from my mouth. Again I submit that the points which have awakened these days have unlimited purity, delicacy and subtlety, but slight weakness is felt at that point. Really ascent in this condition is impossible without satsnag, faith and grace of the Guru. This point is so delicate and light that can not be expressed.

*The movement in the Indian Continent as a great socio-spiritual renaissance, took place in the sixteenth century with the entry of the Great Saint of Afghanistan - Khwaja Baqui Billah (1515-1592 AD) - *Rahamat Ulla' alehi, an apostle of this Tariquat.*

Khwaja Baqi Billah was the originator and pioneer of the Naqshbandia Order in the Indian sub-continent. His name was Razi-ud-Din Muhammad Baqi but he was commonly known as Khwaja Baqi Billah His father Qazi Abdul Salam Khilgi, Samarkandi Qureshi was a famous scholar and saint of Kabul. **KHAWAJA BAQI BILLAH** was born at Kabul in 971A.H or 1563A.D. His lineage reaches Kh. Ubaid Ullah Ahrar R.A. through his maternal grandfather. His grandmother

came of a Syed family. Hazrat Baqi Billah was admitted to the school of Khawaja Saad at five to learn the Holy Quran. He learnt by heart when he was eight years old. After getting elementary education, he went to Maulana Sadiq Hilvahi R.A., a famous scholar at the age of 30. Sainthood was reflected from his face from his early childhood. He liked solitude and simple life. He went to Mavara-un-Nahr, which was considered as the centre of Muslim saints at that time. There he met a large number of Sufis and Saint from whom he gathered a lot of spiritual knowledge. Firstly, he attended Khawaja Ubaid R.A. a spiritual caliph of Maulana Lutf Ullah but he was not satisfied. Then he stayed with Hazrat Sheikh Samarkandi who prayed for him but even in his company he did not get the requisite satisfaction. Thereafter, he attended the company of Hazrat Ameer Abdullah Balkhi R.A. from whom he got a little peace of mind.

During the period of learning, he was going through a book on Sufism. Suddenly, he saw that the place was illuminated with light. He saw that Khawaja Baha-ud-Din Nashbandi R.A. was standing before him and showering spiritual favour on him. After this incident, his heart was filled with the love of Allah and the Holy Prophet Sallalaho Alyhe Wasalam. He wandered from Central Asia to India He traveled to Lahore and Multan on foot. Once, when he was offering prayers in a mosque at Lahore, a terrible voice rose from his heart. All the people in the mosque felt terrified. Hazrat Khawaja left the mosque at once after completing his prayers. One of his devotees narrated that, once, when Hazrat Khawaja R.A. was leading prayers, he was looking to Qibla as well as to the people behind. After the prayers Hazrat Khawaja Sahib R.A. advised his devotees not to divulge this secret to anyone else.

Hazrat Khawaja Baqi Billah was blessed with great spiritual qualities because of his extra-ordinary love for and obedience to the Holy Prophet Sallalaho Alyhe Wasalam once related that a painful voice came out of the holy heart of the Holy Prophet Sallalaho Alyhe Wasalam while he was offering the prayers. He could see before himself and behind himself at one and the same time.

Hazrat Khawaja Baqi Billah once travelled to Mavara-ur-Nahr. On his way, he dreamt that Hazrat Khawaja Amkangi R.A. was calling him and waiting for him anxiously. So, he went to see him at his abode and stayed there for three days. Khawaja Amkangi R.A. blessed him with his Khilafat (spiritual caliphate) and said:

"Go to India because this Order (Naqshbandia Silsila) will be established there by you"

Hazrat Khawaja Baqi Billah humbly said to his spiritual guide that he could not do that difficult task, but Khawaja Amkangi R.A. insisted and ordered him to get guidance from "Istikhara" (prayer for getting judgment from Allah), Hazrat Khawaja performed "Istikhara". In a dream he saw a parrot sitting on the branch of a tree. He thought that if the parrot sat on his hand, he would consider this journey as a lucky one. No sooner did this thought flashed across his mind, than the parrot flew towards him and perched on his hand. Hazrat Baqi Billah put his saliva into its beak whereas the parrot put sugar into his mouth.

Next morning Hazrat Baqi Billah related the whole dream to his guide, who said that he should act in the light of the Istkhara. So, his guide ordered him to leave for India at once. Under the instructions of his guide, he traveled to India and stayed at Lahore for a year. Here a lot of scholars and nobles of the city met him and got spiritual blessings from him. Then he proceeded to Delhi and stayed at Qilla Ferozabad. It was a beautiful place situated on the bank of River Jamna. He set up his dwelling in a mosque over there.

Due to the departure of Guru Ji Maharaj from His Mortal body and on His being merged with God a strange condition has in to being with in me. It has been proved to me that I had no love what so ever for the Guru. Had there been love I would have followed Him on hearing the news. This much is undoubtedly true that nothing pleases me without Him. The fluid state which prevails over the heart is known to the heart alone. At times my heart longs that, going to some jungle or hill, I should bid good-bye to hunger and thirst, and in this way I will be one with Him. I have bidden good-bye to all luxuries, comforts, laughter and jokes. May my Master help me to preserve it.

From 15th August I have been having this feeling that the point at which my thought is stationed these days is full of the infinite and limitless power of Guru Ji, given to me by my Master, and is pulling my thought towards it after giving strength to my thought. When I reach for the Guru with my thought I do not find Him for miles. It nevertheless happens that it becomes merged in the indefinite power of the Guru. Once or twice it so happened that in a state of sorrow I have felt that some veil of the mind has lifted up and the thought has become directly linked with the Guru.

In short I am not consoled in any manner, and world seems to be dark and dreary without the Guru, and the heart longs to meet Him every moment. Love for wife, children and parents had remained in the form of sympathy, duty and regard only long before the Master left His Mortal coil, and no desire existed. My heart always longs that some how or the other I may leave this body. I do not know how much more life remains. I intended to go to Fatehgarh on the 22nd by the evening train and to stay there for five or six days. But I could not do so.

August to November 1931(Summary)

Due to serious illness I could not note my diary date wises. I note down what ever I remember. From

the morning of 15th August, I began to have the feeling that a point has awakened in the mind, but weakness was felt. There was a state of utter silence, and my sphere of activity was in a vast and limit less expanse, and indefinite power was felt which assured me that the indefinite power was that my Master, the revivalist, which had been bestowed on me and was giving me support. The Master was taking me forward, and He was infusing power where the weakness was felt. Leaving for some days in this condition the malady of loose motions started which developed in to the dangerous shape of cholera on the night of August 30th 1931, and my condition worsened to the verge of death. The condition of that time is worth thankfulness. The Master conferred such a solace of heart which will not be in store of angels even. There was neither any care of the wife and the children, nor love of parents, nor any thought of self or God. So to say I was white thoughtless, and experienced complete peace. It was the grace of the Guru that during my entire illness He was at my bedside. He inquired twice from this humble-self whether I desired Him to extract my illness. This humble self did not give any reply. After some days, when the effect of cholera was gone, my condition eased. A hundred thanks that I felt a new spiritual life in me. The weakness at the point had totally vanished and I was miles ahead due to His blessing from the point where I was stationed before my illness. Sankalp (Resolve) and vikalp (ambiguity) did not arise and if, per chance, any desire did arise, Nature itself fulfilled it. I processed "Beloved-sens". The respected saint had expressed to me in respect of this point a few months earlier. The thought of the above condition remained for some time. Any desire that came in to being by chance was fulfilled. Any question that arose was solved. By and by the condition took another turn, that is, thought of these things (absence of 'Sankalp' and 'Vikalp'; solution of spiritual tangles of their own accord; or coming in to being of any thought and its fulfilment) vanished from my heart. It was just like a case of a man who resided in place of king, who liked the decoration of the place, its grandeur, the exquisite shape and the architecture of the building for a few days during which his heart would be attached to these things, but when some time passes there his condition becomes like that of people who go to the latrine and after easing themselves have nothing to do with it. In this sublime condition another offshoot did sprout forth, it being an emotional condition which, at times light and at others intense, and some times still more intense, began to prevail. In the beginning its duration was short times, and for hours more and so on several times. In the end it developed to a length of many days. When the condition of emotion departed, timidity overwhelmed me. Now at times the hug of the condition of emotions prevails. For the remainder of the time I consider myself to be a sinner, nicknamed, full of faults and uncleaned. All the sentiments have vanished and the heart does not take pleasure in any thing. When the strings are moved the acts are performed like a puppet I perform dances in keeping with the jingling of tunes.

One thin thing which I mentioned in the diary of July 1931 is this that inside me there was such a condition prevailing which showed that the elements of following the 'dharmashastra' had been inculcated in my thought, and would force me to follow the 'dharmashastra' as a result of their interplay. This condition is felt constantly, and even now the mind longs to follow it. But I do not know any thing except the name of 'dharmashastra'. I have faith in Guru Ji Maharaj alone. When He wills, the same will be done. One night, before the attack of cholera, I was softening, with tears, the stony mansion of the heart on the demise of the Master. There was excessive restlessness, and the eyes were closed, when I felt all of sudden that the image of the Master existed in every particle of the body. There was not even a particle in which the Guru was not present. The condition was felt for many days off and on.

17th September 1931 :

Saw a saint in a dream. He was seated on a bed and you were seated to the left. The saint asked for my hand to initiate me. Thinking that I had already been initiated, I hesitated. Some how to fulfil his desire I extended my hand and he put his hand on mine and did what is done at the time of initiation. At that time I realised that some very high point had been awakened; and this condition prevailed for many days.

25th November 1931 :

I woke up at end of one dream and then on going to sleep I respected Laalaaji Saheb in another dream. He asked me as to what was meant by 'Tark' and 'sainthood'. I gave the reply which he confirmed as confirmed as correct. then he asked me what 'Chintak Vastu' was. I told him that I did not know the meaning of 'Chintak'. He said that the word of 'Chintak' was a compound. I was to give my reply to this question and then he would tell me a lot more. I woke at this point.

27th November 1931 :

A thought came at mid-day that it was irreligious to give away one's heart to those material things which meant for pleasure only.

Note : During the illness I often saw the respected Laalaaji Saheb in dreams and He, often, expressed His opinion regarding my illness; for instance He said that I was not to have allopathic-treatment for this decease, which opinion was acted upon. Often He also transmit during the dream. The second thing is this that I am having the idea that I am undergoing the bliss of eighty four lakh Yonis (reincarnations), this is why during the last two years not a single day has gone without some ailment and I have to suffer mental and physical pains. I undergo the bhog of karmas even in dreams. Some body hits me with a spear and some body causes pain etc.

The condition which prevails now cannot be espoused in writing or other means. condition remains very much depressed like that of an ordinary man. There seems to be a connection with ignorance (Knowledge-less-ness) and filth. A marked difference is felt on comparing the existing condition with the past condition. So very often there is wonder, and hustle and bustle and intensity have vanished. In keeping with the condition the following couplet comes to the lips -

"Heard a lot about a heart in the side. when it was operated upon not a single drop of blood came out".

Some time the thought says that the beginning of spirituality has come in to being now and some times it says when Maayaa comes to an end, that is to say, when thought becomes completely free of the sphere of Maayaa, only then it should be taken to be the beginning of spirituality. So far, all these are mere matters by the way. The commencement of the spirituality is still far off.

The present condition is like that of a weak, sick man every part of whose obey gives an idea of weakness. God knows if my physicality is governed by spirituality, or this is a course to reach the goal. When some one makes mention of the saints of the past, or of the present, or talks about

about spirituality then, nevertheless, some intensity of love and courage is being felt. this much is no doubt encouraging that Divine blessing is felt to be descending every moment, and the grace of the Guru is inherent in my condition for which I offer thanks hundreds of times. Really this humble devotee of God was not worthy of this blessing. This is the grace and favour of the saints of our order.

05th December 1931 :

Dreamt in the night that a saint was with me and the great Muslim Divine picked me up on his lap and began to take off my shoes in order to seat me on his shoulders. I remonstrated (protested) with him for what he was doing, but he paid no heed. Taking my shoes, he took them in his hands and seated me on his shoulders. I thought that the saint had seated me on his shoulders to take me across some river. Saw a river also in the dream, but nothing is remembered beyond this. Nevertheless the saint was with me during the entire dream.

27th December 1931 :

Dreamt in the night that I was going to my village. On the way came Jalalabad. Muneem Ji (accountant, named Pundit Ram Swarup Shukla at the shop of Shri Jagmohan Narain) and Jagmohan Narain (Master's son) were also there. Muneem Ji said that the shop of Jag Mohan was not running well and suggested that it could thrive (prosper) if I so wanted it. I remarked how could I like it not to thrive, and added that it was all in the hands of Almighty. There and then I prayed to God for thriving of Jagmohan Narain's business. After that I reached a bungalow where Respected Laalaa Ji Saheb was staying, while my respected mother and dear Jagmohan were present in another bungalow. The bungalow was being flooded, and much was being done to save the rooms from flooding, but water reentered there. Then I went to the bungalow in which the respected saint was staying. In the veranda some ladies were doing meditation while in side the room dear Pundit Rameshwar Prasad (my brother-disciple) and one or two persons were sitting. I went inside. The Master made me sit near Him to the right and gave transmission to me and asked me if I recollected a particular couplet. He meant this one.

"I become thee! thou becomest me!
I become body! thou becomest soul!
So that no one may hence forward
say that I and thee are separate!"

But I could not recollect it. He reminded me "I become thee and Thou me". After that I woke up. For many days a very light and subtle condition was felt.

Seeing somebody dying my heart also longs to die and this state was intensified after Master attained Mahasamadhee. Though the shadow of the saint remains on this poor being allaying, yet complete vision of Reality cannot be had in the opinion of this humble self until flight is made from the elemental cage. The longer the life, the greater is the danger of sin. There is an English proverb also which says - "those whom the God's Love die young". I have to test its veracity also. I am unable to discharge the duties of devotion. I have hopes of mercy from the Master due to his kindness this has become one of my principals. May the Guru Make me preserve in this that others

may are not fulfil their duty, but I should my duty by the others. That is to say, we should see our duty and and not to that of the others, in keeping with the motto, 'He will not give up his bad habit. why should we change our good habit'. Our Guru Ji Maharaj acted upon it fully. So this principal is right. Keeping this thing in view his blessing is awaited, and the greatest blessing to me is that He may call me to himself soon.

VII

1932

How am I to describe my condition? I cannot be described correctly. I recall the lesson derived from a story related by a saint. "He who has seen does not have the per of speaking. He who has the power of speech does not have the power to see", That is to say this condition is in-expressible. Description of the point, which the Master has made me to traverse, cannot made by speech or pen! Nevertheless soul conditions, or effects which descend on the heart, are being submitted. A few months back the condition was such that nearness went on increasing, but the nearness which had prevailed during the beginning of that condition continued for some days and then, day-by-day, with the same strength or form but on comparison I found it more the next day than it had been the previous day. Now there is neither the feeling of distance nor nearness. What exists does exists.

During the preceding month attraction was felt much, and condition remained balanced and pleasant, and the feeling that my abode was in the heavenly world was very intense. I felt that was my home land, and that I was a resident of that world. My status in this world seem to be that of a traveller, on meditation, it still seems so. When I speak I often feel as if I am a Talkie. Electricity and gramophone are installed at the back in a cinema. When light is thrown on the screen pictures appear on it. On the pictures there are impressions of sound. The sound of the gramophone is related to these impressions, that is to say, pictures get life from the gramophone but, to the exterior-looking person, sound seems to be coming from the pictures. The same is the case with me. "Although the arrow does pass through the bow yet wise people see it to be from the owner of the bow".

Connection with ignorance in mind is often felt, and there seems to be so much forgetfulness of spirituality as if this humble self has never stepped in to this barren plain. Nevertheless restlessness in some form or the other is present there. Thanks to the Guru at least there is some thing.

A misgiving often rises in me (this has been for a long time) wether the beginning of spirituality has been made or not. Formerly I had the notion that the beginning of spirituality is with dissolution. In the words of some one "the path of eternity is not found without dissolution". Then the idea came that the state of dissolution is the beginning of spirituality. Thereafter the thought occurred, "no, spirituality starts with 'Baqa' * or 'Sayujyata'". Now I have this thought that only this should be taken to be the beginning of spirituality when understanding or 'Surat'*** enters in to the sphere of Being. I do not know why this misgiving prevails.

*In the very beginning in His famous book, KAMAAL INSANI (ATTAINING PERFECTION), Revered Laalaa Ji Maharaj has nicely described this term - "Perfection as a human being lies in the fact that having entered the realm of 'Fana-fil-Allah' (the state of absorption in Truth), one is firmly rooted in 'Baqa-Billah'. The purpose of human life is to get absorbed and be firmly rooted in Truth, which is the ideal and the perfect state. Having traveled through the path, when one enters the domain of Truth, it is known as 'Salokyata' and 'Samipyata' i.e., the 'state of being in the abode of Truth' and the 'state of Nearness'. This is also called as entering into the state of 'fana' (absorption or dissolution of self). 'Sarupyata' (attaining the same form) is called 'Baqa' and 'Sayujyata' (union with the Truth) is called 'Baqa-dar-baqa' or 'Baqa-Billah'. Moving ahead on the path observing and experiencing various states is called 'Sair' (the journey). But then getting firmly rooted in the Truth being the real objective, the greatness lies in concentrating entirely on that objective. Traversing the path observing and gaining experiences of various stages is not comparable to the former. In 'Wasl' (meeting the Beloved) means withdrawing entirely from all worldly objects and focussing one's attention towards the God and getting absorbed in His thought. Meeting the Beloved or 'Yoga' (getting united) is the state of first getting detached from worldly objects, garnering such devotion where there is no colour, no form no name and then getting absorbed in that which is the root of all roots; no dependence on anything and be one's own Aadhar (support)".

**"With all apologies and great respects for Dr. Agam Prasad Mathur, this can be quoted from His brilliant book - "Radhaswami Faith" I take this laxity to quote "Surat, the spirit entity, as a particle or the smallest representative unit of the Supreme Being like the ray of sun or drop of ocean. It has originated from the Supreme Being and has essence all the attributes of the Supreme Being. Since 'Shabd' is the first manifestation of Supreme Being, the spirit - entity has a natural affinity with it. On account of its admixture with mind and matter, it has been deprived of its dependence and has to perform such actions, through the physical body as are not natural to its original attributes."

"Situated inward at the focus of the two eyes known as 'teesraa til'. the spirit entity has been called the 'surtax'. As it descended at the heart centre and functions in the world, it is called 'jiva'. Surat gives energy to every part of the body acting as the life giving current. Though invisible, it can be known through its functioning. As it descends from above, it imparts vitality to mind, and then it combines with the current of mind and supplies vitality to sense organs. The 'jivas' come in contact with material objects, and experience pleasure and the pain through the sense organs. The mind senses become inoperative when the spirit current is withdrawn from the mental plane in deep slumber, coma or death. Thus, the spirit entity gets more and more enmeshed in mind and matter, and being engrossed in inwardly bondage, indulges in 'karma'."

06th October 1932 :

In the noon when I woke up from sleep and the eyes were half open, it seemed as if Mahatma Ji Maharaj had come. A dreamy environment prevailed. In the room my wife I was present. The Guru sat down on a 'Takhat' and remarked that it was one's duty to pray for the solution of a difficulty, and that meditation and prayer were necessary for health. I thought he was telling me that some calamity was about to over take me. I submitted that I would definitely do what He ordained but I was not bothered with pain and illness. In the presence of the Guru a thought came that what he said was about my wife. I became silent. The Guru was wrapped up in a quilt, and His Holy face was slightly indistinct. I was ill before going to sleep, and was having a sort of retching and nausea.

My wife had gone to sleep while fanning me. I immediately awakened her and inquired. She said that she did not remember what some body said to her while the eyes were half-open.

09th October 1932 :

Saw a saint in a dream. Forgot most of the dream. Then I saw Mahatma Ji Maharaj. Recollect this much that there was Satsang for three days continuously. Pundit Rameshwar Prasad and Karuna Shankar were present there.

10th October 1932 :

Dreamed in the day that my condition had become such as if a man was made motionless after being made to drink 'Bhang' (a drug) but he remained conscious. I could move neither the hands nor the feet. After that I saw another dream that my condition was like that of a dead man, and I was completely vacant.

11th October 1932 :

Saw a saint in a dream, and with his permission some one initiated me. He made me say, after putting his hand over my hand, that I was being initiated over the hand of Horizon (the circular line where the sky and the earth seem to meet, called the apparent and sensible, or visible horizon as distinguished from the great circle parallel to it called the celestial, geometrical, rational, are true horizon, the center of which is the center of the earth; the boundary of one's mental vision, experience etc.). The respected saint inquired if I had been initiated over the hand of Horizon. I said yes. Then some body else initiated me.

12 the October 1932 :

In the night, saw a respected saint in a dream. He went on having Satsang during the dream. That very night when I was almost awake I saw the Guru Ji Maharaj in a dream. The Master sat down on my cot and enquired what the state of loose motion was. I said that I had had four or five fits. Then he asked about spirituality. I submitted that what ever I would receive would be from him alone. He had the option of giving or not giving, or of distributing among others what he had conferred so far. Saying this I began to weep. Master said that it was well and good if it was so. He gave a transmission which created such an echo in all the particles of the entire body as if birds were inside, and it seemed as if such an every particle of the body was being pulled by some body. He gave another transmission which charged me from head to foot, and the heart was expanding much, and there was acute pain due to which the heart was being torn. He gave three transmissions. During the transmission a thought came to my mind and I felt that I would leave the body. I said I was ready for theta. The master was started and he withdrew the current of transmission. I felt myself to be charged for many days.

18th October 1932 :

I saw a saint in a dream and got transmission. Beyond this I do not recollect.

28th November 1932 :

Dreamt that that I was sitting in meditation of Guru Ji Maharaj. Immediately, on meditation, he gave six or seven transmissions and I became fully charged from head to foot. The condition of bliss was such as if it was raining in torrents all of a sudden.

The things went on. They grew subtler and subtler, and almost indescribable. Every subtle state was waiting for a yet subtler one. There comes the time when broadness issues fourth from narrowness, and narrowness itself becomes the border range. By the method of the master I found new life every day. I do not know weather "life will be an exact exposition of my condition. So the diary remained silent for years together. What ever I could grasp at that time, I could bring out the facts in the notes.

Really speaking my Master did not die but I felt myself as dead.

Death : I used in my book "**Efficacy of Raja-yoga**" a term "living dead". This is the condition felt when a man becomes absorbed in absorbency - 'Fana-e-fana'. These conditions can best be explained in a negative way. I give my view in the worldly way. When the impressions of the past become very active, then Nature brings 'death' as a pause for rest. So that one may be fresh in the next life to under go the results of action. Now we come to the spiritual standard of life. Here death means the oblivious state of mind which rejects all that is there. As to how it happens, I am giving you my own view. The tendency of the mind is that it ejects what it gets. That is why man feels the rush of thoughts all the time. Thoughts are like the dust which flies with the air, but constructs no building because they have no power in it. When you give them power, they become strong like the mound of white ants. Every body has got life but we have to see for life in life, which ultimately merges in its own essence.

We forget the rest in the cradle when we grow old. Similarly when we are highly advanced in spirituality, we enter in to the new restful state, the state which we cannot conceive of, because the idea of rest is there; and when the idea of rest comes in to the mind we began to remember cot and pillow and it becomes almost artificial. Artificiality can only be lost when are free from both the negative and positive ideas. In the 'negative' you lose something, in the 'positive' you gain some thing. So when losing or gaining are there, you are in tune with maya.*

If we name 'rest' as 'unrest' and unrest as rest, then in the state of unrest we will say "I am at rest". But for this every body must taste both, rest and unrest. This really depends upon the depth of thought. The ultimate base if every thought is reality, which gives power to all that one ask for. The tragedy is that we go to the power alone, but to the base of that power. Hence we commit wrong acts more that tight ones. The real character is formed in, saintliness, and the suffering is half over. The suffering is really which we do not suffer. The spiritual history of India says that the saints of India have prayed to God to give all the miseries of the world to them, so that humanity may be free from it. The people general follow the spiritual methods so that they may be relived from suffering. It is my idea that the saints are not to enjoy but to be enjoyed by others. Suffering and peace both become one at their base. The most wonderful thing I found when I travelled abroad was that people are hankering for peace. They know what is before peace, but do not try to know what is after peace. If any body sakes for its explanation, I can safely say that non-peace peace is the real peace, and is nearer to Divinity. After peace is reality, so loving and embracing. Be start with the

cradle and rest is the grave. That is the whole life picture of human life.

In 1942 I had a dream of my Revered Master, who said "there are persons who crave for wealth but they cannot do any thing unless they take me as base". He also described a meditation for me with instructions that this sort of meditation should only be done when the body consciousness is thoroughly gone, and the soul consciousness starts. This sort of meditation works by vanishing the idea of soul. This idea should also leave on for good. It has come to my experience for the first time in the spiritual history that both body and soul idea have got to be got rid of. After wards consciousness of consciousness should also did farewell. This I have expressed in "Efficacy of Raja-yoga". The scientific world may not agree with my views because this thing is beyond matter and science cannot explain it. Real psychology is beyond mind, and the reality is beyond and yet beyond.

The generally may call it an ambiguous statement. Freshness is there but richness is not there. They are rich when they have got wealth; they are poor when they have not got it. This is the real ambiguity, but they do not understand the real relation between these two. Both come from the one and the same mother. So the mother is more important than either of these two things.

After this new buds began to bloom waiting for the fragrance of Divine acidity. A sort of mild and intoxication started which not only pleasing the heart and mind, but to all around me. And in that state of mild ecstasy a couplet was bubbling up in the heart

"Shoorise andali ne rooh chaman men fuunk dee
vanraa yahaan kalee-kalee mast thee qhwaabe naaz men."

(the melody of the nightingale enlivened the soul of the garden. Otherwise every bud was deluded in the pride of the dream)

It is the universal of Nature that change should be there. What we see today will be something else tomorrow, the difference may a minimum. After night comes the day, and every change gets some result. If there is no change, there is no basic principal. If there is no basic principal, there is no Absolute. It is only through the process of change that every object in the world gets fruition. A poet has said

***Zarre aka bhee chamkegaa sitaaraa
quaayam jo zameenon - aasmaan hai***

(If the sky and the earth are there the particle is destined to grow in to lustre.)

Really revolution is the basis of all improvement. movement gives growth, and growth stops movement.

I now began to feel that the blessings of my Revered Master, Samarthguru Mahatma Ram Chandra Ji Maharaj of Fatehgarh, were pouring into every fibre of my being. The condition I felt only experience can enjoy.

The things continued indifferent colours till of them become one, as its natural effect. Now this the condition which we can safely call the colourless condition. Afterwards there has begun to arise the state which was almost changeless. This thing continued for a certain period till there came a time when the impression of the condition itself bade farewell. I do not know what has happened to me afterwards. I was silent; the world was silent; Nature was silent; and I was in a way, a silencer myself. When I was in England, I said in a joke within my closure circle that there are so many speakers but I am the silencer. That was the humorous way of expressing my condition. I may call it neither balanced nor unbalanced.

During these interval a disciple of Swami Vairagyanand came to me and stayed with me for some time. I transmitted to his disciple twice or thrice also. After a brief stay he went to his Master who guessed his condition, and asked him where he had been during this interval. and who has transmitted to him. His Master was acquainted with My Master and stated that "he is representing His Master. When he left the moral coil He transferred all His Power to him and became absorbed in him in toto". His master told him to inform me that the tame was soon to come when I would represent my Master. He came back again and inform me all about it. Some time later he again when went to his Master. He then predicted that now the time had come and asked him to tell me. A week later my condition began to open up, and I began to enjoy the real spirit of Reality.

In the next series my life will appear as a Master, as my Master wished.

"Ham bee chup, voh bhee chup, raat bhee chup, chaand bhee chup,
sbhee kuchh gum huua bas ek hee pimaanen men."

"Quiet am I, quit is the beloved.
Quiet the night and quiet the moon,
All is lost in a cup of Wine Divine".

FIRST VOLUME (II PART)

PREPARATION

(May - September, 1944)

THE PAMPHLET (Printed in Urdu)

**"If you desire to have your father's patrimony,
you must have to learn the father's
discipline/system of education and knowledge."**

Loving brethren,

Here is a sketchy account of the way of life of the Revered Master Shriman Mahatma Ram Chandra Ji Saheb resident of the Fatehgarh Camp, being brought to the knowledge of all of you, hoping that devotees/lovers and follower of the Revered Master shall act be the special attention and care, so that they derive benefit themselves, and through their actions become a source of benefit for others.

The foremost principal of Revered Master was complete oneness of what he said and what he did, i.e. similarity of inner and outer aspects of his Being. Sincerity and good conduct are part of the essentials of saintliness. If you view Revered Master's life history with a penetrating vision, you will find a perfect of the principal under reference. To refresh the memory, it may briefly be mentioned : most simple and clean dress and food free from the essentials of sensuality were used by Him.

Self respect : He never required (asked for) any thing from any friend, intimate acquaintance or devotee ; put His own-self to hardship, without asking for (looking to) anybody's he help, and remind true of the enunciation of Hazarat Boo Ali Shah Qalander - "Even if life goes out of the

body due to fasting, never hit the palm like a gadfly on the lunch of somebody else". The state of unconcern was to the extent - "hit the thrown of King Kaikous (of Persia) with the sole of the food; let go the head but not the good conduct (and name) out of the palm of the hand". Just see the words of his will : "I do not have a penny, but I am leaving as patrimony such wealth as did not come to the lot of Emperors". What a glory of (containment and) unconcerned ! Brethren, just pay attention and act accordingly to the best possible extent :

"If father patrimony be desired (aspired for), father's qualities must be learnt."

The sacred words : "God is Love concrete."
Practice : such was the munificence of Master's Love, that every dear brother claimed that Revered Laalaa Ji Saheb loved him most. This is the argument (most convincing) for perfect (concrete) Love. The sacred words : "God is impartial (equally beneficent) to all".

Practice : The Revered Master was available with the same courtesy and affection to the poorest of the poor devotee (lover) as to the richest of the richest one.

The sacred words : "God prefers to remain veiled."

Practice : Revered Master, even though a reveler of secrets, never brought anybody's defects to light ; but only attempted to wean the defects away.

The sacred words : " Miracles and powers are the cause of degeneration."

Practice : The Revered Master, even though a master of miracles, never brought to light, nor considered occurrence of miracles as an argument (symptom) of spiritual high, but relieved ailments of devotees at the time of need, through ordinary worldly means, so that there not even suspicion (doubt), what to say of knowledge (of a miracle having occurred).

The sacred saying : "There is no worship except service to creatures".

Practice : Revered Master was fully prepared to serve every friend, devotee, dear or rare one. I have personal knowledge that he took loan to help others to meet their needs.

The sacred saying : "Austerity does not consist in bearing rags."

Practice : The Revered Master wore what ever garment was available and took a seat where ever

available. He never selected any seat (position) for himself, nor any kind of dress.

The sacred saying : "Who ever served became worthy of being served".

Practice : The Revered Master in accordance with the instruction of own Grand Master (Glory of God in to Him) propagated the sacred name of Ram (God), and brought up the garden by offering his blood as water throughout his life; and remained irrigating till the very last moment of life. Is it not our duty that, if we are unable to give it greater brightness through our unworthiness, we keep up at least as it is and through such practice (action) render happiness and service to our master?

The sacred saying : "God conceals defects".

Practice : Revered Master never was angry with, nor even rebuked, nor taught courtesies to any disciple for mistakes; but considering it his own mistake prayed to the Supreme Divinity and got the blinders forgiven. Immense divine praise on such concealment of defects that one word of complaint was not utter to any one even privately; he only described every one's good qualities.

The sacred saying : "Full of regard, full of

fortune (good luck)".

Practice : Revered Master never derided any great personality or any religion or creed, but always referred to them with respect and regard. When a respectable person arrived, he gave him his own seat or better his own seat and sat respectfully before him for service.

The sacred saying : "Do what ever you like (wish or desire), but do not cause pain to hearts".

Practice : Revered Master never uttered any harsh words, so as to cause unhappiness to another's heart; if there was a need for advise, it was delivered with love and affection.

Since, after Revered Master's physical veiling, mutual temporary (apparent) ill-will and ill-apprehensions have cropped up among brethren, I seek to draw attention briefly to the life history of Revered Master Laalaa Ji Saheb. All of you think over it and try to be practisant to the best possible extent. By the Grace of Grand and True Divinity, let us hope that the garden laid put by Revered Master will be as full and fresh (as in His life time) and yield ample crops of fruit.

"One who fulfills our actions is taking care of our action action".

Be it so! Again, Be it so!!
One of the servants of Shahjahanpur
(Printed at Madan Press, Moti Cowk, Shahjahanpur)

THE DIARY
(In Urdu manuscripts)

The treaties to be named as Master's instruction's
(Memories and revelations and occurrences and instructions for being followed, that came from Revered Master, benefactor and sustainer Mahatma Ram Chandra Saheb of Fatehgarh to Sriman brother Ram Chandra Saheb of Shahjahanpur)

10th May 1944 :

Saw *Fufaaji* [Father's brother-in-law, i.e Mahatma Raghubar Dayal] in a dream. He gave me three jolts, which remained entirely inside. Then he placed his right thumb on my right toe, and intended to snatch away (my spiritual condition and capacity) but could not get success. At that time I was in the state of non-enjoyment. Thereafter he said that he would set me right in a fortnight. The thought came in to my mind that he intended to use the technique known as 'Chishtiya swords' against me. (Here is the reference to the main contenders to representative-ship of Revered Laalaaaji Saheb, who on getting hints about Shri Baabu Ji being Laalaa Ji's real representative, tried to harm Baabu Ji harm in many ways).

11th May 1944 :

At the time of taking bath in the morning, a thought came in to my mind that I should imitate some thing of Revered Laalaa Ji Saheb. Revered Laalaa Ji's instruction descended : "You have unconsciously imitated my inner condition. No body else has this ability". A thought arose : "Singing at the Samaadhee at Fatehgarh is prohibited. Should this instruction be followed?" The instruction descended : "when ever one goes to some place, one should follow the rules and regulations laid down by the owner by the owner or Manager of that institution, wether right or wrong. This is not prohibited in the 'Satsang' (coming together of the aspirants for spiritual practice) at your place. on revelation or expression of your high capacities and positions, people will have to accept you. Your condition will itself force them to recognise you. What ever thought you will put in to them, the associates (Satsangies) will act accordingly". I was forbidden by Revered Laalaaaji Saheb to go to Kanpur. Earlier it was not so. "If perchance you happened to go there (Kanpur) you shall not go to the place of 'Fufaaji', [i.e. at the house of Mahatma Raghubar Dayal, in Arya Nagar] . When ever you consider it proper, you can snatch away the power from any body, who so ever. Since you have become desire-less, your utterances must be guarded. Do not say some thing either for good or for bad about others. Since all bondages i.e. physical limitations have broken off, you should be very cautious while transmitting to others. Never transmit with full force any where, the mistake you have committed once already. Develop the practice of feeling neither pleased by something good nor displeased by something bad".

18th May 1944 : (Day time about 10.00 A.M. to 12.00 Noon)

Revered Master's dictation :

"Your reputation and fame will bring reputation and fame to Munshi Madan Mohan Lal, also. He will not have to lament that I could not prepare some body. Never give up obedience to him in externals. About the internal aspects, you may feel free. You will have to develop the organisation. Your thoughts and intentions will be mine; and these will be correct. You must adopt my habit of feeling humble ; and give up my quality of being a beggar (at His door), and yet maintain a king ling like demeanour (management)."

"You are responsible for lack of courage in Munshi Madan Mohan Lal. You will have to be strict. Leave the habit of softness. You will be doing exactly as I shall like to do. Since I consider Munshi Madan Mohan Lal as my son, he will have enough courage, if he would work with this thought in his mind. A lion's cub is a lion. (When I am a lion) He, whom I consider my son, is also a lion. And I considered him as my elder child. All the rest are just my children. Now M1 (Munshi Madan Mohan Lal) is totally free of the effects of Kanpur. Bad times are gone. Good time is here now. I am responsible for his protection. Now he shall regain his health. He is not aware of his condition. No body can face him now."

Question from Munshi Madan Mohan Lal : "What mistake did I commit, that '*Chachchaa*' [Mahatma Raghubar Dayal] bad thoughts had their effect on me?"

Revered Laalaji's instruction descended : "When you have give your heart to some one, you have to receive that person's benedictory or accursed gifts to you. You see that now! How ever, you do not have to worry. Now there is no effect left at all. You suffered no harm, even though the trouble was certainly increased."

Question from Munshi Madan Mohan Lal : "How can a disciple develop infinite love for his Master?"

Master's reply : "Through constant remembrance of the Master."

Evening time (the same date, viz. Thursday the 18.05.1944)

Revered Master's instructions : "About you, he (Raghubar Dayal) had the hint that there was possibility of your clash with him sometime. He did not like your coming to me. When all other means were unsuccessful, prayers were offered to your Revered Grandmaster (glory unto Him) that you may be kept devoid (destitute of) of spiritual progress. This was very much disliked by Him and this became the cause of His displeasure. An attempt was made for consultation of your initiation (Bay't); and stories (aimed at self-induced down fall) were narrated to you. Action against him (Raghubar Dayal) had to be taken in accordance with the permission of the Grand-Master - '*Hazrat Qibla Maulana Fazl Ahmad Khan Sahib*'. Do go to His Samaadhee, when convenient. About Munshi Madan Mohan Lal he (Raghubar Dayal) was satisfied that, having fallen a victim to his (Raghubar Dayal) arrow, he (Munshi Madan Mohan Lal) was incapable of doing anything. He (Raghubar Dayal) was all the time worried and anxious about pulling you down; and I was

throughout taking care of you. You were induced through thought to sexual indulgence. When there was no success by any means, images of naked women were thrust in to your heart. You were saved from the images of naked women, thrust (intrude) in your heart, because you had left everything to me. Since you had grown up to become the blue of your Grand-Master's eye (darling or the pupil of the eye), no technique applied against you could succeed. A woman and you were taken in thought, as copulating, so that you commit such act. This was his (Raghubar Dayal) last attempt to degrade you. The mediation on form was prescribed to the woman from Buland Shahar [UP], to induce her attachment to him (Raghubar Dayal). That home (Raghubar Dayal's) is no longer fit as residence for daughters and the daughters-in-law. Attempts were made and prayers were offered for your degradation and Brij Mohan's advancement. He tried so much to pull you down, and it never occurred to his mind that God's will alone triumphs ultimately. These matters have been brought to your knowledge, so that you may not be moved to feel mercy. I have given him tidings (of your fortune) thrice."

Friday the 19th May 1944 :

Revered Master's dictation "please finish the whole affair concerning that place today. I had given respite for three days. Take up other work after finishing this. Have special consideration of Dr. Shri Krishna Lal after completion of the present work in hand. His love for women is increasing. I have brought him (Shri Krishna Lal) up with great fondness. I am responsible for all those, who are initiated on my hand. I shall feel relief when you shall take over the responsibility (in your hand)."

"What you have given to Karuna Shankar, try to have it digested by him. Do not commit such a mistake in future. If a little more attention had been given, his mind would have got upset. You have been a little hasty in telling him the particular method yesterday. That method should have been given after making him digest the earlier training."

"When your diary was put forth for publication, your name was excluded from it. This was due to the mischief of Prabhu Dayal and the mastermind of Nanhe [Raghubar Dayal]. They were apprehensive that people may not become inclined to you, and they may lose their source of livelihood. The blind one (Raghubar Dayal) could not comprehend that : 'What, if opponents bear a hundred thousand ill intentions; only that occurs, which is in accordance of God's Will'."

"You tore of your breast (which condition still persist) to find my figure present there; and there is countless power behind it."

"I kept you concealed in my breast, and did not any body suspect it. Only Raghubar Dayal got and has the idea, because he was connected to my state, and hence could suspect about it. I had consideration for his poverty, and hence structured a status for him so he started living like a man of status. Greed was increased and God was totally forgotten. It was only your capacity that you never forgot me in spite of your wealth. There are few persons of such capacity. At Raghubar Dayal's place money was wasted for pleasure and luxury. Deserving people were kept deprived. There was no no consideration for the poor. Rich people were given consideration. Very often, poor people who were deserving but without money, had to go away in-benefitted. You must have consideration of such matters".

"I had given you perfection in fifteen days, when you had taken leave from your work and stayed at my place. (I had gone so probably in June-July 1931* - Ram Chandra). I had called you only for that purpose. If that (calling you) had been done through a letter, it would have become known all-over. You made a mistake in sending your diaries to Raghubar Dayal. When you come across such a person (as your self), keep him connected directly to yourself."

*AN EXTRACT FROM THE DIARY OF H.H. MAHATMA RAM CHANDRA JI (LAALAAJI) MAHARAJ OF FATEHGARH U.P.

Tuesday the June 23, 1931;

Baabu Ram Chandra came today from Shahjahanpur and brought fresh fruits with him. Today's the main food I took was the fresh fruits, brought by him. Incubated with warmth-cloth. In the noon a letter of Govardhan Daas has come in respect of "rukhsat" (permission to call his house). The reply given then and there.

"You have done good work for Shree Krishna Lal today. I have been relieved of an anxiety. Brij Mohan Lal has got spoilt through pure egoism. Munshi [Mahatma Radha Mohan Lal] has proved just useless, but that remains the responsibility of his own guide. Birju [Mahatma Brij Mohan Lal] remains in remembrance of me quite a lot. Learn from me what ever is to be learnt. I will then be free from this work. Have consideration for my old age. I will certainly remain giving help to you."

Answer to a question : "The (spiritual power earned through self effort is not as forceful as that obtained through Divine Grace.Full power is given only as a gift".

"Ravan's evil actions bear no comparison to those of Raghubar Dayal. Ravan attacked after warning and challenging his enemies. Raghubar Dayal harmed you all, posing as a friend. If there is attack after an open challenge, the harm is for less. I shall (however), undo all the harm caused by him."

"I give control on to you on the inanimate matter. This is the preparation for today. Do finish the work. I am trying to find what remains to be given to you. who ever wishes to learn about 'faith' should learn from you. This is my prayer, that the seeker, who lives in your company, shall develop firmness of faith".

INSTRUCTIONS :

(01) "You should mould your life after the example of a water fowl, who has its feathers dry, when it emerges from a dip in water".

(02) "Love the brethren, who belong to your noble company (Satsng). Use sweetness of style in every day conversation".

(03) "Treat friend and foe as equal, wishing both of them well".

"You have got a nice companion in life (wife). A saint must have a sharp natured wife just like this. You have got the position of fixed pole-star (Qutub) only on account of her".

Question : "Should flattery be adopted"?

Answer : "That will be against culture. You learn this lesson from my example (as I use to do, when I was in physical form)"

Question : "How can it be possible to follow you, so long you do not bestow the power to follow you"?

Answer : "I have bestowed all these powers already, which will come to surface in their own time".

Sunday the 21st May 1944 :

Revered Master's instructions : You need not extend your leave now beyond September, or else you might suffer loss. If the the doctor advises, or if your health is not alright you may extend leave by four months. In that case I shall be responsible for your loss. You are our beloved. Every demeanour of the modes of your behaviour is to our liking. I conniver by-pass what you say and decide. Nor can I be a mere spectator of your suffering. I suffer when I find you suffering." (Here after the condition of Beloved's was all over me, i.e. there was a revelation of that state - Ram Chandra)

Instructions continued : "You should always maintain your living after the model of my way of life. At the time of being angry with some body, never allow your heart to be involved, or else I will be bound to bring destruction to that person."

On my request that my acting up to this instruction also depended on Him alone, Revered Laalaji Saheb dictated : "Do not feel perturbed. Somebody may shower thousands of abuses on you, but you have to tolerate that. This means that if some one abuses you, you canals abuse in return, and even hit back and strike; but never wish any thing ill for that person from your heart. In matters concerning land-ownership, you may have your own way. There, this principal need not necessarily be applied; but do have control to some extent. Cases may be filed in law courts and decrees obtained. If obtain demands, there is no harm even in having an armed conflict. Under all circumstances, I am with you. To give protection to an innocent victim of tyranny is duty. If you have to take out the sword at the hour of need, even then there is nothing wrong."

"Prayer had been offered, to pull you down and to take Birju [Mahatma Brij Mohan Lal] ahead. The view point was just that you may not go ahead of Birju [Mahatma Brij Mohan Lal], but the words of the prayer were these : 'Spiritual wealth be always in my (Mahatma Raghubar Dayal) home; and Birju [Mahatma Brij Mohan Lal] become perfectly full of spirituality'."

Monday the 22nd May 1944 :

Revered Master's instructions (at the time of attempts to cause harm through spiritual methods) : "The world is coming to such a bad pass that it is very difficult to keep your self un touched. Revered Moulvi Abdul Gani Sahib will also have to be taken to account. You should continue throwing away heat and temperature that you may feel in your body. There is no need to apply your will just now. Undergo a little suffering, alright. Remain still defensive only, without applying your will. The need to take care of you arose quite strongly. Confrontation has become quite hard. Be linked up to my Revered Master; and stop giving training and education to any body during this period. Be praying help from my Revered Master. Stop sleeping during day time".

The Revered Grand Master arrived and said : "You need not be perturbed. If you like, that whole region and the set-up there can be destroyed".

I replied : "It is all to be up to your liking, our Lord".

The Grand Master said : "It all will be looked in to; and then bestowed some inner strength".

Then Revered Laalaaji Sahib's dictation continued : They are trying to upset your mind. You have already transcended the mind, which could be upset. Yesterday I had told you to be alert and to be no more oblivious. I meant just to warn you against all that happening today. The work that has been completed, is not possible to be upset by any body in the world. I shall not be away from you for a single moment. Be careful and attentive to dictation. Take some what less food in the night; neither you should remain hungry. Munshi [Mahatma Radha Mohan Lal] is just there at this time. All this is for your benefit and betterment. The benefit, that you earned through this tug of war, was difficult to gain otherwise. My expectations have attained fulfillment. You are very lucky. I will now be doing all work, sitting by your side. You have rendered such service to me as no body else could do. You remain just ready for any and every work. You considered even theft and robbery for me as right. He (Munshi Madan Mohan Lal) is also attached to me very much; and I too have love for him. He will have to give up a few things, which shall be indicated at the proper time. His flight has gone beyond egoistic pride. The point of humility has opened up. Beyond that, you will open up".

I asked : "To arouse faith, should it be done that the particular point be brought in a particular person's thought; and when faith has developed in him, the thought of the point is taken back?"

The reply was : "Do not do like that."

Further dictation continued : "The course events has changed its direction. Possibly Munshi [Mahatma Radha Mohan Lal] may come to you, even though there is little hope for this. Do not pardon him; only avoid doing any thing, in such eventuality. He (Mahatma Radha Mohan Lal) cannot now be reformed. These matters have already been considered earlier."

"It will be better if you just be aside of Swami Ji (Brahma Shanta Nand Ji) at the time of talks between you and me. There is no harm in reclining at night. The point of humility ('Ibd' = to create; to reveal or reveal [in Sufi terminology]) is quite a high position. How nice of Munshi Madan Mohan Lal

to have acquainted Brahmanand Ji with this particular meditation! if he practices it, he is bound to make much progress. This person will come up fine, he is able to improve himself. He will be useful to you. His spiritual guide has great love for you. His grace is coming to help in your growth. He has already given you a great deal, and intends to give even more in future. What ever he gives you, should give him in return. Meet him as well. The proper occasion will be in August. Just now you have lot of work pending; and at that time (in August) your condition will also be very much different."

"Rameshwar certainly caused suffering to me. He can have pardon only when you grant it to him. Little can be expected from Pundit Babu Ram; and work on him is likely go to waste. Leave him only to Jagmohan Narain. You will never have shortage of money. Send Rs. 25/- to Jagmohan Narain. The expenses of on account of meals are too high. Your income from the grove (garden) will be so high that you will feel surprised. The trees will also be sold. Start the work of grove in my name. Your last resting place will be just there; and I will also remain present there. Your end also will be just like mine. You will have to give place there to him (Munshi Madan Mohan Lal). It will be marvellous when two lunatics will be sitting together "खूब गुज़रेगी ; जब मिल बैठेंगे दीवाने दो। (according to a famous Urdu couplet). Shahjahanpur will be the 'Centre'. Light will be reaching every body from here. Lay down of a foundation of a well with your hands. Go tomorrow and select the site. I will guarding your grove. Only one well in the grove will be sufficient. If you feel the need, that well on the other side may be got renovated. It is in good condition. It will be serving the requirement to some extent. Having arrangement for a stone, and get carved on it what I shall tell you. Distribute some mangoes among the poor people, and also among children specially. Dinesh will be very happy. I have a special eye on him. I intend to totally uproot DMP. You have both kind of powers. I have to deal with also. Do not invite Fufa Ji [Munshi Bishan Dayal] . If he comes on his own, that will be another matter. Prakash will also come out nice. The matter is now sat right and now my worry is over. It is possible that some more may suffer harm because they had intended to cause trouble to you. I cannot remain an indifferent spectator of your troubles. You exercised very great restraint and tolerance."

"People will see the wonders that are being worked out. You are still so young. You have achieved at such a young age what could not be the lot of so many great and high personalities. I shall bring you to light more than myself."

"Treat the company of Munshi Madan Mohan Lal as valuable. He has been much deceived by 'Chachcha' [Mahatma Raghubar Dayal], who has reaped the fruit of his own actions."

"The guide of Brahmanand Ji is feeling inspired to take him ahead. He has no idea of your condition. It will be a very great mistake to stimulate you in any wrong way. That was the the reason for your desire to turn your attention to him. You were beyond control to check that desire. I stopped it. For the time being, stop group sat-sang".

"To day my Master has made you some thing beyond imagination. (The condition is developing). I will have to guard this also. The powers of enemies are weakened. Now they can do no harm to you".

"This condition will not continue for long. It will be followed by consolidation. First of all permission* was granted to you by my Master (your Grand-Master).Go on a long walk in the evening. Here much gossip goes on."

*In Sufi terminology, the popular word to substitute this spiritual-condition is - "Ijaazat" : "In astrology, the influence of heavenly bodies on the destiny of 'man' is calculated. Man is a conglomeration of all the 'asma', each heavenly body is a manifestation of a particular 'ism' (name) and so the position or as it is called the sight, of a particular heavenly body has an influence on the destiny of a particular individual at a particular time. In theurgy again, the influence of each of 28 (twenty eight) Arabic letters has an effect at a particular time. When the Divine one emerged from self-absorption, He became aware of Himself - this is the stage of 'SELF-LOVE'. Vibrations brought about by 'Love' gave rise to sounds which were the sounds of letters (Shabd), and these sounds manifested themselves as 'asma-i-llahi' . Like in the case of heavenly bodies in 'astrology', each sound, ergo, each letter of Arabic alphabet represents an 'ism'. If, therefore, amulet is prepared, consisting of particular letters, the 'asma' represented by these letters must find their manifestation. The idea therefor is that a theurgist or 'Mashshayikah' who has selflessly practiced in this art, can bring about a particular desired effect, by the manipulation of the Arabic letters. He is supposed to have PERMISSION from his 'PIR' WHO GRANTS HIM THE SAME, after he is fully satisfied about the moral character or selflessness of his 'murid'; the same precaution as is taken in the case of teaching 'Hypnotism' or 'Mesmerism'."

Revelation concerning the dream of Munshi Madan Mohan Lal on November 01st, 1934 : "This matter is perfectly clear. This home (world) appeared as reflection; and that home (hereafter) came in the real form."

Munshi Madan Mohan Lal requested : "kindly do the needful".

Answer : "It is done. All these troubles shall come to an end. Now the time is changed. I have said. That is all."

The dictation continued : "You (Ram Chandra) have also gone up to the position of polestar. M1 may stay here with you at noon for one or two days. I had demonstrated to you the chart concerning regard and respect for Master, Which you will be required advance further. The final spiritual status of your father has come to be good. Your transmission on that particular day has done the job. I am telling you, what ever is coming to my view."

"My Revered Master was the best example of courage. Now I am getting aside; and He Himself will instruct you. I have obtained this promise from Him. Now treat Him as all-in-all. He alone shall help you. I am merged in you; and hence remain dependent on Him alone in every matter. He loves you. The recommendation for your training came first of all from Him; and this had come during my life time itself. Your movements are controlled from further still i.e. my Grand-Master, who is also arriving. Sit most alert and respectful. Nothing will be left lacking in you today. The permission for you has been confirmed from far and far beyond. Nothing is now lacking to you. Tell M1 to remain noting every thing most carefully and continuously."

The Great-grand Master arrived, and said "I have spoken to A1. I have made you fully perfect. Your Master's name will shine through you. People will wondering." He then went away.

Revered Master's instruction : "Write to Babu Dila Ram that he need not to go to Kanpur any more. This upsetting has been caused in him by Munshi [Mahatma Radha Mohan Lal]. As he was weak-hearted, Munshi shook out his heart. You should always give respect to ascetics, as was my want. The power bestowed by Maulana Abdul Gani Khan Sahib on 'Munshi' has come to you."

"The programme for going on an evening walk to avoid gossiping be cancelled."

Requested by Munshi Madan Mohan Lal : "Pundit Mata Charan has suffered great tyranny. Kindly have mercy on him."

The reply came : "He is granted pardon."

"The world is without beginning and end; and when the world is like that, there is no limit to the world here after."

Question : "How transmission is to be made to a new entrant?"

Answer : "Make your current thin, and mark out the point on the heart, so that the whole wave of the ocean may not rush in. Make the current more thick in proportion to the need."

Question by Munshi Madan Mohan Lal : "So long as sensitivity (experience) does not ripen, how is one to be exact ?"

Answer : "Experience teaches every thing. To you, I have given my experience fully. It's revealing alone is required. For you, I have nothing more than prayer; and that is always with you. I have not kept anything away from you. Now my Master will deliver His experience."

Grand Master's dictation : His (Munshi Madan Mohan Lal) connection is with me. He is being deceived by his own nature. (The condition was made explicit to show the extent of the connection). What Maulana Abdul Gani Khan Sahib said was wrong. The deeper connection is only mine."

Revered Master's dictation continued : "the connection of N1 has not descended in case of anybody. Birju [Mahatma Brij Mohan Lal] got deceived by your (Ram Chandra's) condition. He had no inkling that the ocean has filled up in a small earthen cup. Munshi had considered you as a mere fool. But you should never use this word for yourself. When there is efficacy in tongue, this arrow can pierce you also. there is no harm in considering oneself humble. Nanhe [Mahatma Raghubar Dayal] had a suspicion about you, which became a thorn in his side. Now always be attentive to my Master, as I have directed you earlier."

"Shree Krishna Lal is now to become something. The condition of Chaturbhuj Sahai gives hope now. You have put life in him. Work on Shyam Behari Lal is to go waste. He is slave of 'Chachcha' [Mahatma Raghubar Dayal]. To make him comprehend what is right seems very difficult. However you may go on trying. There is no harm in that. About Brij Mohan Lal, do not be influenced by the recommendation of your sister-in-law. I understand there is much affection between you too. There is no harm in giving benefit to him. But do not commit mistakes like me in bestowing powers. Power shall remain only in one; benefit will go to every body."

"At Kanpur, you were served with dry bread, and Munshi was enjoying savoury meals; and I was full of regrets . Your tolerance caused much pain of me."

"Now you can give permission to Man Mohan Lal of Lucknow ."

Request by Munshi Madan Mohan Lal : "Kindly convey my salutations to Great-Grandmaster."

Answer : "Convey my blessings. I have not gone any where."

"By giving permission to Man Mohan Lal just now, you will become revealed. So wait for a suitable time."

In reply to a question from myself (Ram Chandra), the dictation started : " It is mere deception on the part of Nanhe [Mahatma Raghubar Dayal]. Permission is just permission - only one. That is known to be perfect. Conditional permission is some thing different. This is N1's mental fabrication. I had given perfect permission to Munshi Madan Mohan Lal at the time of permission."

"This jugglery of initiation was put forth only to enable advancement of Birijmohan's claim. Do not you know that I myself got him (Madan Mohan Lal) initiated through Chaturbhuj Sahai. When Madan Mohan Lal addressed me to say that he would go for initiation only when permitted by me, I did not reply, desiring there the confusion may clear up itself. Today, get all matters cleared up. I will not go away from you even one second. I am so happy today that my heart does not desire to be away from you even for a moment. The eyes of all elders of yore (the hierarchy or to say the 'Sufis')* have now got turned to you. All connections from that side have been snapped. Keep affection for the eldest son of Munshi [Ravindra Nath]. You have blood relationship with your aunt [wife of Mahatma Raghubar Dayal]."

*Reverend Laalaaji Maharaj's old edition of his Title - 'TATTW PROBODHINI' in the opening lines of the very first chapter He says - " In this respect my Hazarat Qibla (Venerated Master) used to command - "Ilm-e-lataif ek aisee azeem meezaan hai ki Khudaa taalaa ne mutarrikheen Sufi-a ko ataa farmaayee hai", i.e. the real knowledge of spiritual-circles (plexus) or the "chakkr", in human-body is elevating-touchstone, has been bestowed upon the primeval Sufis or the Raja-yogi-saints.

"Madan Mohan Lal has become totally different. He may compare it with the earlier condition. Nanhe tyrannized Lallan quite a lot. Lallan's condition will not remain the same now. He will be slowly alright. You have been hasty. Munshi [Mahatma Radha Mohan Lal] is a perfect rogue."

"The anointment on the forehead of Rameshwar with blood was aimed at slicing his neck. The immersions of that ceremony are still there. If I had not taken care, who knows what would have happened. This spirit was to cause harm to you and to bring defeat to Madan Mohan Lal. The intense feeling that was pumped in to him (Rameshwar) was designed to make Rameswhar smear his hands with your blood; but I took care not to let this come to happen. The anointment has been performed by drawing out blood from your body, so that the anointed person (Rameshwar) may assassinate the same person, whose blood has been used for anointment. For this job, Rameshwar appeared the fittest tool for them."

"When you stayed at Kanpur , Munshi intended to administer poison to you; but I was not allowing this thought to be fixed in his mind. You never forgot me; so I also never forgot you. I had to take more care of you due to your good intentioned nature and temperament of simplicity. Your aunt was not a party to this plot; so I have spared her."

"One day something was even administered to you in your meal. The purpose was to cause upsetting your mind; but I digested it totally. You were feeling only nausea and vertigo. The drug was mixed with potatoes. Who ever had indulged in this activity, has met with due punishment. (The name of the person who administered poison, is dropped out). He (Nanhe) had the knowledge of this secret. One (chief) purpose of administering this drug, referred to the fact that you were never without my remembrance. So this drug was used to force your mind to give up adsorption in my remembrance to allow him (Nanhe) to snatch away (your spiritual condition and capacity). Munshi had asked Nanhe why he did not snatch it away, to which Nanhe had replied that you (Ram Chandra) had your Master (Laalaji) firmly seated in your thought, and never gave up that thought, as a consequence of which, it was not possible to snatch it away. Thus that noble self Munshi had come to work out this plan. That drug could be some thing out of some variety of 'Dhatura'."

Thursday the 25th May 1944 :

Revelation concerning the vision revealed to Rameshwar Prasad Morkha on January 15, 1943 at 08.00 PM, when he saw two fingers in meditational state having 'Suraj' (Sun) and 'Aaftab' (Sun) written on them : "That was meant to reveal to him that there were to be two personalities, viz Babu Ram Chandra and Madan Mohan Lal."

The dictation continued : "Today, I have made your dive in to the condition, that has hardly ever come to the lot of very very great personalities. Hunting in parts strength to the heart; as such I have permitted to you to indulge in it. I will not allow any of your weaknesses to continue. Summon the Wheel of Time (destruction) - Call chakra to day. Its shape will be in a form of a black circle. Finish the entire work today. The handsome looking wheel 'Sudarhsn Chakra' has already done its work. Have sufficient sleep during day time."

At the time of working, a thought came to my mind that the condition of violence eruption be created. Immediately dictation descended : "do not do that, otherwise the whole area will get destroyed. Now you leave aside emulation of my inner condition. Consider yourself to be all-in-all."

The dictation received at evening time : "You will have to destroy England. No person is appointed by Nature to work there. Protect Harish Chandra [the younger brother of Ram Chandra of Shahjahanpur]. The time is yet far off. All of their powers will have to be snatched away. You will have to make provision for the protection of Harish Chandra. You have to supervise the work here also; the protection of good people shall be your duty".

"He will return hale and hearty. If you so desire, you may create the thought and urge for coming back in his mind. But, calling him back will not be in the best interests. He has immense love for you in his heart."

"Connection remains with the Master alone. The guiding master may also be included therein."

Question : "Are the relationships of the elders, prior to the Master, also to be taken?"

Answer : "All relationships included in the Master."

Friday the 26th May 1944 :

Revered Master's instructions : "when you have completed the work in hand, you should get out of this condition; and return to your previous state, which is the real original one. Have control over both conditions. Today the Power bestowed on you has come in accordance with Grand-Master's orders. He has developed special consideration for you. You have won every body through your temperament of simplicity."

Saturday the 27th May 1944 :

Revered instructions : "The work in hand had to be suspended, because you had increased sharpness. I did not want that much sharpness. It was characteristic of your mind to save labour by increasing sharpness. Now do not devote to that work; and pay attention to the associates, practicing with you."

Since there was a little harshness in the heart, and the thought was inclined to that direction, there were orders to exercise control so that thought did not go in that direction. This having been done, since harshness was still in the heart, I was required to engage myself with some other work, and go to sleep. I complied accordingly.

Last night at 01.00 AM I felt somebody came and sat near the pillow close to my right shoulder; and immediately got up in hubbub and ran away. Nightmarish fear was felt, and I chanted an incantation as instructed. Revered Laalaji's instructions descended : "This was an evil spirit. Snatch away all spiritual powers of the person who sent it; and catch hold of the evil spirit that came, and thrash it down; and start with harshness in the matter concerned without delay." All this was done. In the morning the knowledge was given : "This was your Bua's [aunt's] unconscious act."

Instructions concerning Shree Krishna Lal : "He should stop the work of training others for some time. The mania for imparting training is to be given up. That force is to be attached to Revered Master. That is the benefit of vision being held up. Do not pay attention to what comes to you (Ram Chandra) by way of conversation from them. This will keep the heart free from impressions. Give up extreme habits; and come to moderation." During this very instruction, Madan Mohan Lal intervened to say that if special powers were granted to him, he would have worked a lot more quickly. To this **Revered Laalaa Ji replied :** "Just on account of this, powers were not granted. For this purpose a person of cool and calm-hearted is needed."

Monday the 29th May 1944 :

About Ram Prasad the revelation was given : "You had a feeling of obligation to him so you could not do that work, which Madan Mohan Lal did correctly. Take help when needed. You were beheaded in thought, chanting (a particular) incantation."

Tuesday the 30th May 1944 :

Instructions descended : "Start the organisation. Being attracting people to yourself. A point of thought is to be established. Try to set characters right. I have already perfected arrangements."

"Do not direct the force of Ether to that side. That is a very ruinous force. There is no need to bring that force to anybody's experience. That was the force at the command of Arjuna at the time of Mahabharata War. There was no answer to it. There is mention of 'Brahmastra' (un-failing Supreme Weapon), having been used against opponents. The 'Call Chakra' (Wheel of time) is the special weapon of Lord Shiva. In the 'Gandiva' bow of Arjuna, necessary particles in the form of thought power had congealed. The defence against all these is like this (Revealed through visual plan). The 'Brahmananda' of Sage Vashistha, (in the mythical lore of his fight with king 'Vishwamitra', who turned a sage after defeat) was hypnotised through thought power. The arrows were also got hypnotised through similar processes."

"To Nanhe [Mahatma Raghubar Dayal] I had given power, but not in full quantity. He has traded with it quite a lot. He had started merging himself in those powers. So only power remained; Reality was gone These are most secret, significant points, which are handed over to one and only one person. If some body like that is available, who may break the weapons by orders of 'Reality is as such' (Zaat, this having been an 'Arabic- term, it is pronounced as "Dhaat"), then one's state is to be merged in that to the extent of reducing it to 'zero'. That state is there were the very idea of 'Reality as such' gets lot; only the supposition or base remains. This also does not remain thereafter. One who has got oneself merged in to that, nothing can affect such a person. Persons having reached such a state will be extremely rare. These are very subtle and secret points. There is no body except myself to impart training concerning these. Your knots shall go on unravelling. (the condition came to experience just a supposition beyond 'Reality as such' ; and not even that there after)."

"The state brought to your vision - getting merged in it, is the starting point of the state of 'Sadguru' - Master. Beyond this there is a state of 'Baqa' - permanence, which has also been bestowed on you. beyond this, there are innumerable more things to tell. Your steps are going beyond the condition of 'Baqa'. Further enlightenment shall follow later."*

*In the opening lines of His famous book - 'Kamaal-e-insaane' (Attaining Perfection), Reverend Mahatma Ram Chandra Ji (Laalaa Ji) Maharaj writes -

"Perfection as a human being lies in the fact that having entered the realm of 'Fana-fil-Allah' (the state of absorption in Truth), one is firmly rooted in 'Baqa-Billah'

The purpose of human life is to get absorbed and be firmly rooted in Truth, which is the ideal and the perfect state. Having travelled through the path, when one enters the domain of Truth, it is known as 'Salokyata' and 'Samipyata' i.e., the 'state of being in the abode of Truth' and the 'state of Nearness'. This is also called as entering into the state of 'fana' (absorption or dissolution of self). 'Sarupyata' (attaining the same form) is called 'Baqa' and 'Sayujyata' (union with the Truth) is called 'Baqa-dar-baqa' or 'Baqa-Billah'. Moving ahead on the path observing and experiencing various states is called 'Sair' (the journey). But then getting firmly rooted in the Truth being the

real objective, the greatness lies in concentrating entirely on that objective. Traversing the path observing and gaining experiences of various stages is not comparable to the former. 'Wasl' (meeting the Beloved, pleasure of Union) means withdrawing entirely from all worldly objects and focussing one's attention towards the God and getting absorbed in His thought. Meeting the Beloved or 'Yoga' (getting united) is the state of first getting detached from worldly objects, garnering such devotion where there is no color, no form no name and then getting absorbed in that which is the root of all roots; no dependence on anything and be one's own Aadhar (support)."

Dictation regarding Madan Mohan Lal : "The fright experience yesternight was concerned with the state of 'fearing God', which was there already and is now unfolding. All the conditions that you have gone through mordantly till now, shall be unfolding in a detailed way. Thoughts, about which you complain, may now be allowed to come up and go out, so that the conditions lying dormant in you, may find width, to spread out."

Wednesday the 31st May 1944 :

Instructions : "Cleaning in case of every of everybody is needed. All those, who were receiving training from me, had been spoilt by filling grossness in them. Kr. Ram Singh has now started going ahead. Manmohan Lal [Lucknow] needs a little more attention. Do cleaning of Birju [Mahatma Brij Mohan Lal]. You have not done thorough cleaning. A lot is still needed. There is no harm in cleaning all at once. You can use that particular weapon in cleaning but not in transmission. There is need of much precaution there in."

Thursday the 01st June 1944 :

Revelation : "I mostly cleaned during the dreams the effects of Kanpur that were being thrust on you. But when these became torrential, I started being all the time with you. Rameshwar was attempted to be developed as your assassin."

Saturday the 03rd June 1944 :

Instructions concerning organization : "Kr. Ram Singh may be given conditional permission, and the training at Jaipur may be put under his charge. Manmohan Lal [Lucknow] will have to be permitted after a little more reform. In every place some one or other will need being developed and made in-charge of the training work there. The over all supervision shall have to be yours. Karuna Shankar is now alright; but what you have given him should be digested through your help. Pundit Babu Ram is a useless person."

Sunday dated the 04th June 1944 :

Orders were received about Brahma Shantanand, recluse (one who lives retired from the world,

esp., a religious devotee who lives in a solitary cell and practices austerity and self-discipline) of another system : "Cutting of relations from him is good. If he comes to your place, he may have talks and participate in conversation and go away. He can do nothing to you in a spiritual way. He is a cunning fellow, and you are a simple, straightforward person. There is no need of saying anything to him or listening to what he may have to say. If he comes to excessing his cunningness on you, I will have to help you even in that regard. As such, why create an occasion like that! Warn Prakash strictly desist from going to his place. There is no harm in going if needed something by chance. My attitude has changed by the incident concerning Prakash. that was his (Brahma Shantanand) very unbecoming act and ingratitude."

Submission : "His attitude and thought (involving curse) has, any way, succeeded in spoiling the division of Prakash in examination!"

Answer : "I was able to mend the situation though some harm has certainly been caused." In answer to the question regarding having thought and care about dear Jagmohan, the instruction descended : "Treat him as your brother."

I mentioned : "Your Lordship has placed him for training under Birju [Mahatma Brij Mohan Lal], with some conditions according to the Will!"*

***Parampujya Laalaji's Vasihatnaama (The last Will)**

"May God keep our intentions conscientious and may the results be in accordance with the canons set by our chiefs and religious preceptors. Amen! Amen!! Amen!!!

Life is not permanent. We know not when the breath would stop. Hence I am writing certain things by way of a will, with a hope that after me, my dear children, if God grant them courage and by the grace of God, will act according to what has been written herein. All depend on Him."

"SD/- Fakir Ram Chandra
Fatehgarh; Monday dated October 23, 1930"

"For Dear Jagmohan Narain;
Right since the beginning, stages after stages of the mystic journey, you have to reach up to the level of perfection. This can be accomplished only through your spiritual-master. If by any mischance, you do not get the opportunity to do so, and you have to journey to the other world, then Brother Brijmohan Lal (may God bless him) is the first person to this work. Do not be indifferent to him in any manner. Co-operate him whole-heartedly to complete the work. I am sure that he would not leave any stone unturned in your work."

2. "As far as I know, my spiritual-master Hazrat Qibla has given an indication to me that my son Jagmohan Narain is a clean chit, right from his birth and has attained subtlest of subtle condition of the heart-region (Qulb). But in my opinion, the journey to such point is, currently, incomplete. He should attain the same."

"There is difference between 'genital-lineage' and the 'lineage of adhesion' (exercitation). In the 'genital-lineage' there is not much need for education and labor. On the contrary, in the 'lineage of adhesion' there needs training and it is achieved after many years of practice. There is, always, the danger of falling down too, in this case. By God's grace, the inner progress (of my son) is taken care of by Hazrat Qibla (my spiritual-master). May God keep the result of His Divine Blessings, intact."

"My son should be grateful for the Divine Blessings showered upon him and he should always be humble, because the giver of the blessings is Omnipotent, and as he has given the blessings, so also He can take it back, at His Will."

3. "This humble self, so far it was intelligible to me, widely studied the philosophy and faith of different religions, but has found, from the ways and means of my Masters, that if we stick to the tenets taught by Him, it can well be hoped to remain life-like up till last."

"I confess, I have not been following these canons up till now, to the words. But I have accepted them from the core of my heart. I am sad that not even a single associate of mine could dare to accept them. Perhaps it was all along my mistake that I never placed them face to face. Nevertheless, I have been discussing such subjects from time to time. I do not know how many of them were able to listen and could grasp the same."

"It is evident that the offspring are becoming weaker after every generation, when compared to their ancestors. Similarly, there may also be a fall in matters of spirituality and etiquette. But this is not the fundamental rule once-for-all. God's grace is not confined to any limit. At times a strong lad, similar to the

generic structure alike of five hundred years ago, may take birth from a weak parent."

Answer : "The will was kept incomplete; because, while writing it, a thought came, that if the 'Will' was completed, your name would have occurred in it, which was not proper and good according to the circumstances of that time. Birju [Mahatma Brij Mohan Lal] will take much time to reform.* His state was good at the time; and the whole saturation at the time demanded that J1 was placed under him for training. Even though my heart was bidding to place him under you, but I was helpless."

*Svetasvatara Upanishad (22) :
"vedante paramam guhyam purakalpe pracoditam
naprasantaya datavyam naputrayasisyaya va punch."

[This highest mystery in the Vedanta which has been declared in a former age should not be given to one whose passions are not subdued nor again to one who is not a 'son' or a 'pupil'.]

Question : "Why does Munshi Madan Mohan Lal feel downcast, which causes hurt to my heart?"

Answer : "There is an increase in dryness. Milk will be good for him."

Question : "Under the present circumstances, he cannot take butter (Ghee) and Milk."

Answer : "You can remove it through your thought also."

Time : Evening after 06.00 P.M.

Revered Master's revelation : "I was dying, and 'Birju'

[Mahatma Brij Mohan Lal] was busy with his own ambitions. He was busy with thoughts about his representative-ship. People could not give-up their selfish desires even at the time of the end of my life. If I had left money behind, who knows what may be happening."

Submission : "They did not pay any heed to Jaggu [Laalaji's own son - Jagmohan Narain]."

Answer : "It is according to the proverb : 'A drug-addict is nobody's friend; he huts shall have his puff and slip away. "मतलबी यार किसके ; दम लगायी खिसके।" None of them had any selfless love for me. Nanhe [Mahatma Raghubar Dayal] had developed ideas and plan for having his own supremacy established, even a little earlier than my departure for my real home. He knew that I was to be no more."

Submission by Munshi Madan Mohan Lal : "Nanhe had said that he was to depart apart earlier."

Answer : "This was to deceive you. Brij Mohan Lal had considered himself as successor to my Seat."

Question by Munshi Madan Mohan Lal : "Had he transmitted to you?"

Answer : "Transmission was certainly given; but my soul was combined with his soul, and then thought was nurtured so that at the time of light of soul away from the body, my power was absorbed in to his soul. I was put to great agony even at such a time. The cause of grossness in Birju is just this." (The plan of the condition came to you : It was that the soul of Revered Master was flying towards the Higher Sphere, and Birju's transmission together with his real essence was drawn away along with that of Revered Master. The visual plan that came to view was that some one wished to draw the sun towards himself by focusing the light of a little lamp [or candle] on the sun, but the sun absorbed the light of the lamp, and took away the lamp's light also with it).

Revered Master's dictation : "All this trouble came to happen only on account of you. I got out of my body together with that power, and as soon as I was out of body I transferred the power to you, and then went away. Birju's essence was drawn away along with that power, and it has not returned to him as yet. this action was not mine ; it had occurred automatically."

"I had given my own life to Nanhe [Mahatma Raghubar Dayal] as a punishment to you all. I was desirous, but people were not coming to me. So I considered it proper that I should keep the same one longer, whom you were enamoured of, and whom you liked more." (The plan was visualised). "People came to me, but were inclined to Nanhe, so it was demonstrated that whom you liked more, I kept him established longer, so that all of you might have the taste of your liking."

"The condition of Jaggu [Jagmohan Narain] is clean and free from all these affairs."

Monday the 05th June 1944 : Submission : "The pain is agonising. If it is the Will of God, I have nothing to say, and I will be happy with it. But if it is a disease, it is very agonising."

Answer : "It is not disease. This is the only impression left, that you have to suffer. I also was suffering pain. I underwent it at the end, you undergo it in the beginning. Continue taking medicine."

"The time for Munshi Madan Mohan Lal to take rest is approaching close."

"The severity of your pain is some what due to Nanhe's [Mahatma Raghubar Dayal] kindness also."

A thought occurred to my mind that Laalaa Ji Saheb had gone away from us. Revered Laalaa Ji's dictation continued : "I never go away from you. I have made your body my home. Only my thought goes. You should know my eternal presence in your self. I have merged myself in you; and am just revealing you by and by. I am never unmindful for even a moment. During night, I provide rest to you and keep watch over you."

Question from Munshi Madan Mohan Lal : "Is there some apprehension form the side of

'Kanpur'... .. , so that you have to keep watch?"

Answer : "I have no apprehension from 'Kanpur' They can do no harm to you. I am guarding you; and you are guarding other brethren."

"Nanhe's [Mahatma Raghubar Dayal] power has finished off. Your body is my body. I am working through your body, sitting all the time in it. Body can meet (the challenge of) body better. A person with body is needed. Great personalities incarnate themselves like this; and incarnations themselves manifest in a body. I have merged in you with my entire powers, and am unrevealing them by and by. No body is yet aware of your state. Today you are suffering much pain; so I have also stopped working."

Suggestion by Munshi Madan Mohan Lal : "Now, let revered Master take rest."

Revered Master answered : "I shall find rest, when you will give me rest. When you feel much agony, start singing like me. There in attraction takes place, and the attention to pain reduced. Your singing has acquired effectiveness. I have given you some thing very fine, but it will not be revealed just now."

Tuesday the 06th June 1944 :

The dictation descended : "Rameshwar's idea, 'that in case of somebody's transmission not being acceptable, an imaginary wall between that person and one-self may be conceived', is wrong, because when transmission can be given across a wall, why should thought remain incapable of going across a wall! If some body is closed in an iron cabin, and the transmission is directed to him, will it fail to reach him? Certainly not. Then what force can a mere imaginary wall be expected to possess? It is better not to meet the person from whom transmission may happen to be unacceptable. However, if somebody is transmitting, and requires to exclude some person from receiving it, then this can be achieved by having an imaginary wall oneself and the person to be excluded."

"what to say of others, even Jagmohan Narain [Laalaaji's own son] will not be easily ready to accept you (as my real representative and successor). You do not need to go to anybody for 'Satsang'. I do not like that the particles of transmission from other persons effect you. If such an occasion is there, you should your self transmit. Be lion. If some body does not accept you; or in case of need otherwise, you can throw a challenge to that person. Initiate Praksh yourself. As far as possible, Dr. Chaturbhuj Sahai should join the annual function this time at Fatehgarh. Give permission to Dr. Chaturbhuj Sahai again from your side, which means from my side. His will is weak in this matter; and what I am suggesting to you, will create force in him."

Submission : "I could not understand that if I give permission to Dr. Chaturbhuj Sahai, it will be connected to you!"

Answer : "Don't consider any thing to be from your side. What ever you will say, shall be my permission."

The dictation continued : "Dr. Shri Krishna Lal will also have to be permitted, but this is still quite far off. 'Shyam Behari Lal' is quite worthless. He is firmly fixed in hot in favour of 'Nanhe'. 'Munshi Madan Mohan Lal is just fine. Babu Krishna Sahai 'Vakil' [of Kanpur] still possesses the emotional condition, but its direction is towards the other side. He will remain like that."

Submission by 'Munshi Madan Mohan Lal : "Chachchaa [Mahatma Raghubar Dayal] says that who is an atheist, is a person of real faith."

Answer : "Such a person is not fit for 'Satsang'. Abstain from his company. Jaggu [Jagmohan Narain] is a man of poor disposition. No soreness should be caused to his heart. Manmohan Lal [Lucknow] will come off very fine, if f he has faith in you. He needs your attention. In case of every disciple of Nanhe, initiation will need renewal. You need not force or emphasis it. They may have it done, if they like. Why do you feel nervous to initiate, when the responsibilities remains mine!"

Question : At the time of giving permission, is it sufficient to say that permission is granted, or transmission is also be given?"

Answer : "Transmission is also to be given; and this has been revealed to you already. The condition is imparted to the full capacity. The method that was adopted in your case, is not applied. That is done only in one case. Never break off the bondages."

Submission : "Only that much should happen through me which you have denoted."

Answer : "I shall take care of it."

Submission by Madan Mohan Lal : "You have bestowed on one to the fullest extent."

Answer : "According to capacity, I have not been miserly in case of any body. As was the capability, so was bestowed by me. There is never special benefit by bondages being broken. Responsibility is enhanced. He has no leisure during all twenty four hours. Should I fix some site for my own residence or not?"

Turning to me, the dictation continued : "I shall become free after your physical passing away; and the whole responsibility shall pass in to you. This chain shall go on continuously. Nature makes and uses only one as Her instrument . Chaturbhuj Sahai may himself initiate his sons."

Last night I had enquire : "When every particle of Master has merged in the Ultimate Reality and become as such, then should His supposition be continued up to the end?"

Answer : "I have done just like this. (Supposition of God can not be possible, without stabilising a form).

Wednesday the 07th June 1944 :

About Madanmohan Lal, it was revealed : "Your state of the third point (fire) is forceful; and the miraculous state is more at the first point (Heart)."

Thursday the 08th June 1944 :

Instruction from Revered Laalaa Ji Saheb continued : "At the time of transmission, one's condition is not to be cast on the person to whom transmission is made. You can transmit is light shadow of your condition only; but not on every person. This precaution is for you only."

"Your representative-ship will be a matter of very great shock to Brijmohan Lal ; and it will take much time for his heart and mind to be normal. His mother will also be unhappy; and she will try to make her brother (Munshi Nem Chand) active. He will develop quite an enmity with. He could not do any thing to cause harm to you even earlier; and even so, he can do nothing now. The condition of all those persons of Kanpur has grown very bad. Some persons will remain directed to Brijmohan Lal, who has created quite a strong influence in his favour. You have no need for defence. No body's power can have any evil effect on you, even though all powers will be turned towers you; and all associates of 'Satsang' will be set agains you; and Brijmohan Lal will consider you as his enemy."

Question : "Will they be against Madan Mohan Lal also?"

Answer : "People are afraid of him. You have to stop going to him (Brijmohan Lal) also. Rameshwar will have much difficulty in accepting you. You need to be cautious with him."

At 08.30 PM : "Harish Chandra has arrived in France. He is quite well."

Submission : "I surrender his safety to your leadership's care. I have very great love for him."

Answer : "Have faith. I have assigned this duty to myself. He will return safely. You should be in touch with this war (second world war). News will be comingEngland is to be got ruined. The result of the war in go against Britain this work has been assigned to your self. (the work got started). Do not depute anybody else for this work. Some **Qutubs*** (Dhruvas - fixed regional personalities) are working under you. This is big work. Only you are fit for this work."

*In Sufi tasawwuf "Qutub" means as per Hon. Shri khan sahib khaja khan, given in his book - 'STUDIES IN TASAWWUF' - "The pole around which the existence turns, 'Ghaus'. These, in a way, correspond to the orders of Spiritual existence explained by 'imablichus', the first Grecian 'theurgist' (Mashaiks), and commented upon subsequently by Dionysius and St. Hugo, viz., gods, demons, heavens, principalities, angels, souls, also spoken of in Milton's 'PARADISE LOST'."

Question : "which Qutubs are engaged in the work?"

Answer : "The revelation will come. I am going there. This work has been assigned to both you and I. You should remain there (in France) with me. The work of training will remain assigned to you, which is not to be transferred to anybody else. (the experience was there). Very great people shall be benefited from you. You are the Lord of the European Countries. Now remove your subtle body from Kanpur Now there is not even a hair-breadth of difference between you and me."

Friday the 09th June 1944 : Revered Master's instructions : "Now heavy fighting has started (in

France). You go on increasing the power of the Goddess of desertion (Kali). The superior power of destruction is present in the Goddess. Today they have to surrender that front."

Saturday the 10th June 1944 :

"You are making the power of experience dull. You like to ask me every thing. This means that duality to some extent is still there. To take a rather bad example: suppose somebody is brought to a good place out of a dirty toilet; and he remains feeling the effect of dirty experience for some time even at the clean good place. As a matter of fact he is not in the toilet, but the air of the past experience is still reverberating in his mind. This will be removed through training."

"When you initiate somebody, a system is to be connected to your heart. I do just this. There is no need of the '**SMOKE-METHOD**'."

"No need of asking to repeat 'an instruction'. Save time."

Sunday the 11th June 1944 :

Submission : When I cast a glance, all points appear to be an open condition. Then, the cause of changes in the condition are not comprehensible."

Answer : "That is also a kind of wonderment [*hairat*]."

Monday the 12th June 1944 : "Publication of books is to be stopped. That is causing propaganda, which is against you."

Friday the 16th June 1944 : Revered Master's instructions continued : "When some one's defect is to be removed, or some condition is to be created, one is not to be made aware of what is done before it is done. In case of prior information, the mind of that person will resist and oppose your effort, as it has become habitual with regard to that defect."

Saturday the 17th June 1944 : "My Master is the example of Direct Love to God, which occurred after a lot of progress in spirituality. I myself am the example of Love to the medium (Master). Those who are inclined to monistic way of worship primarily find direct love to God suited to their this position, while those who remain dependent on a mutual base, develop a nature of taking a concrete base, rooted deeply in every fibre and vein of their entire being. These latter derive benefit through the medium (Master) only. You give the method as you find the inclination of a person."

Thursday the 22nd June 1944 : During the night Revered Master's directions were received : "Your status is 'QUTUB-UL-AQTAB' (Dhruadhipati - Controller of fixed regional personalities). This degree is not something ordinary. Many Qutubs are working sub-servant to you. To them orders will be taught through you only. The bigger tasks, which may not be for them to do, will have to be performed by you. You have a firm concept about yourself as 'QUTUB-UL-AQTAB'."

Friday the 23rd June 1944 : Dictation continued : "The humility, adopted by you, is the next stage

beyond 'QUTUB-UL-AQTAB'. In creating this condition of humility, there will occur decrement in courage (and self-confidence). No doubt, one has to come to it. Amongst our associates (condisciples), no body is endowed with the approach to the condition of divine revelation, to compare with you."

About courage, Revered Master pointed out : "Courage, no body has more than Madan Mohan Lal; and love, no body possesses more than you. The condition of 'QUTUB-UL-AQTAB' comes after the departure of egoistic pride."

"Rameshwar Prasad will turn to you, but after quite some time. What ever work you will surrender to me, I shall become responsible for it."

Submission : "When I am surrendered to you, every work is also surrendered to you."

Answer : "That being so, be perfectly at ease. However, the active concept of work will have to be in your mind, since you alone are my instrument."

Question by Madan Mohan Lal : "Is this the case with every body?"

Answer : "This is the case with any body who has perfect faith. Every body is lacking in faith. That means, there remains nothing more to do, when 'faith' is perfect. In other words, there is some thing or other lacking in every body, so long as perfection is not arrived at. And there revelation of faith is achieved to arrive at perfect faith."

"There is no lack of love in Shree Krishan Lal, but his methods are not right."

Sunday the 25th June 1944 : "Budaun [UP] will be region of work for Madan Mohan Lal."

Tuesday the 27th June 1944 : "I consider Madan Mohan Lal as my only son. That means that I have love for him, just like that of some one with a single progeny, for that progeny. He (Madan Mohan Lal) does not rise above his ideas. There is no need of filling hem up. Now and then give transmission to him in this regard."

Wednesday the 28th June 1944 : Instructions for Madan Mohan Lal were received from revered Master : "He teaches self control to others, without practicing it himself."

(01) He should not indulge in something that may cause hurt to another person's heart. I have to structure him as well. If so much of labour had been done on some one else, who knows what he would have become. There is nothing lacking so far as the inner condition is concerned. He has little time at his disposal. How long he would remain in this condition of doubt and indecision !

(02) He should give up the style of a teacher of Muslim theology. He should not be obsessed with the idea of age. He should not consider anybody as inferior ot himself."

"What you have written to Shree Krishna Lal about training in your letter of Tuesday, 27.06 1944 should be known to every body. Give a copy of it Madan Mohan Lal and send a copy of it to

Chaturbhuj Sahai. Tell him straight that this is a divine revelation to somebody, and that he should do like-wise. Right in that copy also what you have written to Shree Krishna Lal about mutual co-operation and togetherness. Write also that all this has been written to Shree Krishna Lal. You have describe a method very well! and the example quoted is also very nice. If he puts it to practice, much you work will be done."

"Fufahaji's [Mahatma Raghubar Dayal] life will not be spared. The death of Buddhsen [His local disciple of Fatehgarh] has done away with the possibility of my ill reputation. You have committed a mistake by writing in the letter about peace to the soul of Buddhsen. He is a object of my anger."

Revered Master then smiled and continued : "All right, man has consideration for man. I forgive mistake. Now, structure some body else in his place."

The instructions being not clear to me, I asked for clarification, where upon Revered Master explained : "Transfer your prayer to some one else, who use to go to my SAMAADHEE ____."

Question by Madan Mohan Lal : "Is prayer to be transferred to the late Ram Swarup (who was drowned in a river) who was the servant of 'Chachi' [wife of Mahatma Raghubar Dayal]?"

Answer : "His soul did not get peace. He was a good person, but helpless. For him what ever may be done will remain insufficient. He had developed a lot of self-control. Buddhsen was a dark cave."

(The plan of that person lying in a dark cave came to view).

Thursday the 29th June 1944 :

Revered Master's instructions continued : "At the time of annual function (Bhanddaraa), if no body else makes a declaration, Madan Mohan Lal may himself do that."

On inquiry direction descended : "It is courtesy and good manners to inform your respected aunt first of all."

"Maulvi Sahib, [Maulana Abdul Gani Sahib] will demonstrate his masterly prowess. Madan Mohan Lal is not aware of his own condition. It was revealed, but he did not experience it."

During this dictation a thought across that **Munshi [Mahatma Radha Mohan Lal] the second son of Mahatma Raghubar Dayal [Shriman Chachcha Ji Sahib]** had once said at Fatehgarh... .. some time ago that Birju Bhaiya [Mahatma Brij Mohan Lal] had made Baldeo Prasad Vaidya cross the point of Mastery over a region in a single transmission. **Automatically dictation continued :** "This is simply deceiving. Till now no body can do that except you, and Madan Mohan Lal, if he takes courage."

"The whole condition of Madan Mohan Lal has become revealed, except some secret, which is not proper to be revealed yet."

"Prevail upon **Dr. Krishna Swarup**

[Rev. Laalaaji's cousin brother] to continue to Conduct 'Satsang' (Group meditation). Give direction to people there to go to him for receiving transmission. Remove his shock. This you can do just now. Consider him your elder; and do only what your heart may feel inclined to do. In this respect do not consider anybody as elder or younger to yourself. However, etiquette should be maintained." (Note by Madan Mohan Lal) concerning the above mentioned shock : after physical passing away of Revered master, Brij Mohan Lal and Munshi [Mahatma Radha Mohan Lal] had been to Jaipur, where Dr. Krishna Swarup gave a sitting to a group of seventy to eighty associates (practicants). After the sitting, the two brothers (Brij Mohan Lal and Radha Mohan Lal) had pointed out that Dr. Krishna Swarup was not giving transmission properly; and that there were specific defects and drawbacks. Krishna Swarup left ashamed, and fell silent, where upon the organization there fell to pieces. Having become down hearten, Krishna Swarup gave up interest. 'Chachi' had rebuked both her sons (Brij Mohan Lal and Radha Mohan Lal). This incident had been narrated to me (Madan Mohan Lal) by Dr. Krishna Swarup at the time of the next annual function).

In the evening after Pundit Rameshwar Prasad had left, dictation continued : "You did well to give him information, so that when he takes a turn in future, he should not have the opportunity to say that he was not made aware. He will take a turn after quite some time. He does not find me in his vision. He has established a figure of me, through his power of thought and imagination. since he has the thought that I am pleased, so he constructs that sort of an image. To call me is not easy. However, some times I go to loving people on my own accord. All people are talking to their own mind. The hope for real intercommunication is to be had when the Ultimate Self would have become perfected. One suffering from the effect of self-hood, can attract only that person, in whom the effect of self hood is still persisting. In Rameshwar, even the condition of '*Niabat*' [Kinship] has not yet developed. There are very few such people (disciples) who are endowed with the condition of 'Kinship' with me. My 'Kinship' has made a start in **Kr. Ram Sigh,**

[of Sanganer, Jaipur if he is able to retain it."

Friday the 30th June 1944 : Dictation : "Ram Swarup [Munimji] has not gone devoid of thoughts and remembrance."

"People wasted their time too much with Kanpur people. They (disciples) did not give me - opportunity for training. The locus of their thoughts was mostly there, so I sent those people there to him (Nane). You take lesson from my mistakes." (Note : on hearing this, the worsened condition came to view, and I felt pained.)

Dictation continued : "You have set things right to a large extent. When peep come you will see and know."

"Universal love is there where all identities seem to become nonentities, and oneness alone appears to be pervading. When this state is developed, and some one likes to enhance it, then he/she should include oneself in it, and then adopt it to oneself. Before this, if some one tries to enhance the condition, then, suppose she/he creates love for ten persons, there ermine twenty more to be loved. If one may like to sharpen the former condition, one is to conceive the state (in which one has included one self) as love and love alone. (The plan came to view. It is very difficult to describe it in words)."

"If some one is carefully attentive your diary can tell about all these states. In our system, the whole is not dedicated to perfecting on thing only. No single thing (like universal love) does bring you to the destination or perfect fulfilment."

"Master is one who is taken as ideal; and Master associate (*sohabati*) is one who would bring that ideal to ripening. Keep your heart free from worldly suffering. This will be achieved through association. The association of that person will be beneficial, who has an approach up to the stage of '**QUTUB**' (Dhruva - fixed pole star or regional personally). Our by-gone representatives were connected to 'qutub'."

Saturday the 01st July 1944 : Instructions : "The philosophy that is reverberating in your mind, you now start writing it down. It will be put in to order later on."

Submission : "I find myself unable to expand the points."

Answer : "You can put up the subject matter very well. Practice will set every thing right. When you started writing diaries, you were filling pages after pages. You just make a start."

Dictation continued : "The condition of mergence at the point of heart consist in the state of having last oneself remaining continuous, inspire of thoughts arising in the mind. There is an aversion to the incoming thoughts. Mergence or losing oneself is of various forms. It is there at every stage; but there remains difference from on to the other. The first form of self forgetfulness (losing oneself) is called 'heart resolution' (where in the conflict of desires in the impulsive part of self is resolved). This the condition of freedom from the heaviness (caused by conflict of lower impulses in ordinary life)."

"The '**Fanaa-e-qalb**' [capacity for exercise of discriminating intelligence] is enhanced when 'purification of the lower self' (**Tazkia-e-nafs**)* is achieved. The 'heart' or 'lower self' is unduly despised generally. The source of thoughts is this (pointing to the fore-dead between the eyebrows), which is technically called 'Trikuti' or 'two-petalled lotus' or 'Ajna chakra' or 'point of firm determination'".

***"The 'faculties of the 'nafs' are four in kind, 'Retentive faculty' (Hafira), imagination (Khyaal), Thinking faculty (mutasarrifa), Fancy (wham). The centre-petal force that keeps all these together, and the common ground of their meeting is common-sense (Hiss-i-Mushtarak); this is the analysis of the mind according to old psychology; it need not be here discussed in the light of modern researches. It is, however, the 'Wahima' (Fancy) that accompanies the 'nafs' to the other side of the grave."**

"A plant should not be covered with cloth at night. (This instruction was received at the time of spreading a shirt for drawing up on a flower plant)."

"Write a letter to Shyam Behari Lal ; Continue writing to Shree Krishna Lal and Chaturbhuj Sahai. Don't wait for reply. There is Divine wrath against the priestly class. It will be useless to waste much power on them."

Sunday the 02nd July 1944 :

Dictation : "People will be inclined more to you. Your temperament is sillier to mine. As such, there will be trust in the fact of penetration of my identity in you. correspondence will increase, and replies to letters will also be correct. Your virtues are not yet clear even to you. Do not consider the work, assigned to you, as useless labour, without payment and return (begaar i.e. unpaid-labour), as explained to you yesterday. (Note : this refers to the topic concerning 'purification of lower self' (tazkia-e-nafs on 01.07.1944). So long as pleasure ensues from fulfilment sensuous (worldly) desires through emulsive actions, 'purification of lower self' is not perfected. on having achieved 'purification of lower self', one does not derive pleasure from association etc., but that act is performed as if it were a use less labour, without payment and return (be-gaar). This principal is correct unto its own extent. You have to proceed on your own principal. The relationship between you and myself is direct. Adherence to these principals as such, will prove futile in your case. His (Madan Mohan Lal) insight is not so deep. What comes to you is from the Real. There is no admixture in it. I have left you in confusion. You will get its reward as well. Your story will remain a matter of talk for the people of the world for a pretty long time. For you this restriction will not apply, because people will be initiated on my on my hand. You can impart training to the disciples of my every and any representative."

Monday the 03rd July 1944 :

Instructions : "Do not put my photograph at the place of my seat. People prevailed upon me to get myself photographed. Now worship of photograph has started. Karuna Shankar will be coming in about four to five days. Prepare him a little more." Madan Mohan 'Vakil' [who wrote '*Aftab-e-Marifat*'] was initiated by Madan Mohan Lal, under revered Master's order.

Tuesday the 04th July 1944 :

Instructions : "Prepare a list of initiated members, but do not include the name of Rameshwar in it. He will have to be initiated a newt. You are very fast in reforming your brethren; but they do not have the capacity for absorption to the same extent. So, go on increasing that also side by side. The mania (craze) for imparting training to brethren is good. That will bring strength to me soon, and you will find filled for training."

Wednesday the 05th July 1944 : Instruction : "Group meditation be held at the place of Madan Mohan Lal. To you people shall come one by one. This does not mean that you do not process the right of transmitting to a group. You process rights to every thing. Vishwa Babu will have to be initiated a new. You can transfer initiation as well. This is possible even now. His connection only to Nanhe still remains. The ghost of initiation is still hunting him. As such all efforts will go waste. You have been given information for the future. Remove the name of **Baldeo Prasad Vaidya** from the list. There is one more person at Gwalior [may be the younger brother of Vaidya Baldeo Pd. Vaidya] , who did not maintain connection with me."

Friday the 07th July 1944 :

"I do not go any where. I am always close to you. How? This secret will be revealed to you when you will leave your body. I am quite aware of your labour. Matters are getting circuitous and meshy. So, I do not like to reveal you. Stop correspondence for the time being. Do not lose courage. Success shall come. Shree Krishna Lal did not pay attention to your letters. This lack of respect has hurt me. His progress has stopped. Do not be worried. Stop transmitting to Shree Krishna Lal. Chaturbhuj Sahai should take care of his health. Increase his energy also. There may be no harm in revealing the secret to him; but he should be warned not to communicate it to others. This man can be useful to you. The narration noted down by you, can be told to him as a whole. But these are to remain confidential with him. He should not keep a copy of these with him. These are for the future generations to gain experience. There is no need to tell these to people in general. Just as I have passed on my experience to you, even so you will do with your experience. You can take work from Chaturbhuj Sahai. His nervous system is weak. Tell him again not to reveal this secret at any cost, so long as a time for that is not there. There is no harm in inviting him. Madan Mohan Lal is to benefit from the treatment of water from bottles of coloured glass."

Saturday the 08th July 1944 :

Instructions : "When Madan Mohan Lal goes to Etah [Utter Pradesh] , he should have sufficient spiritual togetherness (Satsang) with Chaturbhuj Sahai. The deformation of society, as we find, was never expected to go down to this extent. Now this condition is here before us. (The plan and condition was brought to view). There is need of transmission individually to people one-by-one. Then, work without requiring their presence will also be going on."

"People have taken me to be dead. When they considered me to be dead, obstruction in that current (of transmission) also brought created ; and mostly people did not maintain connection with me."

Submission : "I find myself non-pleased to hear such things."

Answer : "I also feel disappointed, but not with every body."

Sunday the 09th July 1944 :

Provisional permission to work as 'Preceptor' was granted today to Karuna Shankar, as per orders from Hazarat Qibla [Revered Master, i.e. Hazarat Maulana Fazl Ahmad Khan R.A.] .

Monday the 10th July 1944 :

Instructions : "Pull Karuna Shankar to the 'Kubra Region' [cosmic region of Brahmand]. (Revered Master liked His control of 'lower-self' to the extent of eradication). Do not let your time be wasted. Remain engaged in some work. Where you have leisure, transmit, or walk or read good books and take interest in the affairs of house-hold. You have a heavy burden on you."

Question :

"Can I read news-paper at leisure?"

Answer :

"YES; not like Madan Mohan Lal. News is there around you. You can find out out as require. Newspaper is not a good reading material. If improvement of English is in your view as aim, you may editorial-notes. You cannot find in the new-paper any thing better than what I will be giving you. There is no prohibition either, if you read it just for momentary recreation. Its impress should not remain there on the mooned. If somebody wants to be a critic, he is to read 'Newspapers'. That is not your job, nor have you come for that. Attachment to any thing, what so ever, is harmful for spirituality."

Prescription : "If organic mooned is conjoined to the cosmic mind, there will be increases in the strength of mind. Though there is no need for you to do that, the power is there just at the back of your thought."

Submission by Madan Mohan Lal : "I had written a letter in very strong words in the year 1922, which was handed over by your Lordship to **Shree Krishna Lal**, who had returned it to me. I seek pardon for those strong words."

Answer : "I have pardoned his (Madan Mohan Lal) every mistake, because he has love. However, he is not taking care to improve his present condition, which makes me sad. The competence is there in him; and, therefore, I haloed him responsible. (The plan of condition came to view)."

"You have grasped the plan correctly. You can now try to snatch the condition away. But the difficulty is that he will create it in himself again. He has had association with Nanhe [Revered Laalaa Ji's own younger brother]. Some effect of that association is still there. He (Nanhe) went on crushing every thing in him (Madan Mohan Lal). So the sense of competence got obliterated. His (Nanhe) will-power made him (Nanhe) lose courage. His (Madan Mohan Lal) training was not carried on in accordance with his condition, or in other words, he was not made aware of his condition, so that it had acquired its natural glow. There, however, has been no miserliness from my side in filling him (Madan Mohan Lal) up."

"The same fellow (Nanhe) snatched away every thing from Prabhu Dayal [Popularly known as 'Peshkar Sahib']; and that wretched person (Prabhu Dayal) had no comprehension of it. Very often people who saw him (Prabhu Dayal) felt that his features had come very close to mine. Since Nanhe's sensibility had already given away, he (Nanhe) had the apprehension that this man (Prabhu Dayal) may occupy my position (after my physical veiling). So he (Nanhe) performed that action as a precautionary measure. Since my intent was some thing different I was not very anxious in the matter of giving him (Prabhu Dayal) protection. He (Prabhu Dayal) had already put his entire trust and faith in him (Nanhe), which was an additional factor. What ever care for providing protection I took, it was only for you, so that my pedigree (genealogical table or tree) may not be destroyed. He (Nanhe) generally forbade people to come to me and ask questions. This was not his his fault : he had received just that sort of training. Instead of sending people to me for association (Satsang) and transmission, he required them to go to him (Nanhe). This was very displeasing to me. Prabhu Dayal was not a good person."

Tuesday the 11th July 1944 :

Instruction : "I do not want Toms, Dicks and Harrys, who are below the mark, to fill up our association (Satsang)."

Submission : "The Preceptors who have got permission (to admit people in the association) do so unknowingly. They may be given some light, which may enable them to refrain from committing such mistakes."

Answer : "These Preceptors processing permission commit mistakes in their enthusiasm, without applying their intelligence. As such, I consider it proper that they consult you before admitting some new person to the 'Satsang'. Only Madan Mohan Lal is worth exemption in this respect. (The chart concerning the condition of remaining ones flashed to view). Somebody tries to enhance the 'Satsang' out of the pride of self importance (viz. Shree Krishan Lal) ; someone else works in the sphere of 'Satsang', as a sample of idiocy (viz. Shyam Behari Lal) : people introduced by him will remain dull. **Chaturbhuj Sahai**

has adopted a better method ; he got better persons also, but he could not render benefit to them. He has enhanced work to an extent, which he is incapable to cope with. He could not prepare even a one person, who could be helpful to him in coping with his work. Letters will have to be circulated, instruction theta persons below the mark should not be admitted. Not to obey you, will cause my displeasure, because I myself am issuing orders, residing in you. Instruct Karuna Shankar as well, that on admitting somebody to the 'Satsang', he should write that person's condition to you and have you your approval. In case, however, he comes across someone, about whom his heart feels entirely satisfies, there will be no need of ascertaining from you. This same rules applies to every body, just now, any communication on your part with **Sree Krishan Lal**,

will remain in effective. When he receives a bump, he will pay head. When he discovers conclusively that somebody superior to him in the matter of loving me is present, he will then come to his senses. The real love is that, when there remains no awareness of one's love for Master, or of Master's love for oneself. This state develops in one person only ; and the person, in whom it is developed, has no knowledge that he loves people or they love him. The person, in whom this has developed, has established connection with the Ultimate Entity in one jump. Such an example is rare in the world ; and it is not to be expected from every body." (The plan of love to compare with this came to you). Detail of the plan, as explained : "If Master loves the disciple, then the Master is lover and the disciple is beloved; and if the disciple loves the Master, then he becomes the lover and the Master is beloved. The relation is established in either case. The mark of the condition described above having developed is there, when on asking to distinguish between lover and beloved (Master and disciple), no reply will be forthcoming through comprehension."

On inquiry the dictate arrived : " I will reveal the method of transfer of life at the end. If it be revealed just now, you might apply it, when worried on account of the troubles of household life."

Wednesday the 12th July 1944 :

Question : "When the foundation for the Organisation be laid, should the brethren, who may be close to Brij Mohan Lal etc., be permitted to go to them?"

Answer : "He will spoil them; and try to draw and attach them to himself."

A thought crossed my mind that thus for my intention has been, in accordance with the established tradition, to help my fellow brethren instead of taking help from them; while only god knows about the future.

Instruction : "There is no need to establish such a tradition either."

Question by Madan Mohan Lal : "The chart and plan of condition etc. comes to the view of Br. Ram Chandra. Why does it not come to my view.?"

Answer : "It is a disciple's competence to draw the Master towards him/her; and this competence develops in that disciple, who has crossed many stages earlier. Masters become so helpless then, that if they want to have someone else in place of such a disciple, they are unable to do that. This competence is God given. There is no control of an individual (Master) in this regard. Objection against me is unjustified. I have no jealousy (or favouritism) for anybody. This is a reply to your ideas, that you have been putting before me."

Dictation concerning Munshi Madan Mohan Lal :

"Sincere labour, put in by anybody, does not go waste. One must always be optimistic. He (Madan Mohan Lal) has no need to put in the particular labour, which he has in mind. There is need only for reform of thoughts. He should give up his unnecessary egotistic assertiveness. After that I will tell something further. He does not fall short with respect to spirituality. He is to have only a firm will that this thing is gone, and then have no fancy for it. His will power is strong, even though he does not know this. He can do any thing. I considered him superior to every body. If courage (and will) is applied for a proper purpose, it is not to be called egoism. This you tell to Dr. Chaturbhuj Sahai [the founder of RAMASHRAM SATSANG, MATHURA UP] also. He too is lacking in this respect."

"The revelation of all these matters and conditions to others (in general) will be harmful to you, and enmities will increase. If you desire to cause trouble to me, you may reveal these matters."

Submission : "I am very fortunate."

Answer : "No, I am very fortunate. If a good progeny is born to somebody, the parents consider themselves fortunate. These matters are very encouraging and correct also. Never put your courage to test. Do not call Dr. Chaturbhuj Sahai just now. I shall tell you myself (about when he may be called). I am afraid you may be hasty, which may render his nervous system defunct. I needs much caution to take him further ahead. This you should tell to Madan Mohan Lal also. Entry in to the para cosmic region (*Uli*a or Parabrhmanda) is yet distant for him (Chaturbhuj Sahai). However, he should not be shocked at this. There is some good purpose involved in this. He will see something peculiar in the present condition; and then will get light to go ahead. This field, in which he (Chaturbhuj Sahai) is living and moving at present, is not an ordinary one. If all conditions of this region get unrevealed and the stroll through it is completed, then may things and problems lying ahead are rendered easy. I have detained you a lot, and that is why you have obtained mastery over every thing. No doubt, however, the speed, with which you have acquired mastery, is hard to achieve for

anybody else. I like to bring him (Chaturbhuj Sahai) up in this same way. but he will take time. Sure, he has wasted quite a lot of time. You should make people stroll in this field to the greatest possible extent. It is not the field, which people be made to cross quickly. There will remain immaturity ahead in proportion to the haste, allowed in this field. Beyond this region, there is enhancement in sublimity, but the capacity for flight in those more sublime regions is brought from the region, previously covered. There are many regions beyond that, but those are not for people in general. (The plan of the condition came to view.) He (Madan Mohan Lal) was taken out of that region some what quietly. His mind was not such as to bear the Divine Flash, present there. He would have become more haughty. He has, however, suffered no harm thereby."

on inquiry about Munshi Maataa Prasad, the dictation continued : "Shri Shankaranand, to whom Mata Prasad was attached, was a person fallen below the standards of civility. He should have enquired of me, as a matter of necessary etiquette at-least. He had the right to transmit. He considered himself very competent. If you like, you can break of his connection, provided that (Shri Maataa Prasaad) may believe it. These matters will serve as lamp to persons coming to this arena in future."

On inquiry the dictation continued :

" **Brij Mohan Lal**, no doubt, has some amount of hold is cosmic region (*Kubra or Brahmand*), but there is no comparison with you. The valleys, in which you have strolled, were never available to his fortunes."

Thursday : 13th July 1944 :

Instructions : "People have become embodiment of puzzlement. First of all, they will have to be brought up to a single thought, which is to be that of the Master. They have to be warned not to entertain thought of any other person. You too have to help them in this regard. Ripeness of thought will be your responsibility. If somebody may be against it, he had to be told to find some other home. This is the basis of the Organization."

"All of these people will have direct connection with you. No body will interfere with your work, unless permitted by you. Further advancement is to be taken up when this much of work is perfected, or the trust in its having been perfected, is confirmed. Useless conversations are to be given up. Absurd dialogues should be avoided. Reading fiction is to be stopped. The heart should not be soiled with love for persons other than he. Mania of friendship is to be given up. God alone is to be taken as friend. Religious treatises, soaked in Divine Love may be gone through. Going through difficult and deep philosophy is not needed. Mutual behavior is to be fraternal. (Sympathy with one another, help in time of trouble and so on). Good demeanor is the very essence of this system. Everybody must have to follow the principles. Adhering to principles of apparent good conduct like getting up early in the morning, practice of meditation, offering of prayer, performance of the duties of house-hold in a proper way, and so on, will be incumbent on every one."

Friday ; 14th July 1944 :

Dictation : " All happenings are within my sight. I am giving long rope, awaiting destruction. I have

got correspondence suspended, because people are becoming impertinent, and human courtesy has withered. Write to Baabu Dilaa Ram [former Sales Tax Officer, of Fatehpur UP] that he has not seen the sun, on whose sight he will find his eyes dazzled and closed. Dialogues beyond limits of civility are distasteful to me. This disrespect is being hurled to me."

"You have effaced yourself to such an extent as to acquire perfect identity with me in every nerve and fibre of your being. Insult to you will never be tolerable to me."

"The enemies have not spared any effort at ruining of our home. Now, I have to see how people do not accept you. I have got the chain of correspondence started, so that people may get convinced in an easy smooth way. Now, you also come to your own. You will have to give a different turn to your eyes. People shall suffer harm as well."

"Baabu Dilaa Ram gave a very rude reply. Nanhe, [Laalaa Ji's own younger brother - Mahatma Raghubar Dayal] destroyed his other world to the extent of total annihilation. It is such one that is named 'roguish unfortunate' (Kandawa)."

Dream between 04.00 and 05.00 O'clock [PM] : A man came and sat close to my head on the bed. He took out a knife and first tried to cause wounds on both sides of my head through the hair. But since the knife failed to pierce the skull, he put it on my neck with the intention of slicing my throat. I thrashed him down on the threshold and held the same knife at his throat. Than he started apologizing and said that it was not he but my so called companion in misery (who was trying to harm me). I inquired his name ; and he was on the point of giving it, out of fear for life, when I was quickly back to wakefulness. It struck me that it must be Pt. Rameshwar Prasad, since just before this last dream, I had dreamt that Rameshwar Prasad had come, and was looking about here and there, indicating evil intentions. That dream could not be recalled clearly.

Dictation at night : "I stopped your thought going in the direction of Rameshwar Prasad, so that there may not be strengthening (through your thought) of the power bestowed on him by Nanhe, [i.e. Raghubar Dayal] for causing harm to you. Since Rameshwar Prasad has not cut of his connection from that side, you now snatch of the power bestowed on him by Nanhe." This was done.

The dictation continued : "If you feel displeased, you may include Dilaa Ram in the programme of distraction."

I submitted : "I do not want this. If it is an order, it will be another matter."

After the allotted work was completed, Revered Master revealed : "These powers are bestowed only on a person of cool temper. You have developed your temperament after my own model. If these powers had been bestowed on Munshi Madan Mohan Lal, he would have acquired much strength, and would have had to exercise control."

I submitted : "No doubt my temperament is akin to yours, but on occasions there is a sudden tide of obstinate rashness."

Answer : "That is a parental effect."

Saturday ; 15th July 1944 :

Instructions : "You should not fill the Organization with under serving people, as I did. You take care of your health. You have much work ahead of you. Medicine alone will not be of help. There must be movement of limbs. If you are not able to go for a walk in the morning, then you go in the evening. You are wasting a lot of time. There is need to increase educational capability."

I submitted : "To some extent health, and to some extent idleness, hinders me to devote to work. In this regard, I alone am at fault."

Answer : "That is my fault. All of your faults shall equally be my faults."

The instructions continued : "I feel pined to observe your health (feeling of pain occurred). Take meals on time. Have rest, when the time for it is there. Milk will be good for you ; ghee will not be good enough."

"Two things you have to bear in mind : (01) health and (02) self respect."

I submitted : "Self-respect, as I understand it, means that one should not do unto others, what one would not like to be done unto oneself."

Answer : "All this belongs to very good old ages (Sat-yug). It means : being reserved with every body ; not giving opportunity for too much talk to anybody, i.e. not giving long rope for discussions ; not revealing one's house-hold secrets to all and sundry ; not considering oneself as weak ; not to utter something that may drive others to become unmannerly to you all this constitutes the definition of self-respect."

Sunday ; 16th July 1944 :

Instructions : "The casual body of a disciple is made to merge in that of the Master. When Master has done this, formation of impressions (sanskaars) in the disciple is stopped. (The plan of the condition came to you). The cause of the organic aspect of being (pinda) is the cosmic aspect (Brahmanda) ; and the cause of the cosmic region is the para-cosmic region (para-brahmanda). What occurs there (in para-cosmic region) comes down to the cosmic region, where from it descends to the organic level ; and then it assumes the form of suffering (or enjoyment). This is to say that what has appeared as suffering (or enjoyment) at the organic level of being, originates in the para-cosmic region."

"The subject dictated above is very subtle. Just now your mind is beyond control. I shall explain in future when you are at ease."

"You will have to break of initiation of some more people, and make an announcement of this effect. If Shri Ganga Sevak repents and takes a vow not to repeat his activities, and requests re-initiation, some thing may be done for him. You are capable of breaking off anybody's initiation, to which ever system or order it may belong ; though you need not do that. Make announcement about Ganga

Sevak. He has himself broken off his initiation. If you say about some body that he has gone out of mind, the effect will be there. If per-chance, some like this happens, you should draw out and neutralize the effect. This method you can apply to any of your inadvertent acts. If some body may happen to be under the effect of some one else's curse, and like to destroy that effect, you enter the sphere of pity (*qudsa*), and draw out that effect. There will be hardly any possibility counter act it. Those having reached this region of pity are very few. Your steps are going ahead of that as well. No body can match you. Just as you have tried to move beyond other spheres rapidly, you are attempting the same there also. Such rapidity should not be applied in case of others ."

"If you pay attention to your inborn sublimity (piousness at birth), and find somebody endowed with it, that will be the sign of going ahead. this sphere is not the fortune of angels even : they remain desirous of strolling at this point. I am telling all this to you, so that you do not consider yourself weak. In your previous birth, you had great fondness and attachment of spirituality, as well as extreme longing. You had died in the state of that longing. You did not find a guide, and you suffered extreme pain in that longing and paining. You had many children, and were able to pull on with hard life in poverty. Your wife was a very pious and simple lady. (The plan came view). The impression of longing that you brought from your previous life is still there. The stage you are in, is not reached on being born in a priestly (Brahman) family. This is a matter of experience and not an absolute law. You belonged to a 'business-community' (in previous birth)."

"In previous birth Munshi Madan Mohan Lal [of Shahjahanpur] was holding some royal post. He had no family. Financial status was good. He was fond of a pleasure seeking life, and became abstemious at the end. **Dr. Chaturbhuj Sahai [the founder of Ramashram Satsang Mathura]** in previous birth was a low caste person. He had plenty of humanity. He was very tolerant. He had a pretty and hard life, but considered that poverty from the side of God, and had no remorse ; and felt little distress. (the plan came to view). **Dr. Shree Krishna Lal [of Sikandrabad, district Bulandshahar U.P.] was a 'Physician' in previous life also.** He was strict by temperament. He was connected to a prostitute. He felt much shock on her death, which turned him to remembrance of God, which persisted to the end. His financial condition was good. Now that you have inquired about him, eradicate this element of carnal love in his nature. But not just now. **Dr. Chaturbhuj Sahai** has brought the weakness of his heart from previous life. Munshi Madan Mohan Lal has no doubt brought with him the dirt of pleasure seeking and prosperity, but its effect has changed, and it is not harmful now."

Monday ; 17th July 1944 :

Dictation : "The transmission for this point of '*qudsa*' [pity], has not been given by me to anybody except you ; and that also was given to you in your dreaming state. The accusation miserliness against me is baseless. No body came to me with a wide open heart. In your case, I had to do it under orders ; and you compelled me as well."

"What ever I knew, I had to carry in my bosom. No body capable to taking it from me was ever born, and the desire (to give away) just remained their in me."

Submission : "Tell to me at least, my lord !"

Answer : "I delivered it all to you. The thought persists in you that some body capable of taking it may be created (born). This is the effect of my mentality. This is my influence that is surging up in you. Who knows whether you too may have to return unfulfilled. Those capable of taking it will be very rare. There was one person (hinting at **Brijmohan Lal**, in whom this capacity could be developed in course of quite a long time. But he still carries the blood of Nanhe, [i.e. Mahatma Raghubar Dayal, His own younger brother] in his veins. He can hardly ever have orientation to you. **Dr. Shree Krishna Lal** cannot reach that point. **Dr. Chaturbhuj Sahai does** not have life left enough to achieve that condition by that time (of your return). Munshi Madan Mohan Lal [of Shahjahanpur] does possess this potentiality, but does not give-up his royal status. The access to it can be possible when all emulsions get extinguished. In your case impulses were innately in a condition of extinction. Sensual desires were clean, but eternal influence was present. Longing was part of you very basic nourishment. You have a lot of tenderness in your temperament. Try to get rid of it. I don't mean that you say good bye to it all together. It is a gift from God, which does not come as a fortune to every body. What I mean is only that you keep control over it. Refinement causes trouble : you yourself would have experienced this. You will have to deal with dirty people. Then you do not deeply contemplate over it, and let it just pass. You tend to be hasty by temperament. People will not be able to withstand it. Every body can get only in proportion to one's capacity. By making haste there may be the danger of harm being caused to the nerves of the person concerned. Special care is needed in case of transmission through the mind. Force is to be applied only where a point is to be opened up immediately."

Dictation concerning Munshi Madan Mohan Lal [of Shahjahanpur UP] :

"He understands very well ! No sooner some one would cross him a little in conversation, then he would become enraged. If he removes this defect, all other defects will follow suit. Politics, that proves troublesome at meals, is the defect of attachment to newspapers. There is a proverb : 'why is the religious magistrate (Qazi) slim ? - just due to apprehensions about the city ?' "क़ाज़ी जी क्यों दुबले? शहर के अँदेसे से" . He (Munshi Madan Mohan Lal) reads the newspaper, broods over it, and starts shouting abuses, even sitting alone in the room, whether somebody is there to listen or not. There is one more defect, viz. if he has formed a good opinion about somebody, he does not observing virtues an virtues in him ; and as against this, if he gets displeased with somebody, he finds not a single virtue in him. He likes flattery as well. There can be no body, perfectly free of defects. The habit of observing defects, means that the particular defect is present in the observer in seed form, which being reflected is projected in the other person. This is indicated so that, if the heart feels trouble on comprehending the particular defect (observed in the other person), the defect is present in seed form in the observer. That should be cleaned off. If on knowing on other persons defect, no trouble is felt within, that will be quality of sensitivity. Where one's inner virtues are not reflected in the other person, there the defect will also not be projected ."

"It is surprising to find such defects in a person of his (Munshi Madan Mohan Lal) stage, as many cast a veil over his virtues. He never controlled any of his mental tendencies from going beyond limits complaining he considered to be his duty, and then he had no concern any further. I have never shirked my duty. Ask him what duty he has performed. Where ever he sat, he only defamed me. I think his mind is beyond control to some extent. But the responsibility for this falls on him alone. He never considered these as defects ; and I also said nothing as a matter of courtesy."

Master always keeps an eye on the inner condition."

"He (Munshi Madan Mohan Lal) downhearted. I have revealed all these secrets on enquiry from Ram Chandra (of Shahjahanpur) ; and his intention is also benign. I have often been giving ways and means (to get rid of defects). Suppose the defect is not removed, then he (Munshi Madan Mohan Lal) has, however, got his share of benefit, but my purpose has not been fulfilled. It is my personal purpose that I require that he be free from defects. Your 'Fufaaaji'* (Paternal-uncle or the husband of your father's sister, i.e. "Nanhe", [actual name - Raghubar Dayal] always patted 'barb' to all such things. If you like, all such defects in him can be totally eradicated, but he will have to be merged in to yourself, and you will not be able to attend anything else beyond this (work). If he creates repentance (and aversion for the defect) in his inner being, then you can dig this up from their position. But the difficulty is that he creates a place for these again. If you may merge him in yourself, then you will need keeping an eye on him all twenty four hours. (the plan came to view). Ask him to try himself, and use his will. That can give the same result. One more reason for the degradation of his character has occurred by way of my passing out of the world, due to which he got rid of the fear of my presence. Every representative has become a slave of his own will (and opinion) ; and I have this complaint for everybody. If there is no 'Head' or 'Supreme authority' in a society, this defect creeps in. My dear brother (Raghubar Dayal) never had any thing to do with it. Neither he was ever the supreme authority, nor did he comprehend the responsibility for it at any time. It was infect a mistake on the part of all of you, that you took him to be as such (supreme authority) without my order. Now the controlling agency is present, and my own power is active in it. One whose responsibility is grater, must essentially have grater authority. Your liking and request will have the status of Divine dictation to me. One who will not be oriented to you, the spiritual spring in his case will get closed, and this will be that person's own blunder. it remains quite clear that when a river has broken off its connection to the main spring, there is every possibility of its being dried up. In case of Shri Dilaa Ram [of Fatehpur], if you like you can break his connection, and link him up to that noble (meaning ignoble) personality - Mahatma Raghubar Dayal, so that he (Babu Dilaa Ram) may enjoy that (peculiar) taste (of such a connection).

*The wife of Mahatma Raghubar Dayal, Shrimati Jai Devi and the father of Revered Baabuji (Mahatma Ram Chandra of Shahjahanpur UP), Rai Bahadur Badri Prasad were mutually, cousins [brother & sister].

Tuesday ; 18th July 1944 :

Instructions : "The sum total of carnal desires resides at the navel. When needed it is to be pulled downwards, and made to descend, and then again drawn up at will. If due to straying wayward, some excess occurs, then it is to be evaporated through the navel. But this is not to be given out to people in general, nor is it to be something for general practice, so that they may not draw this power beyond limits under intoxication of pleasure, which may become difficult to manage and control. To you I have told this because you have almost eradicated it. There is much need of correct estimate in this regard, so that more than what may be needed is not drawn up. Hence I am telling this only for use for very special people. In our circle no special emphasis is laid on this point in order to avoid any possibility of undue arousal of this power. This point can be dealt with in a proper way only by some one, who has developed full expertness about use of this power, and in whose case this point has been sufficiently cleaned. A person of the status of pole-star (Dhruva or

qutub) is to be preferred for this purpose, because he acquires expertness about this point. This however, does not mean that he does not observe precautions. Dr. Shri Krishna Lal requires a lot of cleaning of this point in him. He has brought this effect with him (from his previous birth). I gave him that sort of training which made him closely attached to me, so that there may not be much opportunity for the arousal of that effect in him. It is the quality of my training that he could love. The reason for such training, I have already started above. The feeling of self importance in him (because of his love) is undue. The express capability for it was not there in him. The sprout of love was certainly there in him ; but it was my work to develop it and give a proper shape to it. Dr. Chaturbhuj Sahai came cleaner. That does not mean that he was entirely free from it. Instruct Munshi Madan Mohan Lal with a warning not to tell any body about it. If on observing some other person's defect, one remains feeling the pinch of it for quite some time, then defect is present in the observer in the form of a seed, so to say. If the pinch passes only after a short time, then this is due to attachment."

Dictation concerning Munshi Madan Mohan Lal :

"If some mistake is committed, I mean specially during conversation with some other person, he apologise to him. In proportion to the apology being tendered from the core of the heart and with tearful eyes, the force of this mistake will become weak to some extent. But the difficulty is that he never realises that he should not have said some thing undue and unbecoming. He considers every thing uttered by him as right ; and even things that what he said was correct. The sign of some thing being unpalatable to somebody is that the person has been hurt, as indicated by a change on the face of the person concerned. He may think of past matters, and should feel repentant for what comes up in memory ; and put the above mentioned instructions to practice. No body except God is perfectly right. It is useless to be proud in this regard. This (condition of perfect rightness) is created in someone only through God's grace. This is to say that the origin of that (rightness to action) is He (God). Then where is the occasion for pride ! If a person, while living (and behaving) in the world, makes it (i.e. the world) unpleasant, I think there is none more unfortunate (than such a person). The real truth is that man cannot be oriented to God all the time, and hence all this material of right and wrong, good and bad has been created for his recreation. If considered with full sincerity, these things have no reality basically. The pair of opposites contain pleasure of mind in them. Goodness and badness are mutually opposite. Goodness can be recognised as such only when we have badness in opposition to it. Similarly badness can be known and assessed only when goodness is there to compare with it. Now just consider as to what is to be there base or foundation. All these are materials created by nature for man's recreation. who ever comprehended it like that has attained to salvation of his human existence. (plan came to view : The plan demonstrated to currents, viz. of goodness and badness, oozing out of a single object, which currents being inverted, both lose their respective effective effects. From the same source one current of remembrance of God, and the other of carnality emerge. On being inverted their origin is discovered to be same)".

Dictation continued :

"when man is engaged in remembrance of God : and the current, which I have named as such for your comprehension, is inverted to reach the original Reality, then the same effect starts descending by way of the other current which I have described as the current of carnality. Thus carnality is purified and loses its usual glamour and sharpness. Therefore, in our system, carnality gets

perfected last of all, and this is the principle every where. In our circle, particularly Birju (Mahatma Brij Mohan Lal the eldest son of Mahatma Raghobar Dayal) has talked of many techniques to create impression on people. These are all structured out of his own mind. These should not be put to practice. Only that is correct, which I am giving you, and shall remain giving in future also. Or who ever has achieved perfect harmony with his perfect Master, and there by start receiving light from source above, can give correct prescriptions. Acting on mentally constructed methods will not eradicate the effect of mind. What is happening generally is that, on some body telling some thing or narrating his condition, one or the other technique for his convenience is given to him. By techniques, I mean meditational or other spiritual practices. These techniques, which are not coming form the real source, can not be correct. It is the different matter that some times just by chance, some thing given like this (mental construction) may happen to be correct. People are giving these so called techniques to assert their self importance, and create impression. To be very careful at each step is needed. Spirituality is not a children's play. Just think, whether I am now a dead personality?"

"Your memory has been spoiled due to the effect of chloroform. Its antidote is lemon. At the time of the annual function, if some thing untoward happens, then getting aside from those people, you may enquire me in seclusion. Birju (Mahatma Brij Mohan Lal) so proud of his techniques. Dr. Chaturbhuj Sahai is in dire need of your love. His activity has been drawn up also to some extent. Sacrifice has been performed by you alone. You had no desire for any thing. This is real sacrifice. Plan came to view : the plan appeared as if some living objects are fixed at their places, and they are only half headed having lost their capability for movement."

"This is the definition of real sacrifice. Such a spirit does not develop in all and sundry. That however does not mean that people give up effort to that effect. You possess this quality since very infancy. It is this condition that is called 'suspension of mental tendencies'. I have narrated about Dr. Shree Krishna Lal's condition, with a view of making you free from the burden of gratitude for his so called love with me."

Wednesday ; 19th July 1944 :

Dictation (concerning Shri Dila Ram) :

"Munshi Madan Mohan Lal has no concern with welfare of children. He can, however, offer prayer, and also can write to him (Dila Ram) that he (Munshi Madan Mohan Lal) is praying for the health of that boy."

"There is no state of well-being up to the status of Brahmin. One who strolls about in the Brahmand-Mandal (cosmic region), having no approach any further, is called Brahmin. The higher status than that of these people, belongs to Maha Brahmin, whose limit of climbing is the Para Brahmand Mandal (Para cosmic region). One going beyond that becomes free from the limitations of the so called forecasts. But the condition of well-being appears not even at this stage. Maha Brahmins hold good mastery over thought power, and they so not remain bound to rituals any more. (plan came to view). In fact, both (Brahmin and Mahabrahmin) are in bondage. They cannot pull up any body beyond their respective limits. This power belongs only to a saint, whose stage starts beyond that (para cosmic region). He (saint) gets in to touch with the air of the Real Being to a sufficient extent.

(plan came to view). The region of 'pity' (quads) also is not the place stay on, nor is it to be considered as adequate. (plan came to view on minute observation, it appeared to be an initial stage. On looking ahead there is no end)"

"I will bestow something on you before the Bhandaraa (annual function)"

Submission : "As it may please you, My Lord. 'supardam va to maya qhehsra' (a Parisian half couplet) meaning thereby - I have surrendered all that is mine to you."

Further instruction : "Make a note of this, so that future generations may have a lesson about the extent to which you have established concerns with me."

Friday ; 21st July 1944 :

Dictation : "What a strange idea you have formed! Your stroll of heart has already been completed. The first stage of the happy condition at the point of heart consists in the development of single pointed orientation. The second stage is that of eternal presence (in-front of the object of the orientation, viz. Purpose or Destination, i.e. God or God-Realization). This is not an ordinary happiness. The third stage is oblivion. Then (after this) stroll begins, when revelation of so many matters is started. A stage further than that is concerned with experience (rather inexpressible) ; and expression through tongue does not remain possible."

"In the course of stroll at the (second) point of soul, all that is started above remains in the shape of thought (subtle condition like supposition). Sentimental enthusiasm drops out. A sort of light condition is felt all around. A tendency to prefer temperance develops. Glamourising inclination disappears. Simplicity begins to prevail. How much narrate, as it all concerns experience."

"Your stroll of sorts of happiness (at various points) has been completed ; and you have attained mastery over that as well. Nothing is wanting. All these, I had perfected in my lifetime itself. Only restraints had been imposed. As a result, you got more smouldering inside ; and power got stuffed within ; and force got generated, as its outlet was closed. Now only this much has been done that all has been included in the Real. Nothing new is done. Those who have expressed some opinions about your condition, could not make any correct assessment, because their approach was not up to that stage."

"Your weakness is not without reason. You have deliberately been made weak, so that on being healthy, the heat of that state may not get included with your condition. A person at your stage of development, in the healthy condition may commit strange acts beyond normal comprehension. Nature has created you weak. If you had been healthy, the condition of your thought would not have been this. For a Hatha Yogi, health is needed. [Plan came to view : it seemed that all the particles of my existence got merged the Real (Ultimate) Being and attained to the condition of Ultimate Purity (saadagee)]. Let me first make this condition flare up. Then you will get the dream of health. Just consider, whether any healthy person can be able to perform what you are doing in such weakness. I have not yet revealed those secrets to you, through which miracles happens. You will be able to do every thing through your thought power. Just now, let me take required work from you. The 'Siddhis' (miraculous powers), achieved through ritualistic deeds and exercises are unreliable to my

understanding. Your weakness has laid the foundation of telling these matters to you. I have brought the plan to you. All these things were present in me. I force you to walk and stroll so that you may retain smartness. Who knows how many of such notebooks will be exhausted. This is what I have to do."

"Thus for nobody has revealed secrets and matters concerning the system. In Birju (Mahatma Brij Mohan Lal) there are inharmonious contradictory elements ; there being no perfection about any thing. Can it ever be possible for me to tell him (Brij Mohan Lal) about you that 'Ram Chandra has acquired a spiritual condition through being related to Birju (Mahatma Brij Mohan Lal)?' I had already perfected you ; and did not allow emergence of thought about granting of permission (for Preceptorship) to you, so that you may not be burdened with gratitude for that. Dr. Shri Krishna Lal has spoken about permission just by the way. That is not to be treated as permission. I had undertaken responsibility for every thing concerning you. Dr. Shyam Lal [of Ghazaiabad UP] has been accorded permission by Dr. Shri Krishna Lal, which has not been given properly : no condition has developed in him (Dr. Shyam Lal). Dr. Shri Krishna Lal may consider it as his own permission. You accorded permission to Karuna Shankar, which was from me ; and was given correctly. (The plan of both was brought to view for comparison). Such permissions (as accorded by Dr. Shri Krishna Lal) are of no avail. Nobody knows how permission accorded. I am telling you an ordinary symptom : when your consciousness automatically starts compelling you, and the thought about it comes to your mind again and again, then you take it as (Divine) impulse from above. There is second symptom also, that you feel restless as long as the work (assigned from above) is not completed (by you). I find that this condition did not develop in (so called) successors, and they have started granting permissions. In this regard, what beneficial to others, will have to be indicated to them. Tell Munshi Madan Mohan Lal to point out to (so called) successors how permission is to be accorded (in the proper way). Tell him (Madan Mohan Lal) also that he should give up the habit of speaking in a blunt way, because this also makes people unhappy and hostile. Conversation should always be such as over brimming with affection (love). Only God is devoid of defects. Fault finding is a fault in itself ; and that causes trouble to one self (fault finder) as well. If he (Madan Mohan Lal) lived with me for some time, he would have started finding faults in me also. He should give-up this habit. When this habit is developed, mind starts constructing faults in people al-around. When one is bereft of father's shade over one's head, one has to be very careful in every thing at each step, so that one's action may not bring a bad name to (the departed) father."

Saturday ; 22nd July 1944 :

Dictation : "I want to keep you away from all these conflicts. I have accepted your recommendation about Munshi Madan Mohan Lal. You surrender all these conflicts to him, to deal with. Do not transfer powers. His condition of fixed pole star (Qutub or Dhruva) will start just on opening of the condition of mind, indicated by me. Tell him to reform himself now at-least. This is the reward of the labour that he has been putting in for you. He (Madan Moan Lal) is lacking in broad-mindedness, and as a glint of narrow-sightedness. A control and reform of these conditions is fore-runner (herald) of that great state (Qutub). The extent to which the thought of Madan Mohan Lal's reform is there in your mind, the thought of twice that extent has been developed in me also. What ever thought reverberates in your mind, is developed in me with several times the force and intensity. This is a philosophy, which does not need elaboration."

Dictation addressed to Munshi Madan Mohan Lal : "Thus for Ram Chandra was under obligation to you ; now you have to be obliged to him (Ram Chandra of Shahjahanpur). What ever thoughts and considerations about you are developing in me, are all due to him (Ram Chandra). The work concerning tours (various centres etc.) will be assigned to you, even though there will be no restriction in this respect on Ram Chandra as well. Now that period has come to an end. I have now changed the phase. Quite soon, you may be conversing with me directly. But (as stated in an Urdu-couplet) - 'Those who enjoy higher ranks, have to face greater difficulties'. This is to be borne in mind. You have loved me, considering me your father. As much, I shall be strict with you as a father to his son. Ram Chandra has taken me as a beloved ; and surrendered himself entirely to me. He has not kept anything, belonging to him, with himself ; and given up every thing for me. He preferred poverty, and underwent difficulties, but never forsook me. So, where from can I get the heart to be strict with him. I will have to bear with all his beloved ways; and you should also be fully considerate. I could not find anyone to dated, who would love me as beloved. I too would give-up my heart unto such one. I have not keep anything that may belong to me, as reserved to myself and away from him (Ram Chandra) ; and I remain anxious to give him more and yet more that may come to me or belong to me. I Ram Chandra's nerves and veins be operated, and one who performs the operation may have eyes endowed with vision, he will find my whole power expressed in him (Ram Chandra). Now my state is such as in-spite of being perfectly free, I am engrossed in thought about him. I assure you that it is difficult to have a person of this status. As people are now pining for me, and have come to know some what about my status after my physical veiling, that same shall occur with him (Ram Chandra). I say again that no body has eyes capable for seeing him. He has made himself extinct to such an extent as to leave hardly any trace for expression ; and he has developed this habit. This is my fault also. If I had not kept his powers and capacities closed and unexpressed for twelve years he would not have developed this habit, and would have got expressed and revealed at once. Now Ram Chandra's condition is such as he possesses wealth of the whole world, and yet has only the touch of thought to that innumerable wealth, without any sense of its possession. I have developed expectations from you (Madan Mohan Lal) also."

Dictation concerning Munshi Madan Mohan Lal continued : "One big defect persisting in him (Madan Mohan Lal) is that the fault of self importance that he locates is others. As such, I am telling about it. He feels about every matter that what ever he says about it, is alone correct. For a person of this status, this is fatal poison,"

Dictation addressed to Munshi Madan Mohan Lal : "I am telling again that if people did not derive benefit from Ram Chandra, it will be their great misfortune. People often thought that the representative of Laalaji Saheb will be a unique personality. Now it is here. They may see. The paternal effect present in Ram Chandra, I do not want to eradicate. I have got it diminished. If that effect is totally withdrawn, his (Ram Chandra's) flight will get directed to the Higher World, and he will leave the physical body. The reverberation which some time develops in him, and which I also notice, is a paternal effect. He some time becomes obstinate also. It influences training as well, so that the person under his training starts at early flight. I have reduced this effect sufficiently. I consider it as a beloved demeanour. I may repeat that people treated Nanhe [Mahatma Raghubar Dayal] ,quite wrongly, as may representative, when his (Mahatma Raghubar Dayal) condition at that time was not even worth the dust of Ram Chandra's feet. This I tell to make people have an estimate of the state of Ram Chandra. Dr. Shree Krishna Lal etc. are just school children starting with the preliminary alphabet, when compared to him (Ram Chandra). This just to make people

have an idea of his approach. Those who have no capacity for pulse reading can know the patients conditions through symptoms. All of my successors should consider themselves under Ram Chandra's subordination."

Instructions about Munshi Madan Mohan Lal : "Do not try to open that condition (Qutub) in M1 (Munshi Madan Mohan Lal, before perfecting his present condition (of spiritual journey) to the fullest extent."

Dictation addressed to Munshi Madan Mohan Lal continued : "The practice adopted by Ram Chandra had such an effect on me that I was adopting the same practice for him. He did not lose remembrance of me any time for all twenty four hours ; so I too never lost his remembrance any time for all twenty four hours. This continued for years together. He (Ram Chandra) is very much desirous that I reveal this very pray practice to every body so that every body may derive this same benefit. I, however, like to tell him that there is no harm in telling this practice to every one ; but every body will not be able to achieve the same result. I do not find any body (among the herd) to come to that standard."

Dictation (to me) continued : "First of all make all people oriented in a single direction. Munshi Madan Mohan Lal, for which I am also very much thankful. He is reaping the fruits of the same. I like others also to develop love so that they also derive the benefit. Who ever loves you to which ever extent, shall find me in love with him that same extent. This is also a spiritual philosophy."

"Nanhe [Mahatma Raghubar Dayal] played one more trick, which even I could not notice. the trick consisted in expanding the point, on which you were concentrating. This made you talkative rather than quiet and patient. You did well to transfer love from him to me. This was the correct punishment dealt to him by Nature. This was the first attack ; and the attempt to stifle you was made at the very outset. Its effect is still there. Waywardness of thoughts was increased since that very day. He could form an estimate that if your concentration was able to force me to come, what havoc you could possibly have wrought. In fact that was an occasion for him to be happy. This defect, I could pay attention to, only now that you [Ram Chandra] indicated it to me today. It was not conscious of it before this. I was, no doubt, wondering as to how could the thoughts of a person of your calibre and capacities be confused (wayward). Now just turn that trick over to himself (Nanhe i.e. Mahatma Raghubar Dayal). I must have praise for your memory."

"Appoint Munshi Madan Mohan Lal some where, that he may find field for work there. He should reduce consumption of chillies. There can be many ingredients beneficial to brain in vegetables. He should give up meat-eating. Permission for that can be only for you (Ram Chandra). Meat-eating creates heat in his (Madan Mohan Lal) brain, which is harmful to him. You have lack of heat ; so it may be useful to you. For him, roaming and strolling is not needed. I mean going about for prey (Shikaar). For you that is needed. His point should not be opened suddenly (in a single stroke). If Dr. Shree Krishna Lal has developed faith in you, he would also have become something. About Dr. Chatubhuj Sahai, you just wait and see. If you stay for some time in the village and devote to hunting (Shikaar), your health can improve. About this, there is one thing more, viz. that when you shall concentrate on the animal of prey, it will derive spiritual benefit ; and this effect will go with it. Ram had done just this to Ravan. thus there is no defect (in hunting)."

"You were so much pleased with Pandit Rameshwar Prasad, that I had to accept your recommendation. Nanhe, [Mahatma Raghubar Dayal] dealt great harm to you. He (Nanahe) has perfectly spoiled Rameshwar Prasad. I am afraid that he may start adultery. He (Pandit Rameshwar Prasad) has lost many opportunities. If his present condition continues for some more time, he may be written off (as gone). You shall get many friends. Have patience. Now stop people from going to Pundit Rameshwar Prasad place. I do not want to create heat (sharpness) in you, for you may create havoc, all of a sudden."

Monday ; 24th July 1944 :

Dictation : "No work for God is devoid of purpose. Repugnance (at heart) is of no use. What worry concerning the work, surrendered to me! What anxiety to the person, who has surrendered himself to me !! The tide of immateriality remains unto the extent of the physical body."

Answer to a question concerning no letter being recede from Dr. Chaturbhuj Sahai for quite some time :

"Do not be perturbed. This is testing time. I have to see how many friends I have. Consider Baabu Dilaa Ram has having been lost. If he wakes up some time, that will be seen then."

Submission by Munshi Madan Mohan Lal : "There is no external manifestation of Ram Chandra's powers."

Answer : "In this regard he has adopted simplicity, after my example. His thoughts does not get oriented to immateriality. I had already eliminated anger in him much earlier. Who ever is endowed with authority, his anger has to be eliminated first of all. It is not my wont to build up a Durbasa Rishi (a very easily infuriating legendary sage of ancient India)."

Question by Munshi Madan Mohan Lal : "Why my anger is not eliminated?"

Answer : "That is his fancy."

Dictation continued : "Tell Munshi Madan Mohan Lal not to reveal secrets of KMS anywhere. I took courage in worldly matters, and left everything on God as base. Through this method, there is no delay in completing work. That other is the way of ignorant blockheads. This quality (of wisdom about work) is not created in every body."

"People have entirely wrong notions about courage. People consider and call the incitement of mind 'courage'. If the mind is eliminated to such an extent that one begins to feel depression in oneself, then this prayer or courage endowed with the function of a command or order. You would have noticed that somebody suffers great harm at the hands of somebody else, and having no courage or heart to take revenge, feels perfectly poor and helpless and sits quietly in the state of helplessness. With such condition of depression, what ever thought takes hold of such a helpless person's mind, is bound to take shape in concrete reality. In case of courage (of ordinary conception) there remains the flavour of equality of status and position, which is opposed to humility of serving and belonging to Him. As soon as excitation boils up in the mind, self importance gets involved. But you should

never be oriented to harm or malign anybody. For common people, I am giving one more technique. They should refrain from involving the mind. For them this itself is courage. I mean they should give-up the idea of affirmation or denial. this subject is not for everybody's understanding as well ; and no body will like it : this is to say, in general. There are different methods for different purposes. The method of calculated control of carnality (Muhasiba-i-nafs) is from my practice : where from thoughts may be rising up, that is to be merged in oneself. Oneself means one's soul. When ever thoughts may rise up, their base be got merged (in oneself). The result of this will be so fine that people will feel astonished. The method, in general, is to be taken oneself as Master, and merge in to That. One who does not have faith in Master, cannot derive benefit from this method."

Submission : "Chachchaa (Mahatma Raghubar Dayal) had told some body that 'calculated control of carnality' consists in supposing (or imagining) a furnace on the left side of the heart, and going on throwing in it what ever thoughts may be rising up."

Dictation continued : "Nanhe, [Mahatma Raghubar Dayal] remained telling his own peculiar constructions about it. The principal here is comparable to a tub-bath. There is heat of body is drawn out. Here in also the heat is reduced. This is much similar with the principal of 'tub-bathing' ; in which the body-heat is out-stretched and here in this [method] also the heat of gross-body made diminished. Cleaning and bathing is all meant to achieve that end. I have not yet brought you to that condition because I have to take some work form you. Your nature has attained to the dreamy state ; I had, therefore, used the word 'inactive (or dull)'. You are going on continually quietening what God has bestowed upon you. I do not like to allow any more than the condition which has now been arrived at. Just on account of this, I had to make haste ; otherwise, I would have taken more time. You have carried on this practice for twelve years without being conscious of it. This certainly resulted in illumination of all the particles ; but any further development of this condition will bring about distraction of my whole purpose."

Query : "Which purpose would be brought to destruction?"

Answer : "God does no work. If you quieten your particles more, the same state will reveal ; and this state for you, I want after your death, even though your death has already occurred, and only your manifest physical body is still present in the material world. This instance has no parallel. Remember, you should not induce this state in anybody. This not a human condition. Such a state is not introduced even in successors and representatives. This state is its own example. But it is of no use to me. Can anybody claim to develop this state by oneself? This is only your example, worth being written in gold water. Those who will comprehend in it after you, will feel astonished. I have to say again : 'this refined character is not attainable by force of arms' (a half couplet of persian). Note down again that if this condition has got increased (plan comes to view), this state will follow (in its trail). Imitation, no doubt, would have brought about this ripeness, but you structured it so real that you went ahead of that imitation. I, no doubt, was residing in that state ; but one thing, developed by you, was not in me. I use to be in that state, to the extent of need ; you have gone beyond that. To comprehend it, only such intelligence is needed. I think, only God can know this state. I do not like to say more beyond this. The stage that I have bestowed on you, the environment for that you had already established by yourself. That is the reason why the advancement you have achieved during this period (of three months), was difficult to attain in years together. I now have to say to you only that you have brought your progress to culmination ; and even there you are not at rest. Every

moment the steps are going ahead and ahead. But, alas, nobody is there yet to comprehend it. Your example will be the subject of a proverb for those who will comprehend it. Now, blessings, and farewell (for the time-being)."

Tuesday ; 25th July 1944 :

Dictation : "Yesterday I have told you about your condition, and have restrained you from the certain '*Amal*' [spiritual application]. You can do that during the last year of your physical existence on earth. The paternal effect is to be eliminated just close to the end. This state is beyond anybody's thought and comprehension. (an estimate was made available)".

"What Munshi Madan Mohan Lal has said yesterday about meditation on the form of the Master (Shaghal-e-Rabta) will be useful for everybody. In that regard your method is the standard one."

"The symptoms for the destruction of the Hindu-race have developed. They have framed such tendencies as are taking them downwards. The Muslims are far better than these. Your third or fourth generation will be assigned just this work ; but he will not be able to complete the work in his lifetime. Thereafter a special personality shall emerge and complete this work. Materialism will increase."

"Your family had never brought out a saint. You have opened the way. This Nature's game to eke-out rubies from the mire."

(A special personality to come in future came to vision - bluish complexion, no beard or moustache, healthy, stomach slightly bulging, short stature, dry-nurtured, no courtesies, preference for coarseness, having nothing to do with any thing except bloodshed).

Dictation continued : "When Nature had created universe, it had made all arrangements from beginning to end. It has not left out anything to cause interference next or in between. I have now done exactly the same. I certainly have apprehensions with respect to one person in the future chain of this generation (for this system). You (Ram Chandra) estimate that this apprehension with respect to one person refers to the 15th or 16th generation. At that time very special efforts will be needed to advance the system. My last representation will end at annihilation (*Pralaya*). (The plan came to view). Since I do not have a body, I cannot give as much benefit as you can. No doubt, however, benefit can be derived directly from me after having achieved the ultimate progress."

Wednesday ; 26th July 1944 :

Dictation : "By '*intehai taraqqi*' [extreme progress] I mean the example of growth set by you. So long I do not find such person going up progressing, I don't promote any one. This is all my compassion that I do convolute, who so ever throng around me. None of them is of that status, is but my helplessness. Then it was my helplessness but here, there is nothing like yielding-force. This has not to be disclosed to everybody. This is for the so called big ones who are getting deceived. One will reach, through meditation, at the station from where direct guidance starts from me is, available. I am touring every where ; every one reaps benefit according to what one deserves. The deserving one has to be simple and well-behaved. But this will not enable him to be fit for our

spiritual training (Brahm Vidya) which is of a very high standard. The (Really) deserving person processes an inner condition, which you have rightly expressed by the word 'wasa-at' (expanse). Everybody brings one's own capacity with him/her. 'Wasa-at' is of several grades. I had narrated to you 'wasa-at' of high grade. To the extent to which that quality is lacking, there will be lack of benefit from spiritual training. If this quality, viz. 'wasa-at', is not totally absent, then some progress, however little, is bound to be there. This is my experience. I have given you the main points ; and will remain telling you more, as and when required by situations and occasions. You may also ask me when some thing comes to your comprehension, and you feel the need to seek clarification from me. Appropriate labour can alter the impression or settled tendency (samskara). (As the proverb goes,) fire can be created even in sandalwood."

Question by Munshi Madan Mohan Lal : "What is the method of altering 'inbuilt-nature [*samskaras*]?"

Answer : "The technique of high order is to suppose the 'inbuilt-nature' to be mine : but such a thought can hardly arise in one who is not a deservedly inbuilt [*samskaras*]."

Dictation continued : "It is only for your part to bring any state to bloom and expression in a twinkling of the eye. This could not develop in anybody else. There is need to keep precaution in to view in this regard : in case of a need for demonstration of spiritual state, even at occasion for test, bring it down once again in its real condition to yourself, without the need of establishing it."

Clarification in response to a query : "Others were not deserving for it. You were endowed naturally with capacity for it, which I developed. It is not proper to reveal these states to uneducated dullards."

"Slaves (animals) to vadic-knowledge (Veda-pashus in Kabir's terminology) also fall under the category of uneducated dullards. A slave devoted to Master (Guru-pashu) is one, whose guide is not capable, viz. unable to impart spiritual education (Brahm-vidya) properly, but is still structured as God by this disciple. The slave to mind (passion) is called 'triyā-pashu', whose obvious examples can be figured out, without the need of being quoted or mentioned. The slave to human condition (Nar-pashu) is one in whom egoism ingress form is still there. There are another kind of slavish being, who do not like to give-up their spiritual condition, which happens to be blissful to them. The number of kinds of such slavish beings are even beyond this."

Question : "There is an end to slavishness (animality) as well?"

Answer : "Animality [animal-nature] ends on reaching your present state. This does not mean reference to your state of representative-ship. This state is not on account of your being my successor. No doubt these are the signs which are found in successors, but not every where. You may eliminated what ever filth and dirt was there in your thoughts. Now the pure condition has remained. By filth and dirt, I mean what ever was causing heaviness on thought is now routed out, leaving an unadulterated state prevailing, which is cleaned of animality. This example I have given to enable you to weigh others against it. These conditions develop in persons other than successors and representatives also. Munshi Madan Mohan Lal is such an example. His inner condition is such ; but the external condition has not been cared for."

Dictation continued : "The annual function (Bhandaaraa) remain only one. If your purpose gets fulfilled there, no need will arise here. In that case 'Bhandaaraa' here will start after your passing away. People at Kanpur tried much to uproot 'Bhandaaraa' (from Fatehgarh) ; but as this was against my will, they could not succeed. If after passing away Nanhe, i.e. Mahatma Raghubar Dayal, people will start 'Bhandaaraa' to commemorate him, there will be a shower of darkness only there in. You have already withdrawn the elegance. Not one of those attached to him (Nanhe) shall progress. The warmth of their own thought may bring convictions to them according to their liking whatever."

"The intoxication of Girdhari Lal [Pundit Girdhari Lal Kul of Varanasi] has come off. Now since purpose goes waste, he wants to be oriented to Munshi Madan Mohan Lal. Such people can be illustrated by the example of bats, which is correct in so far as he knows nothing more than hanging on. When darkness starts, then he comes to his senses. Tell Munshi Madan Mohan Lal not be attentive to him. He is not a good person. He does not have faith in anybody. He meets Nanhe also for selfish ends, but Nanhe has no discrimination, in his aspiration for collecting a wild crown around him. Remember, not to give place to such persons in your circle, unless they have sworn repentance, and break off their connection of heart from Nanhe [Mahatma Raghubar Dayal]. There is no connection from above with anybody (except you). 'When the Master himself is downcast, whom can he give beneficence!' They have started to be filled up with darkness. Munshi Madan Mohan Lal should now give up the intention of visiting Etah (UP). There is no harm in going to be."

"I withdraw all that I have said (thus far) about Dr. Chaturbhuj Sahai. No need of writing any thing to him, now. You will now need setting-up your separate association. All are helpful only in enhancing my worries. No body (except you) has the guts to share my burden. If Dr. Chaturbhuj Sahai continues in such a condition, he will have to be totally vacated. All birds will fly away ; and there very life will stand imperiled. My step, whatever, now will be very serious. Matters are undergoing change day-by-day. They have put me also in to trouble. Irritation is developing in me. I will have now to adopt my destructive form (Kaala-rupa). Toleration has reached the breaking point. Now my merciful form (Dayal-roopa) will be only for you and those connected to you."

"The comprehension of Dr. Chaturbhuj Sahai is just a pity. It was good that you did not stuff him with power, as you had intended. The word 'moth' is an insult to me. What Munshi Madan Mohan Lal was writing was my own order. If he turns his comprehending vision to it, he will find the whole matter to be dictated by me. There is no need to send any reply to this letter ; he (Dr. Chaturbhuj Sahai) may comprehend what ever he may like. I find only Munshi Madan Mohan Lal as the person to my liking ; all others are turning to seem just feminine. The regarded condition, which has come to my society, would not have occurred anywhere else. I just wrench within. If matters continue like this, I will issue orders to you for total destruction. I have given up courtesy and gentleness this moment. I shall be oriented to my Master (Quibla Maulana Saheb), and His orders will put to effect from now on. At Etah (UP) --- --- --- you were called a fool! I should have structured my successor before giving permission to them (to impart training). I now realize that mistake. I am withdrawing all permissions given by me ; only Munshi Madan Mohan Lal is an exception to this. So long as you will not return these permissions, no body will be able to impart training. If somebody continues to impart training, that will mean, he is deceiving others. If he will still go on persisting, the result will be just reprehensible in the end. Remember, all of these arrangements by me are with a view to

learning lessons by you, so that you do not repeat such mistakes. First fix your successor, then give permissions to impart training. Permission is not something necessary to be given. Since I had to put my Master's orders to effect. I made a little haste in this regard. For you, putting my orders to effect is duty. Now, in case of those persons to whom I have allowed you to give permission, you must ask me (as reconfirmation) before giving permission to them. It is better to have no disciples, then to have incapable disciples. I feel that you were right in thinking that not more than four to five persons be initiated : in fact there is no harm in keeping the number even less. Among persons initiated by Munshi Madan Mohan Lal, one person has proved to be degenerate. No need of increasing the number. If some really capable one is found, there is also no need to refuse. For him Shri Ram Dayal initiated by Munshi Madan Mohan Lal the only way remains that Munshi Madan Mohan Lal may pray to God for him (Shri Ram Dayal). He Munshi Madan Mohan Lal cannot himself now leave him aside, because he has been initiated on my hand. What a fruit of my labour, that I have to see this day! I went away rather well, putting you in to the mire of so much trouble !!"

Submission : "My Lord may give all His worries to me. I will bear them all, no matter if I lose my life."

Answer : "Since you have turned my worries to yourself, I grant you the right, that what ever you will do, will be acceptable to me. If you totally destroy somebody's foundations, I will not ask for any expiation. I now have left everything to you."

Thursday ; 27th July 1944 :

Dictation : "Now, when you may permit them, only then their work will proceed on. I have withdrawn permission [granted to them]. Do not break their connections. Pundit Man Singh has become a worldly person, having lost touch with spirituality. Shevti Prasad [Mukhtar] is a better person, but is very gross. Fateh Lal has thoughts connected to Master, but there is upsetting in temperament. Hoti Lal is gross and useless. Megh Singh is uncouth temperament. There is no need to stimulate him any further. He is static, making no progress. Shyam Lal is absorbed with the intoxication of his employment. He just performs his duty, having no real attachment to me. He also is not capable of receiving higher training. Man Mohan Lal [of Lucknow] is a better person. He is capable of making progress. I have attachment to him. He is, however, involved in the web of Chaturbhuj Sahai. The reason is only self regard. He is fond of leadership. If he develops faith in you, he is one of those who may be capable of making good progress. He has stepped in the sphere of 'Kubra' [Brahmand], but he is not getting good help. There is need of cleaning. [Plan came to view]. Sukhvasi Lal is a good person with an humble temperament of a poor person, even though he does possess a little wring [of some sort of pride]. A slave of Nanhe [Mahatma Raghubar Dayal], he also is not included among those capable of high progress. Suraj Prasad Chief Reader is better, and can go ahead. If he comes to believe that some personality has come to existence, he will be drawn to that personality ; but this cannot be expected of Sukhvasi Lal. Bhavani Shankar [of Jhansi] has the flavour of beauty in himself."

Further revelation : "My Master, Maulvi Sahib Qibla also dictated to me just like this ; but I was used to writing some thing, and forgetting something, because I had no body to take notes [of hose dictation]. You have found one. He [My Master] had given notes of some special matters concerning spiritual training. Since he had give me all that, after his merger with the Ultimate, his experience is

also being passed on to you. Now since there is so much up-settings in your ranks, you have to scribble pages after pages. Moreover, you have also attached me quite a lot ; and hence every thing has to be cared for. It appears to me that what ever worldly losses you had to suffer, has all occurred due to me. You had no time, free from attention to me, to devote to other affairs ; and even now your condition remains the same. Now, I shall take care of you or look to your home affairs! Every thing has to be done for love !! Qibla Maulana Sahib [Revered Maulana Fazl Ahmad Khan R. A.] had also given me some instructions in this regard ; and hence I have to comply to his commands as well. You will never have troubles in the world. Prosperity wool never forsake you. This is my blessings. It seemed to me that what you have done to me, I could not give its return to you. If you had asked me some thing in return, I would have become lighter of that burden ; and only spiritual training would have remained [as my responsibility]. You should not make anybody like yourself, so as to keep yourself worried throughout the period of that somebody's entire life-time. You did not ask me even for love, which people are seeking afterwards. This is a feature in your life and carrier, which shall have no example any where. Those who ask for love, mostly mean, indirectly, that I love them. You never entertained a desire for this as well. To me it seems that asking Master for love is height of disrespect."

"The result of all this was that I had got merged in you with all my powers. Only one [stage of] progress [highest state] had been kept back, which I have now brought to bloom. People might comprehend what they may. The worth of this writing shall be gauged afterwards."

The last two sentences were in response of my humble submission that people on reading all this shall think that I [Ram Chandra] having indulged in praise for myself.

Dictation continued : "Even now you are continuing to draw me [to you]. If I had not been free, who knows how great longing would have been caused to me. This absorption [meditation practice] I neither like to take away from you, for that shall cause a shock to you. No doubt some time I make you forgetful through talking. Will it be possible to find such an example in future. I do not expect it. Maulvi Sahib Qibla [Revered Maulana Fazl Ahmad Khan R. A.] has showered much praise on me for my marvelous creation. Alas, people shall pine for seeing for seeing such a personality [as yours]. It will not be possible to appreciate you to the extent you deserve. Only I know your state in the real way, and some times I give an indication of it to you also. If you like to have an estimate of your state, it can be in this way, that what ever very great saints and perfect beings may say about your state on the basis of their experience, will be in praise of only the lowest stage of your real state. This is the reason why you are made the Supreme Master of the whole universe. What ever will occur shall happen through you only, and light shall come to you [in every way] first of all. But this is not the end. I consider it the beginning of the consequence of your love, the final and is yet far off. Your governance shall extend to still further spheres. I give only this much indication."

"You are not able to perform worldly work properly, and people get an opportunity of hurling critical words at you. The reason of this is that you have made those tissues dead, which are used in performance of worldly work. If I had not made haste, you wold have lost the basic reality as well of those [tissues]. Now I have put a break to it. I do not want more than this. I have permitted you, on your request, to do this practice one year prior to your physical passing away. This is only to give a rest to your heart's longing. In fact there is no need for that. You had got your purpose fulfilled in my life time itself. There will be no return for you [in this world]. What more more to dictate ! My heart

longs to blurt out all that I know in praise of you !! I will dictate this subject to you later, when I would have created the state to my heart's content. The foundation for that has been laid, only a few days back."

"The feeling of repugnance in your mind [some time back] was not devoid of a casual factor. The condition of Nanhe [Mahatma Raghubar Dayal] now is that of a contracted snake. He can not do any harm to you now, nor could he do earlier. Now he has lost power to harm anybody else as well. This is in reply to the thought of Madan Mohan Lal. He [Madan Mohan Lal] was getting instructions, but he has no comprehension as yet. When the thoughts will reach the state of stillness, compression will get started. This medicine [prescription was given] shall definitely benefit his [Madan Mohan Lal]. If I myself remain telling things to every body, how shall your structure and elderliness be established over others ! The instrument of Master has to be only one !! You should develop your habit of descending down to the lowest level. Otherwise, a person of this state [i.e. yours] cannot generally impart training. This will be achieved through practice only."

While I was discussing with Munshi Madan Mohan Lal that 'Jamal' [Beauty] and 'Jalal' [sublime] were equally coalesced in my Grand Master [Maulana Fazl Ahmad Khan R.A.], the dictation in clarification to query continued :

"What I mean is not to regress from one's state. There has been enough of progress and regress. What I mean is that you remain autonomous : where ever need may arise, you establish yourself just there. This example of mine will also hardly be available to you anywhere ; I took the enemy as friend. This is a condition of a Prophet."

"I had whetted you yesterday [to behave in a sharp aggressive way]. There was need for that. Do not be tyrannical. You have to do anything to set things right. A mother has to get even a surgical knife-cut administered to her child, when needed. You do not need to imitate all of this. Moreover, I did not reduce your obstinate irritability for some other reason. If it is completely eliminated, there may be a possibly of physical dissolution, and if it is reduce below what it is at present, then you will become ineffective. I have to take some work from you, which requires presence of this quality of temperament. It is not retained without use and purpose. I have give you quite a unique training. You possess both forms - destructive [kalarupa कालरूप] and compassionate [dayalarupa दयारूप] . Both of those are devoid of sharpness. Both these are godly forms ; and there is no satanic element in them. Now I define these. The compassionate aspect is love from top to toe ! while the destructive aspect is opposite to that. Lord Krishna possessed this characteristic. This training you shall not find any where. Neither does anybody know the method of this training. It is very difficult to have both side-by-side. It was a special gift to me from Revered Master. My destructive from was not seen by anybody. I had not given brightness to it. It was treasure, lying concealed in me. I have transferred it to you. Nobody else is capable for receiving this training. This is special training, which is not available to everybody. There is neither a trainer nor a trainee of this this technique. Both powers are contradictory ; so its training is difficult. I have not yet told you the method of imparting this training. There is no use either in telling the method to you, since there is no body to learn what I have taught you. How can anybody learn it! You too will have to transfer it. For this training the characteristic that is needed is that you and I are penetrated entirely in to every nerve and fibber of each other, so that it will not be wrong to describe us as one life pulsation in two

bodies. This feature will not be found anywhere. The Master has no positive or negative attachment to anybody ; it is the disciple's ability to make the Master one's own. This is God's characteristic as well ; the shower [of God's grace] is the same everywhere."

Submission by Madan Mohan Lal : "Everybody had the thought the Revered Master [Laalaaaji Sahib] loved one best of all the rest."

Answer : "I did not deceive anybody, but people earned deception from me. If my external countenance had not been what it was, no body would have respected me. My state was also like yours [Ram Chandra]. The difference was that of experience. Secondly, everybody had direct relation with me. I repeat that nobody received [proper] training from me. If intense desire to impart training and spread '*Brahma Vidya*' [Science of Ultimate] had not been there in me, I would not have been worried and perplexed to such an extent, because I was free liberated."

Dictation continued : "Nanhe [Mahatma Raghubar Dayal] is being treated as God by people. He [Mahatma Raghubar Dayal] has assumed the form of Satan during life itself. You are again and again dwelling on the thought as to how the above mentioned training is imparted. I have nothing to conceal from you. Let the time come, so that you may be able to grasp it properly. Transferring you can do even now. If you like, you will get the right to do it, but there is no need to do that. This training is very difficult. Once Qibla Maulana Sahib [Hazarat Maulana Fazl Ahmad Khan R. A.] had cast light on it. His Holiness possessed both capabilities in perfect form. You people certainly suffered harm due to my courteous generosity. I have attempted to remove all these forces [causes helplessness to me]. There is opportunity for people even now. I have not gone any where ; no doubt I have forsaken the earthly [physical] body. Now, if people be duly considerate, they will not have an occasion for complaint even in this regard. There is no harm in change of form : I have only changed my form. The same state is still there ; only the orientation of people to it is needed. Anybody may observe through experience ; there will be no scarcity concerning grace. Your state of 'Ghous' ['Parshad'] has commenced. What I am telling must be noted down."

Friday 28th July 1944 :

About 12.45 PM : There was some talk between me and Rameshwar Prasad, all of which I told to Munshi Madan Mohan Lal. I had gone to the place of Rameshwar Prasad from the place of Doctor Sahib [my Physician]. At the Physician's house, I submitted to Hazarat [Revered Master] that according to his inward intention, Madan Mohan Lal may be raised to the status of 'Dhruva' [Qutub] without any more delay. Revered Master replied that there was no need to hurry in this regard. This talk I also mentioned to respected Munshi Madan Mohan Lal. During these talks with Munshi Madan Mohan Lal, I told that Revered Laalaaaji Sahib's inward intention was raise him [Madan Mohan Lal] to the state of 'Kutub'. But what I meant by 'doing it without any more delay', was that the thought of obtaining acceptance may take root [in Master]. As such, while referring to master's inward intention, as expressed, I said without asking for confirmation, that acceptance had been obtained. Qibla Hazrat [Revered master] was taken by surprise, and exclaimed :

"What have you said here ! he has now really got raised up to the status of 'Qutub' !!"

Then He instructed further that there was need to be cautious in future. The condition

immediately engulfed him [Madan Mohan Lal], and he had a glimpse of the sphere of his work, which was endless. Hazarat Qibla [Revered Master] assigned the duty concerning work as well, and said :

"This is the fruit of his [Madan Mohan Lal] good intention."

At 01.50 PM : I was reclining after the meal. Instructions were received :

"Qibla Maulana Sahib [Hazarat Maulana Fazl Ahmad Khan R. A.] is arriving. Be alert and sit regardfully, wearing Kurta [India shirt] and cap."

Just after that Hazarat [Hazarat Maulana Fazl Ahmad Khan R. A.] arrived and confirmed the status of 'Qutub' granted to Munshi Madan Mohan Lal. Then he turned to me, transmitted, gave blessings and departed. The purpose of the visit was evaluation of the work.

Dictation from Revered master :

"Your status has been further enhanced ; and I [Revered Laalaa Ji Sahib] have also received praise. This way opens on reaching the status of 'Ghous' [Parshad]."

[The plan was revealed, which brought to view a sphere of the Ultimate (Zaat), in which Revered Master was present]. He said :

"I have brought this to your view, so that, on physical dissolution, you arrive there straight."

The dictation continued :

"My Revered Master has recommended the status of '*Ghousul-e-Azam*' [Maha Parshad]. I intend to take you even higher than that. I do not feel satiation any time. All the time I keenly desire to take you higher and still higher up. When your name will come up in the genealogical-tree, you will be aligned to the status of '*Ghousul-e-Azam*' [Maha Parshad]. Beyond that there are no status stages, which end here. Now, reality loses its veil. I want you to be aligned to the name of this highest status stage, viz. '*Ghousul-e-Azam*' [Maha Parshad], just because there will be no name of the condition that will emerge still beyond. I am happy that the credit of this attainment has remained in my hands alone. Now there is not much delay in arriving at the status. Revered Master has already laid the foundation today. One thing more I have to tell you : do not transmit to anybody from the status of '*Ghousul-e-Azam*' [Maha Parshad]. The extent to which your condition has progressed, is beyond the reach of people's comprehension. One who may know it has never been born. This status may be somebody's fortune about one thousand years after you. Many elders, who earlier reached this status, could not advance beyond that, with the exception of the personality of Hazarat Mujaddid Alifسانی [The innovator of the spiritual system, one thousand years after the Advent of Mohammedan era]. My heart is all the time emitting blessings of your progress. Not a moment goes without your remembrance for me. But it grieves me to think that you may hardly find some body to learn from you to the extent of advancement granted to you by me. [As the Persian Poet has said],

"ई स आदत ब शोरे बाजू नेस्त, गर न बख्शद खुदाए बख्शन्दा।"

"ई गुड साधन ते नहीं होई।
तुम्हरी कृपा पाव कोइ कोई।"

[This stature of excellence is not attainable by force of Arms, if the Omnipotent Bestower God does not bestow it] on some body.

"People and great saints who may happen to get the awareness of your state, will be attracted to you like moths. I do not refer here to the condition that has been bestowed on you. There is nobody to understand it. The happiness cause to my Revered Master on seeing you, is known to Him alone ; and I am proud of it."

"I used to behave very indifferently to you in the presence of other people. The reason was that I did not like to reveal you to them. I was all the time apprehensive of being deprived of this precious gem. If people had come to know your potentialities, there would have been, attempts to administer poison to you. [In-spite of my precautions] thoughts to this effects remained reverberation, even though they could not do any harm to you. I did not let anybody suspect of my love for you. Even my son had no inkling about it. Is anybody capable of it? People are dreaming of the capability for representative-ship. No Tom or Dick can be my representative. They may only think whiter any one of them possesses my special characteristics, my state, my condition, my love. [If they turn their thoughts thus], they will come to know [the reality in this regard].If somebody observes attentively, he/she will mark the similarity of your demeanour and behaviour with mine. People's vision has not acquired that dimension. Brij Mohan Lal has confined himself to a narrow sphere. Even though his condition is good, [and if it has got defiled, that is of his own doing], yet there is no comparison to yours. He [Brij Mohan Lal] has not even got any touch of the air of this condition [that is yours]. Your condition, as I have already said, is changing moment by moment. This is the state of Prophet [pointing to me]."

Saturday ; 29th July 1944 :

Dictation from Revered Master : "You have advanced beyond the sphere of 'quads' [piety]. Now you are proceeding ahead of that. I want that your mind does not get disturbed at this time, and you remain peaceful. Thereafter I shall pay attention to your health. I am making haste."

Submission : "I surrender absolutely to thy will !"

Rejoinder : "Say, 'I surrender absolutely to my will !' I have shown you my point. You have to come to it. You will not need any effort [to reach it] after [yours] physical dissolution : only energy will get attracted. You will already be there, where you would have to reach. Your death has already occurred. Only the outward shape remains in this world. Expect the emergence of the state of 'Ghousul-e-Azam' ['Maha-Parshad'] very soon. This state, that I have shown you, is higher even to that ['Ghousul-e-Azam']. All running after comes to an end Here. Only expansion in the Ultimate Being remains. I shall tell about that later. Just now let me complete the work in hand. The condition has started emanating in to your thought. The way has been cleared. Now do not call yourself a beginner."

Question by Madan Mohan Lal : "Ghous and Ghousul-e-Azam' etc. stages of authority? Is spirituality an essential per-requisite for those stages?"

Reply : "Neither are these stages of spiritually, nor does authority go side-by-side with them. Convey the tidings to Madan Mohan Lal that has been accepted. His condition will enhance further. He should not lose hope. Beyond 'Qutub' [dhruva] the stage of 'Qutub-ul-aqabat' [Dhruvadhpati]. There is no life more than that. I want to take Shree Krishna lal head, but he does not progress."

Submission : "Whatever you order me, will be carried out immediately."

Reply : "First he should repent for his mistake. You will have to use your special power for them [Shree Krishna Lal and Chaturbhuj Sahai]. They have got spoil. They are under the intoxication of self-importance. Chaturbhuj Sahai is aware that he is not making progress ; even then he does not give up self-importance. My permission is now ineffective, unless you give permission. I have finished permissions. All these matters are for being told to them. Give up consideration for Shyam Bihari Lal. During the annual function [Bhandaaraa*] do not allow [your] people to sit with anybody at other places. Pull them towards yourself through your power. So far as possible, give time to everybody separately. The condition is too much spoilt. Some work may be assigned to Madan Mohan Lal. Nobody seems to come up from amongst my progeny : they consider it a mater of play. Remain serious. The jokes of Nanhe [Mahatma Raghubar Dayal] have spoilt the hearts of people even more. You do not allow people to indulge in jokes. Where such an occasion [for jokes] may arise, you may yourself and sit there [to maintain a serene atmosphere]."

*** Every year during the 'Easter holidays' starting from Friday [Good Friday] to Sunday. In the campus of the 'MAHAASAMAADHEE SMARAK OF REVERED LAALAAJI SAHIB' at 01/114 'Navadia', [at road-side Kanpur-road], FAtehgarh, District Farrukhabad, Utter Pradesh, India 209601.**

Monday ; 31st July 1944 :

Dictation from Revered master : "Are you considering yourself as an ordinary personality ! Emergence of even a little thought is to work havoc !! The incident concerning the train is worth noting down, so that you may learn the lesson, and those coming behind you may also know, that thought comes to acquire such tremendous focus !!! I am dictating the details of the indent. When you were relaxing under the tin-shed, the train was going, producing its peculiar noise. Noticing the fast speed of the train, your courage also boiled up. This is your habit. You should give it up. For one or two seconds, you entertained the thought of thrashing it down. Then there was no will to get it down. This resulted in the derailment of the train. If you had retained the thought a little more with courage, the train would have suffered a terrible fall [out of the track]. This is the precaution for your followers and successors in future. If human nature may turn towards something bad, immediately bring thought for the good to mind, in order to restore the balance. The precaution is for Madan Mohan Lal also. You remain praying for the welfare of all those who are connected to you, so that, in case some evil thought about them arises, the earlier thought [about their welfare] may remain superior to it. Prayer has to come from the heart. His [Madan Mohan Lal] sensitivity has awakened ; now he should not let it go. During the annual function [Bhandaaraa], if need for harboring some

thought arises, do not give force to it. Otherwise their hearts will get shattered . Your stage of 'Ghous' [Parshad] is coming its end. You have already stepped in the state of 'Ghousul-e-Azam' [Maha Parshad]. Have expectation for beyond that as well. I will not detain you at the state of 'Ghousul-e-Azam' [Maha Parshad] for long ; and then you and I will be together. Then this sharpness will come to its end. Before the annual function [Bhandaaraa], you will be at my condition, which has a force that is still more than that in the present condition."

Dictation continued : "I have stirred up of all your conditions at-once. What am I to do, when I do not find rest. Even now I am restless. You in love with me ; and I am in love with you. Neither you leave me, nor I leave you. I, however, shall rid myself by bringing you to my state, because there is end of love beyond that. To rid myself means that I would have completed my work. But so far as living with you is concerned, I have promised to be with you for the whole of your life. You are very fortunate. The innovator of spirituality after one thousand years after Mohammad came to see you. He perused my work, and went away very happy. He has blessed you also. Your condition has changed. He also could not resist giving some thing to you. This was the relationship of the innovator saint which has got transmitted to you. You have designated me as second innovator ; I designate you as the same. My heart desires to call you actually as you prefer to call me. There is nothing more to say beyond this. You just observe your state. It is not proper to say more, in view of due regards. The innovator has merged in to you. I have to say only that he [the innovator] has stepped up in the process even beyond that. That time is also soon approaching. That relationship is that of Mohammad. If I had not been perfectly liberated, I would have started dancing out of this great joy. There have been so many saints, but his state as not been available to anybody."

Revered Master passed his hand over my back and bless me : "Be happy. You have enlivened my name."

The dictation continued : "All these preparations are for taking you ahead. The flight has become easy. Now I am devoting to my work. Some destruction and construction remains. You remain free. I do not feel courage enough to take work from you."

Revered Master revealed : "Nanhe [Mahatma Raghubar Dayal] had closed that point of Madan Mohan Lal, under the power of which, mind [actually] functions. Beyond that Nanhe [Mahatma Raghubar Dayal] had no approach. Now it is unlocked. About your point being open, he [Nanhe] did not even have an inkling, as I had retained a light kind of veil. That was the reason, why Nanhe could not have the knowledge. Beyond that there was no possibility for the reach of his thought. just see my cleverness in performance ! Otherwise, he [Nanhe] would have gone out of control !!"

Revered Master continued in answer to a query by Madan Mohan Lal : "What use is there for power in old age! I have now passed on this work to a better person, who is free from heat and cold. No doubt, rhyme-less-sens surfaces on some occasions. I take care to stop it"

Some instructions directed to Madan Mohan Lal followed : "This is your [Madan Mohan Lal] influence also. In future, take care not to incite him [Ram Chandra] in any matter. There is need to keep this in mind. If this demeanor is continued by you, I will bring him to my state. You too have become out of hand for me ; so I have to take care. But I think, you shall respect [and value] my words. I have kept nothing secret. I am telling every thing with an open heart. You [Madan Mohan

Lal] do some thing better by yourself, when it sometimes occurs to your mind. You need not refer that to him [Ram Chandra], you will never shirk your words to him ; and that will cause harm to my purpose. I have structured him in accordance with my scheme, which will suffer a hindrance, otherwise."

"Madan Mohan Lal should take care, in this regard, during the annual function also. He [Madan Mohan Lal] should not become sharp. He [Madan Mohan Lal] should not issue any instructions to Ram Chandra during the annual function. He [Ram Chandra] will do exactly in accordance with my will and purpose. Madan Mohan Lal can structure his disciples to the the tune of his heart's desire ; but he has no right to structure my disciples like that. For them, I will do what I consider to be right. I will render work through Ram Chandra, who has to take care that a fiery spirit may not develop in the disciples of Madan Mohan Lal. I think, it will not be proper to involve Thakur Muneshwar Singh in this annual function."

Madan Mohan Lal admitted that he intended to take Thakur Muneshwar Singh with him to the annual function.

Dictation continued : "He [Madan Mohan Lal] should remain listening [and observing] ; and continue using [power of] thought, without the need of quarreling and fighting. It is necessary for Madan Mohan Lal to act on these instructions; for otherwise there will be cause for my displeasure. I feel, it will be most benefiting if Madan Mohan Lal continues to create this condition there. [Revered Master revealed the plan of required condition, in which peace was raining]. The thoughts of people can also be suspended. He [Madan Mohan Lal] should take care about eating and drinking. During the annual function, there will be pressure on his brain. You [Ram Chandra] assign that particular just to him. You [Ram Chandra] should get down on the heart during the annual-function, so that there is no pressure on your brain and work will be going on. You can move up, when ever needed. The state of intoxication should never be given up. I will be present there with my full force. Only exercise of thought [and remembrance] will be needed [for my presence and action]. The condition of Ultimate Reality will be raining."

On inquiry by Madan Mohan Lal, about reverential conduct at the annual function [or such other congregations], the instructions came :

"[01] There should be mutual respect among all persons ;
[02] There should be no question of or less during the function ;
[03] All should consider every one as progeny of the same parents ;
[04] Nothing should occur that may be distasteful to one another ;
[05] Unbecoming conduct is to be desisted from ;
[06] Mind should be oriented to a single direction ;
[07] There should be no liking for discussion - only necessary matters may be enquired in to ;
[08] The purpose is to refresh the memory of whom it commemorates ;
[09] There should be consideration of who is whose Master [Guide] or disciple- the shower [of Grace] is to be one and the same."

On further inquiry, the dictation continued : "Brij Mohan Lal is not someone alien to us. The only thing [to be taken care of] is that people are getting attached to him, and orientation to me has

dwindled. To correct this will be your job. When he comes to know that some one else has more power as compared to him, he will get automatically attached. It is not proper to create non-enjoyment. Munshi [Mahatma Radha Mohan Lal] is a duffer. No body is likely to go to him. One or two persons, who are afraid of him, may possibly go. Many people sit with him also to make fun of him ; and several others sit with him with regard to his being the son of Nanhe [Mahatma Raghubar Dayal], who may be pleasure at this gesture. Nobody goes to him to obtain Faiz [transition]. Much of all this will get altered. You will have no difficulties."

Tuesday 01st August 1944 :

Dictation : "Tell Madan Mohan Lal that he has done enough swimming. The point has got opened and refinement is increasing. Now, there seems no need of transmission. Give him work ; now this alone is worship [meditation] for him, which he has performed enough. He should try also to lead brethren to right path. He has to spread the thought all around. One thing remains. You complete it [duly] - [reference to opening of the heart]. I sometimes include a visit to him in my tour programme. Just now I am present with him. I liked to get this work done by you [reference to the work of giving the status of Qutub i.e. fixed-pole-star to Madan Mohan Lal]. I do not have limbs. This condition, you should bestow, incase of others, after much thought and consideration. You have a lot of affectional force in you. It was in much quantity in me also, but I was very peculiar about the observance of rules and principals. You remain oblivious of these out of affection, which has penetrated fully in every element in you, and which I have not been able to regulate as yet. It is not a joke to acquire the status of Qutub [fixed pole star]. Neither does anybody give such training, nor is this capability found in everybody. So long as special powers are not there, awakening of the light in the heart cannot be possible. Earlier you had tried for this, but you were able to perfect it."

"The work of India is assigned to Madan Mohan Lal. He should work in accordance with the light given to him. He was so fond of work. Now I shall make him do plenty of work."

"Your condition of 'Ghousul-e-Aazam' [Maha Parshad] has started. The stage of Ghous [Parshad] has been crossed over. The Ghous Sahib, to whom I had shown you, you should be kept contact with, so that you may issue orders directly to him. I shall issue orders to you. I like continue this state for some time, so that your supremacy be established amongst the stages. I shall take you even ahead of this state. Occasionally you will be able to return to this condition of 'Ghousul-e-Aazam' [Maha Parshad] ; and this will be dependent on your own choice, because the worldly affairs will not be possible to be dealt with, except through this condition. This is my love, that I am drawing you up to that side. Otherwise this status can be arrived at after leaving the physical body. I want to give every thing to you during life itself. Every sage cannot do this. This is my special invention. There is no limit even beyond this state. I had done a lot of swimming in this point during my life time. I have been praised a lot amongst the sages due to this invention. I too was retuning at will, to the status of 'Ghousul-e-Aazam'. For me also, returning to this point was dependent on my own choice. No sage could go beyond this point. I make an exception in the case of the second innovator one thousand years after Hazarat Mohammad. If you so intentionally desire, I will not prevent you. You can use the title 'Ghousul-e-Aazam' after my name in the 'Shizra-e-shareef' [Genealogical-tree].* People will wonder as to how two persons are coming amongst together, viz. I, and after that you. "मुल्के खुदा तंग नेस्त। पाये मेरा लंग नेस्त।" [The kingdom of God is not too narrow ; and my leg is not suffering

lameness] a Persian saying."

Instruction about training during dreaming : "The subtle body is sent with the idea that the person concerned may develop thoughts, according to your intent and purpose. The method for that consists in sending the subtle body containing the elements which weave the content of the dream. Transmission is given from behind that. The same pictures get projected on the screen like a cinema. But all of these depend on courage and will. Everybody cannot perform these. So long as courage and will is not there, devices will not work. Devices are meant only to hasten the effect; and these are helpful to achieve the purpose."

Method of training revealed by Master : "When spiritual training of somebody is started, first of all the point of 'heart' is to be taken up. He is kept there for a sufficiently long time ; preferably he should not be pushed ahead, so long as he does not come up on his own, to cross that point with the help of his guide. This makes his base stable, and the apprehension of a fall is overcome. That way, he comes to enjoy the glimmer and dazzle of divine effulgence, which grows dim on going further, so much so that only an impression remains, and this also is finally gone. By so doing, i.e. by keeping him long at the point of 'heart', he is made to enjoy a lot, so that the tendency of mind for trancy gets overcome."

In reply to inquiry concerning how to know about it, Revered Master's dictation

continued : "when the aspirant may start to come up in a condition, subtler than the earlier one, then it should be taken to be an indication for opening the next point. This [heart] is not an ordinary point, as you have comprehended it. Many very big saints could not cross it ; and a perfect stroll over it comes to be the fortune in quite rare cases. In our fold, these points were opened by way of shadowy reflection, but the capability for stroll was not found there in anybody. So long as stroll has not been undertaken, perfect mastery is not acquired. It is this that requires the longest period. The state of 'Qutub' [Dhruva or Fixed pole-star] is closed to it. Now you may estimate how great this point happens to be. When I tell all this to you, I make an expectation of your case."

"The other points in the lower region of organic existence do not possess that vast expanse, and do not require that much time. All those points are connected to the heart. Take the whole chest as heart, since that alone provides for the maintenance and growth of all organic forces. If its function is stopped, there will be a state of lifelessness in a moment. On proper consideration, this [sublimity of heart] will be revealed to be the sacred altar [of worship] for all sorts of sublimity. If this thing is left apart or if this point [heart] is not touched, the sublime condition at all other points will remain weak. In our fold this [sublimity of heart] has been assigned very great value : it should not be thought of as an ordinary point. The method which has been given to you with the help of a plan, is to be used when quick results are needed. But it is better to give an opportunity to the aspirant to come up on his own accord through some assistance from you. About other points, I do not feel the need [of emphasis] to that extent. Your own condition just now, is the ultimate [utmost] state of heart. All other forms of sublimity, whatever these may be, keep their condition confined to themselves : This [sublimity of heart] alone accompanies every other form of sublimity. As the heart advances, it proceeds on, leaving the mind behind. This means that the force of mind goes on decreasing [with the increase in the sublimity of heart] as it [heart] advances to acquire its original character [of purity], so much so that it adopts to the state of Undifferentiated Ultimate, shedding of all layers of illusory existence called Maya. It is this [heart] itself whose glory reigns in the region of 'quds' [pity] ;

and it is this alone, that goes even beyond that. All other sorts of sublimity do not help in reaching up to the destination. Where ever the aspirant arrives, he is able to arrive through this [heart] alone. It gets lost, when it has effected approach to the 'Zaat' [Final Being]. By the term 'heart', I do not mean the lump of flesh. It is that something which has been brought down in to the 'Heart' [region] in the shape of a kneaded compound medicine, consisting of the quintessence of all other forms of sublimity."

"When you impart truing to somebody, you should land force to the heart alone. By the expression 'land force', I do not mean that you rend somebody's heart. On reaching the Ultimate Being', this thing [heart] gets lost. But you should comprehend what its loss means, when you should arrive at my state. There every thing comes to get merged. When you reach ahead, you may ask me. There the very possibility of asking will be gone. You may understand it like this : love is the real thing, but its ways are different ; ways [methods] only regulate love and alter its form."

Referring to the technique of 'Chishtiya' swords, Revered Master continued instruction : "The defence against all these consists in having a firm will that 'Master's Power has penetrated in me all over, where in none of these [evil] powers can have any effect'. If this thought is taken up from the very start, i.e. the day [moment] of arriving to the Master, then such power will be created that these weapons will have no effect. Moreover, there will be no need of having that thought all the time. Only firm conviction in this regard is required ; and its maturity is needed. This can be possible when [perfect] faith in the Master is there. These questions have been put-forth by Madan Mohan Lal and he has specially been nurturing thoughts about defence. This is i reply to his thoughts."

"Now he will ask further as to how faith [and conviction] is to mature ! The only answer to this is : the acquired tendency [samskara] of the aspirant and help form the guide [Master]. The aspirant's faith starts acquiring maturity just when he sees his Master's way of living and behaving as right. If all imitate this, all cannot be successful. Every one will possess defence [against 'Chishtiya' swords], according to the faith, present in him. It is dependent entirely on one's courage; and love remains the essential condition. In our fold emphasis has been laid on love, so that the state of self-forgetfulness may develop, and the power behind that may pervade it. Domestic bellicosity against group and belief other than one's own is a synonym for weakness of heart. whoever has developed this defect, take to him to have fallen of from the point of heart ; and his progress has withered away."

Referring to the case of Moulwi Abdul Ghani Khan Sahib in the context of the above mentioned remark, Revered Master instructed Madan Mohan Lal : "You [Madan Mohan Lal] should also take care with respect to this civility [culture]."

The usual dictation continued : "I bestow mastery over the element of air to you. After this, there comes the turn of miracles. I have kept a whole stock of miracles, reserved for you. Just let me set your health right ; then these will be transferred at one stroke. Today, after fully crossing the condition Ghouse [Parshad], you entered in to the condition of 'Ghoul-e-Aazam' [Maha Parshad], and traversed quite a good portion of that. By tomorrow you will complete it ; an the day after, I will connect you to the 'Zaat' [Ultimate Being]. Then, you may just remain swimming therein. What then? 'खूब गुज़रेगी जो मिल बैठेंगे दीवाने दो' ['It will make a fine company when two lunatics will be sitting together]!. This is to be the first example in the world".

Question by Madan Mohan Lal : "Do we, who merge ourselves with the 'Zaat' [Ultimate Being], get merged in to it ?"

Answer : "The condition of 'Zaat' [Ultimate Being] starts very much earlier than your present condition. Many elder sages never reached the state of 'Qutub' [Fixed-pole-star], but acquired connection to the 'Zaat' [Ultimate Being]. Your [Madan Mohan Lal] condition has got established before your condition of 'Qutub'. There is a good condition of 'Zaat' in you [Madan Mohan Lal]."

* "पीर से उल्फत हो मुझको हूँ फनाफिल शेख मैं ; या इलाही ग़ौसुल-ए-आज़म राम चन्द्र के वास्ते. "
वास्ते. "

Wednesday ; 02nd August 1944 :

Dictation : "Only I know the worries of my household! What to wall over that !! Take it as austere worship. The cure for all this is shamelessness [to develop a thick skin]. Many sages desire to have it, but do not get it. It is a divine gift. The example of your wife has gone beyond the life partners of all sages; but her end is to be good. She will go free. She is not devoid of spirituality."

Question by Madan Mohan Lal : "My wife is residing at her father's place. I desire that she may devote to worship; but she did not so that."

Answer : "It is just on account of her that you could have such a condition. If her temperament had not been sharp and troublesome, you would not have been oriented to me like this."

Instruction : "Open the heart of Madan Mohan Lal today."

That was done and the condition overshadowed Madan Mohan Lal.

Further Instruction : "Make the place permanent."

Thursday ; 03rd August 1944 :

Dictation : "You had crossed the status of 'Ghdusul-e-Aazam' [Maha-Parshad] yesterday; and your connection to the 'Zaat' [Ultimate Being] was established yesterday itself. Your position has got established. I was also close by. You were assigned a place on the right hand side. You were asked to swim; but as you have left everything to me, I have promised to pay attention and impart transmission. I shall get you merged at that point. Nobody can form and estimate of your good fortune today; and I can say only this about your condition : 'My heart knows; I know; only my knows.' Yesterday you had asked a question, to which the reply is that there is simple permanent life in the original state [Baqa] and That alone. All the stages end there."

Question by Madan Mohan Lal : "What is 'Baqa'?"

Answer : "It is a condition, entirely beyond description. [Plan was revealed]. Only this much can be

comprehended. For example there is body and soul. Body is concrete [solid gross]; soul is subtle [fine]. Its taste can be savored, but never described. If he [Madan Mohan Lal] so desires, you may show it to him practically. The condition is present in him as well. In this condition, mind seems to be more open. So long as stages are there, merging [Fana] and permanent life [Baqa] remain coming alternately. Merging [Fana] is the name of being lost, and this comes to each point. It may be comprehended for example as water and its steam. If the steam made still finer, it will become 'Baqa-dar-baqa' [life within permanent life]. Ask Madan Mohan Lal whether he now has comprehend it! The condition that has been demonstrated, must have been comprehended by him [Madan Mohan Lal]. If this is taken to further depth, it will become merging of the next point; and this chain will go on and on. Does Madan Mohan Lal have any thing more to ask in this connection? He did well to ask this question, which engages the mind of so many people. I do not want to keep any progress or secret to myself. I could not so that [make it available to every body] in my life; and I want that it may happen now."

Submission by me : "I do not feel pining now."

Answer : "Why should pining be still there togetherness [union]! Make a little addition to this modification introduced by you : when the form comes to the point of disappearing from the heart, this thought [of one's own body being that the Master] be taken up for practice. Earlier than that, the aspirant is likely to feel odd. The method of taking up this thought from the beginning, can be given if you like. But in that case the aspirant's link will be direct. Such aspirant, any way, will be rarely found. As such, the need for emphasising the Master's ideals is there, so that the help may remain available to him [aspirant]."

[Editor's note : Here reference is being made to the stages of the practice of meditation on Master's form].

Question : "How is 'tavajjoh' [transmission] is given at the time of death?"

Answer : "The thought is to be firmly held that the entire state has been brought to him by me. 'Tavajjoh' [Transmission] is to be given with all points made open; and at the end the membrane of thought is to be torn off. This point [the brain of heart's sublimity], wherein thoughts reside, has already been pointed out by me; and that is also the point of heart. The membrane of heart's thoughts may be torn off first, as well, and then transmission may be given. The method is to be adopted according to the exigencies of the particular case. So long as the membrane of thoughts is not torn off, freedom [liberation] is not there; and this is not the job of everybody. By giving transmission, the effect will, no doubt, be carried along with it, which will be fruitful in the next birth. If some points have been got crossed over in that condition [which is not everybody's job], then there will be advancement starting from beyond those points in the next birth. Very ordinary attention [transmission] will be required on those points. All this work takes not more than one minute. Courage remains the basic requirement. There is no special transmission, to be given at the time of death. The method is just this. Only rapidity and forcefulness are crated."

"Nanhe [Mahatma Raghobar Dayal] has never had the capability of tearing off the membrane of heart's thoughts [as explained above]. He has only been able to give transmission."

Madan Mohan Lal became directly oriented to Revered Master, by his permission and asked : "Can I tear off the membrane through your help?"

Answer : "Yes. Courage is the basic requirement." [The words 'courage is the basic requirement' were not clearly comprehensible; and hence had to be indicted later].

The dictation continued : "He [Nanhe] has never possessed this capability. I had reserved it for you [Ram Chandra]. All these matters about you, I have got written down, so that it may be comprehended by somebody in future, what sort of training I have imparted to you. These are not mere words of praise, but hard facts. My capacity will now come to people's comprehension. Neither anybody could recognize me, nor did anybody tried recognise me."

Question : "What is '*Jeewan Moksha*' [Vedantic term for liberation in life]?"

Answer : "Your condition, earlier than the present one, was that of '*Jeewan Moksha*'. I have created that condition already in my lifetime. You had already become devoid of actions. That was the gift of meditation on Master's own form [*shaghal-e-rabta*]. I shall take you down from this state of togetherness [union], created in you. Otherwise, you will not able to do my work. You will remain getting the air of that state [togetherness or union]. Consider the state as permanent. You will have self-mastery. Togetherness [union] has taken place."

Submission : "When I tried to open sensitivity in the case of Madan Mohan Lal, I felt a kind of stiff [swollen] nerve in his brain."

Answer : "That was a gesture of Nanhe's [Mahatma Raghubar Dayal] doing. There were so many kicks, administered to that nerve, that it became stiff [swollen]. Now you set it right. His [Nanhe's] life is not remaining, otherwise I would have ordered you to make his nerve also stiff [swollen]."

Friday ; 04th August 1944 :

Dictation : "You had made direct invocation of your Grand Master [Hazarat Qibla Maulana Fazl Ahmad Khan Sahib R. A.] in accordance with my instructions. He has made arrangement for you in that connection, by placing me entirely at your disposal, which means that, henceforth, I will be doing what you may desire."

"I had taken direct part in distraction. Nanhe [Mahatma Raghubar Dayal] is wholly upset, but he does not listen to anything. I have administered direct warning to him just now [at 11.00], but he is lost in his pride and does not listen. I have started my work."

Dictation from Grand Master [Hazarat Qibla Maulana Fazl Ahmad Khan Sahib R. A.] : "मेरी नस्ल को वाकई तौर पर, नन्हें नें, जिसको मैं खिलौना समझता था, बर्बाद करने में कोई दक्कीका उठा नहीं रक्खा। नहीं रक्खा। Nanhe [Mahatma Raghubar Dayal], whom I considered just a toy, has left no stone stone unturned to spoil my progeny. I was free, I had left all work to your Revered Master. He has become an embodiment of mercy ; and has no example of love against him. I feel inclined to eat the special vegetarian dish of '*mangourees*'. I took lots of this dish at his

house, but not at yours. You arrange for it together with two chapattis [flat thin bread] sometime for me. My visits to you will continue off and on. Now I am going. Have full trust. Your revered Master is now coming to you. My duty is over now."

Revered Master's dictation : "Madan Mohan Lal should not consider his condition as ordinary. His tongue has acquired effectiveness. The five forms of sublimity, i.e. the sublimity of the lower organic region, and to some extent the points in the head, have come up to a similar state. The heart has bloomed up. The difference [and care] of your family and children and home from today unto the annual function is assigned to him. He should remain doing this job continuously. There should be no need of reminding him again and again. You had transmitted to him during a dream from the state of 'QUTUB-UL-AQTAB' [Dhruvadhipati]. I had stopped you just there. The effect has taken root. Your transmission can never remain ineffective. Observe proper care and restraint. So it is my pleasure also to open that point; and I have made a promise also to this effect. [The condition overshadowed Madan Mohan Lal]. If the other representatives [Successors] had followed you, they may, very likely, have reached this state sooner or later. Madan Mohan Lal does not need going to the annual function at Sikandrabad [UP in district Bulandshahar] or Etah [UP] or anywhere else except Fatehgarh till a second order may be issued. I bless, he be happy, and his difficulties come to easy solutions, and he may shine like a star."

"Shree Krishna Lal is becoming like a camel without the controlling rope in his nose. I have tightened Chaturbhuj Sahai. This is the punishment for his impertinence. The fold of my progeny has now got full of such people, as many, in some cases, be likened to dirty eggs. Only he is great, whom I had made great; and he is their own brother. For Nanhe [Mahatma Raghubar Dayal] people never entertained such thought. Somebody left him because of helplessness. Some others gave up due to his threats and rebukes. Spirituality does not admit of superiority due to age. Even the youngest can up to the biggest. But whom to tell this. All are involved with their pity egoist wishes. Someone is ebriated with his capability ; some other is getting elated with the sight of numbers [of followers] with him. All are devoid of Reality. Your idea is correct that no body has got its savor as yet. I am to illustrate my successors with the exception of Madan Mohan Lal, by referring to children, playing with toys and getting happy with it. All consider themselves as recluse and ascetic ; but none amongst them is really like that. Hints containing light concerning these will have to be issued form time to time. I had the desire that my successors [representatives] would have got corrected first; and become helpful in your work. But the results are turning out to be opposite. If I had revealed you during my lifetime, and had declared you as my representative, these successors would still have remained busy with setting up their separate shrines. They could never comprehend that I had made them like that [permitted to impart training] due to need. I was under great influence of my Master's instructions; and, in haste, I could not make them traverse the stages and points, necessary for a successor [trainer]. The result is here before us. Moreover, Whatever stages or points I made them traverse, Nanhe [Mahatma Raghubar Dayal] made reduction in them, instead of increase."

Saturday ; 05th August 1944 :

Dictation : "Start imparting training to Bhol Nath. Doctor Sahib of Jaipur [Dr. Krishna Swarup Ji, the real cousin brother of Revered Laalaa Ji Sahib and whose Samaadhee has been made just behind of Laalaa Ji's Samaadhee in Ftehgarh, Uttar Pradesh] is in good condition. Help him to go a

little ahead. Bhola Nath is attached to you, and hence this thought occurred to me. He is however rustic is unsophisticated. I had accepted Rameshwar as my own, even though he was entirely devoid of spirituality. If he [Rameshwar] transmits to somebody, there will be a bad effect. The influence of those people [of Kanpur] is active in the form of impressions. This is the mystery, which I do not want to reveal."

Irshad Janab Maulana Sahib R.A. [Revered Grand Master] intervened : "I kept Nanhe [Mahatma Raghobar Dayal] like a toy. He arranged many sorts of play. Whom ever you structure and develop, remember him in good words."

Revered Master's dictation continued : "I consider you as a friend. You also consider me likewise. Both are of equal status. That means, love in both has come up to the same level. In what ever amount you love me, I love you more than that. 'What wonderful company when two lunatics are sitting together' [quoted Urdu half couplet - *Khu guzaregee jo mil baithenge deevaane do*]. Your worth, only my heart can tell. My own Revered Master has started coming to you. As such care and attentiveness has become more exigent. I was content with tastes of penury, but my Revered Master has got a prosperous noble man's temperament. I like you to have a life style of a prosperous noble person. It was, therefore, that I had mentioned about pots for your use. I have given you both kinds of riches. I have kept whole sets of silver utensils for you. You will have them at the time of need. As a poet [Ram Prasad Bismil of Shahjahanpur] has said -

"वक्त आने दे, बता देंगे तुझे ऐ आसमाँ ;
हम अभी से क्या बताएँ, क्या हमारे दिल में है।"

[Let proper time be there for me to tell thee, O sky! how can I tell you just now what is there in my heart] i.e. it is before time.

This above mentioned remark was in reply to my submission as to how silver utensils would be possible to arrange for visitors and guests, if I started eating in silver pots, when Revered Master had asked me earlier to use silver pots for my meals, which would be cared for and kept cleaned by my wife.

Dictation continued : "I gave permission to you to initiate others [on my hand] from that point, which has not been available to anybody's fortune. You possess such power as to take somebody in one second to the state, that is yours. You can bring the state of togetherness [union] to anybody in one second. But that is prohibited. All powers are present in you. I meant those powers, which are capable of bringing about miracles. However, these powers have not yet been brought to awakening. The time is very close at hand, when these will be awakened. [This was in reply to my submission that at the stage of '*Ghousul-e-Aazam*' [Maha-Parshad] there are many powers]. Who ever will have love for you, will be fulfilled with prosperity by me. You have been freed from every responsibility by me."

Sunday; 06th August 1944 :

Revered Master's dictation : "At the annual function, there is to be the announcement in these words : 'Laalaaji has appointed Babu Ram Chandra of Shahjahanpur as his successor and

representative ; and declared that those who have love for me should love him. Now there wellbeing lies therein. One who loves him shall be fulfilled with prosperity and perfection to the fullest extent by me. One who is against it, cannot derive benefit from me.' This is to be noted down and handed over to the Vigilance Secretary, Dr. Krishna Swarup Sahib of Jaipur to be announced word-by-word."

Further instructions : "He [Dr. Krishna Swarup] should tell Jaggu [Mahatma Jagmohan Narain, Laalaaji's own won] that herein lies his greater wellbeing ; and he may make an estimate himself also, through his own past experience. Ram Chandra can never give-up his companionship; and neither can there be any bitter friend [than Ram Chandra] available to him [Mahatma Jagmohan Narain]. Jaggu's mother [your respected *Buaji* i.e you aunt, Mrs.Brij Rani, meant for Laalaaji's own wife] needs only to be informed. The announcement will be made by my '*Mutanabvi*' [the Vigilance Secretary] Dr. Krishna Swarup. If Jagmohan Narain's mother wants to make some addition on her own, she may do so, with the condition that the words to added [by her] must bring well-being to you. This news will be given to people in general without prior notice, giving opportunity for discussions about it. Neither shall any such word be used as many arouse suspicion of some kind and make them use their low tendencies. These words will have a magical effect, and I assure this. At the time of announcement, you penetrate these words in the hearts of people. I am not getting leisure as yet to attend this work. The more I try to find leisure, the more work pours in."

"I have permitted you to sit on my '*mrig-chhalaa*' [deer skin]. You can spread it, where ever you may sit. If possible, arrange for a deer-skin for Madan Mohan Lal. He is also Qutub [fixed-star]. Sitting on lion-skin is only for '*Jalaali*' [sublime] saints. The reason for this, is that, sitting [on animal-skin] is appropriate when mental tendencies turn in words, i.e. what is seen out-side, starts to be seen within. Using anima-skin to sit upon before that, is just in-posterity."

Monday ; 07th August 1944 :

Dictation : "This method is good. Acquaint Madan Mohan Lal with it and start its application." [The method under reference, consists in transmitting from anywhere to what ever sublimity, but continue giving suggestions from one's own mind and watching the resultant condition simultaneously].

A conversation was in progress, the topic under reference being that reverend saints would return as gods, when Revered Master intervened : "Reverend saints do not return. His [Nanhe i.e. Mahatma Raghubar Dayal] sins will never be pardoned ."

Tuesday ; 08th August 1944 :

Dictation : "You do not have material wisdom. You are very often talking of materiality. So long as the material does not come to an end, man does not get fulfilled in spirituality. First of all, the same was brought to end [in your case]. Even the cause of the appearance of incarnations gets obliterated. They come and go by themselves. Sometimes people bring them forth, bound in same form. When their faith becomes very strong, they experience a kind of life in that form, established by their faith; and to maintain its dignity, a wave from the Ultimate Being pervades that same form. It is the effect of their own thought, that incarnations appear as moving about. Where ever incarnation have appeared, the causes are invariably there in every case, but their forms have changed. When

think of me, never bind me in a form. When you need to do some work, you get that thing penetrated in the cause, and give suggestion to the spirit [soul] that the same shall occur. Then sharpness in it will get enhanced."

"Madan Mohan Lal is now in good condition. His weaknesses are gone. Let him go on swimming in sublimity, and continue giving benefit. The reward for his services has now being received. This means that he should care of sublimity, and not allow grossness to enter his temperament. This thing increases to such an extent as to pervade the whole. look here, I am telling you something."

Submission : "I am fully attentive."

Indication : "Look at yourself. The Ultimate Being surrounds you."

Submission : "It is certainly there."

Question : "Have you comprehended this?"

Submission : "No my Lord."

Explanation : "Your merging in the Asal Zaat [Real Ultimate Being], with which union [togetherness] had already taken place, is started. This is the point, which is beyond comprehension for anybody. Neither can anybody believe it. It has come to be thus, as it is just my invention."

Madan Mohan Lal was conversing with me. He [Madan Mohan Lal] said that it was his [Revered Master's] invention that He was thus imparting training after physical veiling.

Revered Master's dictation : "What Madan Mohan Lal has mentioned, is really something special. My elders were always ready to impart training after their physical veiling; but I stepped beyond them, in this regard; and this work is such as will not come to people's comprehension. If I had a body, I would have written it down myself."

"Madan Mohan's condition is good. Give tidings. He should now give-up old habits, by which I mean lack of courage, in particular, and anger. He should develop the habit of winning other people's hearts. He should have patience. Rudeness has gone away. If he is obedient to me there will be more progress. Being a father to him, I have to tolerate everything; but there is to be regret, certainly."

Then Revered Master started addressing Madan Mohan Lal directly : "Consider Ram Chandra to be your own. I have already done the same. Trumpets shall sound all around in his praise. I do not like to reveal anything just now. It is in my heart as yet. Every thing will come to light at the proper time. I assure that there is limit to his progress. There is much of his life still ahead. I had perfected him at the age of thirty. Those people are blessed who derive benefit from him. Otherwise, people will weep and wail for him also, as they are doing for me. I have kept his powers established within measure. This may mislead people, possibly, to deception; and they may not comprehend my state. I have not left even a hair breadth of imperfection to him. If some people do not believe it, they may come forward to have their own observation in due course. [This is to be included in the article

of declaration at the annual function. The portion to be included begins with 'Trumpets shall sound]"

"He sometimes becomes stubborn. I consider it a beloved's demeanor, and this I do not like to take away from him. [All this is not to be included in the 'Article of declaration']. His nature is so, complicated that it was after quite a long time that I could know that this person was fit for being my representative. I tallied my own revelation in this regard with my Master; and when it was confirmed, then I paid attention to him. I was happy with his simplicity and innocence ; and thereafter many more occasions for being happy came my way. You [Madan Mohan Lal] will feel even more astonished to hear that all 'Buzurgaan' [Revered Elders] are considering him their own."

The dictation concerning Madan Mohan Lal continued : "Madan Mohan Lal was not fit for representative-ship. Whatever he was suitable for, has developed. His brain was very soft [weak]; and he was not able to do several jobs at one and the same time, nor could he keep an eye on all sides simultaneously. If he had received orders for distraction, he would be involved in inner conflict over it, and even exercise his own mind about it; and if ordered to be merciful and compassionate, he would remain engrossed with it. So to say, whatever the work was assigned to him, he would have mania for it. He had been keeping company of crude people."

"Ram Chandra always tried to develop his brain [intelligence]; he remained fond of that alone. The effects of illness, no doubt, caused jerks to his brain, but those were due to past impressions [samskaras], and hence there could be no help. His brain is certainly weak [tender], but very far-reaching. The fine point, capable of being reached by it, cannot be arrived at by anybody. I also get help from him. Out of respect he does not give suggestion concerning any matters, but I grasp it and start working likewise. I know that a man of this calibre and merit [intelligence], as has come to me, is difficult to be found by somebody else. If you see any defect in him, it will be found to be concealing some merit in it. This thing is very rare. Nobody could assess him to extent of my estimate of him. Nobody could even value him properly. Mostly people had consider him as the simple divine-cow [*kaamadhenu*, कामधेनु], fulfilling everybody's wishes. As such there was apparent love. Jaggu [Laalaji's son - i.e. Mahatma Jigmohan Narain] too does not have cordial love for him. Shree Krishna Lal wanted to keep him under his subordination, so as to make him '*bhaade kaa tattoo*' 'भाड़े का टटू' [beast of burden]. He would inquire about condition from him, and and [taking credit for it himself] would assert his own superiority. If help was needed, it was obtained secretly sitting behind close doors in some cabin. But I felt extremely pleased [to notice this], and very much liked that you did not even give a thought to such things. Your condition is like that of a lion-cub, about which you may have read in books, that was not aware of its reality until given a thought about it. You had no opportunity to go anywhere. Where ever you had gone, he would use you as his interest. To tell the truth, he [Shree Krishna Lal] considered you to be a fool. He knew that Ram Chandra could create an effect, even by uttering the word 'yes' ; and create any condition at will. I was laughing at all such things ; and felt pity at your innocence ; and felt happy as well. This was a sort of scarifies that you were offering. No example of this can probably be found. Secondly, you considered everybody as superior to yourself. Sometimes when drowned in love, you certainly felt sharpness, but even than you remind considerate that one's own merits should not be demonstrated before elders; and this thought made you humble. You certainly underwent deception concerning Shree Krishna Lal's condition, and your intuition in that case was wrong. This was

because you had comprehended him to be my 'Murad' [chosen purpose], and were convinced that nobody was capable of loving me more than he [Shree Krishna Lal]. All the rest of your intuitions were correct."

"Madan Mohan Lal should not use bad words for himself. For such an expression, there can be many Toms, Dicks and Harry to be named. Brij Mohan Lal considered himself to be my representative, and this is thought even now. Your 'फूफा' [father's brother-in-law], i.e. Mahatma Raghubar Dayal] strengthened this thought in him [Brij Mohan Lal], and misled him as well. He had no claim to my representative-ship; and what may I say about the मलऊन बा तस्वीर condemned-shaped [Nanhe, i.e. i.e. Revered Laalaji's younger brother Mahatma Raghubar Dayal]! By 'condemned-shaped', I mean condemnation personified. And Munshi [Mahatma Radha Mohan Lal], I consider like somebody coming to dance and jump about on the occasion of a child-birth, and departing after collecting a few coins [from the new-born child's family]. The influence of his father on him is perfect. Jyoti, I connect to the name of a thief and plunderer. Where ever you went, everybody just wanted to take advantage. Nobody had real love for you; and if somebody even got some condition created or developed, there was the secret of his own petty benefit involved. Some where you were assigned jobs of menial service like cleaning utensils and preparing beds for others, and filling tobacco-pipes [hukka] for Indian style smoking. The purpose of all this was to impress people by demonstrating that such wealthy people did such petty jobs at their place; and thereby to reinforce the mark of the greatness of those who took such service [from you] on the hearts of the people who saw you doing those petty jobs. Nobody gave you anything after [the end of] my life, but even tried to spoil you. The transmission, concealing the secret of selfish advantage behind it, can hardly be effective. You had love for Brij Mohan Lal, but he also did not repay the rightful due to you in this regard, and you still continued saying that he was doing a lot for you. The cause of it has already been noted above. I am forgiving Madan Mohan Lal [the single person of Brij Mohan Lal] : he always had the thought of your progress. I felt very displeased at your being engage in cleaning utensils and in serving like slaves and servants. On those occasions, I constantly remained with you : sometimes you were aware of it, but mostly not. The blind ones, however, had no discretion [and discrimination] about it; and they took all kinds of paddy to be rated low alike [as the Hindi proverb goes - "सब धान बाईस पसेरी"] . You too have to take up the job of training : you should not allow such practices to be rampant. If you inquire of me about the reality, my Nanhe [the real younger brother of Revered Laalaa Ji Maharaj - Mahatma Raghubar Dayal] was indebted to you for bread and butter [salt], but he could not compensate even for your services. What ever closeness and affection with you and was attempted to be enhanced by Brij Mohan Lal, was all with selfish purpose. He wanted that if Ram Chandra [of Shahjahanpur] became worth any thing, according to his idea, his [Ram Chandra's] condition be considered as due to him [Brij Mohan Lal]."

"THE PAPER [to be read-out] FOR THE FORTHCOMING BHANDAARAA [ANNUAL CONGREGATION]"

"Selfless friends are rare in this world. If I have to express my view, there can be no better friend than the Master for a disciple; and a guide who is devoid of his quality [being the best friend of the disciple] is not worthy of being called a guide. I can say with perfect force that the love, given to me by my Qibla Hazarat [Revered Master], has no other example! And what am I to say about myself!!

Only the experience of people shall tell!!! God alone knew the state of my love. But alas! Nobody responded to it. No one loves me with an open heart. I consider this to be my own fault. Even now if people get oriented, this can still fall to their lot. If someone gone away wayward in the morning, return home in the home evening, he is not to be termed as lost. Time, no doubt, has gone waste. But if love and attachment is created to the extent of time that has gone waste, it can be made up. People have gripped the skirt of lack of courage to such an extent, as to be wholly disinclined to leave it. This is so, because they did not find a proper atmosphere and mostly they remained involve with pickpockets. Nobody wished [sincerely] that my progeny would progress, and my name, what ever it was, would remain alive. What complaints would I make against those, from whom harm ensued to them! I consider it all brought about by my own fate. I repeat that a true friend, other than Master, can never be found."

"They should remember that what they had taken to be real, was just deception. If they pay attention, they will know that it was a case of hunting from behind the cover; and no subtleties were left unused to misdirect them and to lead them away from me. Where it will be difficult to find, on the one hand, and example of how defects were introduced [unscrupulously] in to our society, it will also be hard to find an example, on the other hand, of how I tried to weed-out these ills even after my life in the world. I had burdened myself with all responsibilities, and tried for their fulfillment and made arrangements for the same. Although there were some very few persons among them, about whom I should have been responsible, yet my intellect got veiled by changing reality of worldly times and my own love and kindness. I am suffering the consequences. To me there seem to be no more than one or two persons as helpers among this herd of people. Is this your sense of duty, that assigning me to oblivion, you have moved away to the valley of somebody else? They stepped in the vale, where their luck brought them to nothing but thorns of dust. Many others were stranded in to dangerous valleys, whose dessert winds snatched away reminiscences of their homes from them; and they mostly lost the way. What they considered to be fertile well irrigated land, was nothing but mire and marsh. They have not yet enjoyed a walk in the Lord's valley of enlightenment [Vale of Yemen where Moses had the vision of God's Light Divine]. Nor appreciated the sight of pleasant paths therein. Neither has luscious freshness of [that valley's] breeze come to their experience yet, nor have they dunk the water of its lovely springs. I think they were [plainly] deceived. But they may just look to whether this was not against divine unity! Was it their duty to forget me and yield their hearts to others? Now the time is there. They should not let the opportunity slip out of their hands. I feel I have just made all these facts audible to them : these are all for their own benefits. Now this time is there : only an attachment of heart and a turning of the face is needed. I have not left anything wanting to create new life in them."

"I understand, Ram Chandra's words [appeals] will be put in to the garbage for waste, and only a few will be there to do that. But they should also remember that whereas I have bestowed on him [Ram Chandra] the power for mercy and compassion, I have permitted him also to be strict. What ever he will do, shall have my approval. I have given sufficient length to this article, so that nothing be left out : and every thing sufficient may appear there in its own hue again and again; and no occasion for wavering and doubt will remain for anybody. Otherwise, I will apply the last cure which I have thought out and come upon."

"Just possible, some persons may consider it a kind of propaganda. They should refrain form such thoughts. Ram Chandra is not their slave, and neither has he any desire for money. God has

already bestowed enough worldly respect and [social] status on him. I understand many of those included in herd, will not be able to compete with him [Ram Chandra] in that respect. Thus for he has not been obliged to look unto anybody for [pecuniary] help and support; nor shall he be in future. People may wait and measure all the questions [and doubts] arising in their hearts against these illustrations, and come to the right path. I do not like to say anything more than this. I may add only this half couplet [in Urdu] : "کھارے سہارا جب بارہا نشتر ہو گیا" ['When the thorn of the forest grew [beyond limits] it served as a surgeon's knife'.]. I may not have to come to this principle. I have here completed this article."

"People will wonder also, how I am dictating such an article, after my physical veiling. As a proof thereof, I am presenting Ram Chandra. People may have their own experience. I want also to make it audible that I had structured dear Ram Chandra [to perfection] during my lifetime itself. Due to certain reasons, I had to conceal him. People may test him with all the means of testing that they may have with them; and satisfy themselves in what ever way they may like. And [or] if somebody may have intoxication of pride, he can challenge Ram Chandra and see. That is all."

"This article is to be captioned : 'Article Of Declaration Concerning The Annual Function' [Which Revered Master Laalaji Sahib has himself dictated and instructed to be read there]."

More dictation, apart from the 'article of declaration', continued : "Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain] thinks that Brij Mohan Mohan Lal loves him; but he has now no love left in him for anybody except [his] wife and children. Moreover, if he [Jaggu] has some purpose in view it cannot be fulfilled through him [Brij Mohan Lal]. His guide [Maulana Abdul Gani Khan Sahib R. A.] is still there in the physical-form : whatever he may like, he may have from him. Once he goes on his journey to the world of External Existence, Brij Mohan Lal does not possess the power to take him [Mahatma Jagmohan Narain] then to the final extent [Dhura]. I had not wanted, then, to reveal you [Ram Chandra]; and hence, I had turned his [Mahatma Jagmohan Narain] orientation to Brij Mohan Lal. I had already lost all hopes from Nanhe [Mahatma Raghubar Dayal]; and hence he [Brij Mohan Lal] was the only one to whom I would have submitted him [Mahatma Jagmohan Narain], in the capacity of an elder brother. If Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain] now really wants to have training, he can find no body better than you [Ram Chandra]. He [Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain] does not possess the capability of estimating people. He has been mistaken in assessing you."

Wednesday; 09th August 1944 :

Query to Revered Master : "In case there are some persons so much devoted to you, that they like to be initiated by you alone, can that be possible?"

Answer : "Yes, but very rare - just one and/or half."

Dictation : "In giving permission [for training] the condition is made stable. In Madan Mohan Lal, there does not seem any thing to be wanting. Only given up some habit may remain. The ocean, in which swimming is to take place, however, is limitless. The [essential] characteristic of spirituality is dependent on [good] conduct. Both depend mutually on each other [plan come to you]. If the

essence of [good] conduct be snatched away, both conditions will become the same. Madan Mohan Lal's father is in good state and giving blessings."

"The clothes of Maulana Sahib Qibla [my Revered Master], as well as mine, that are preserved, may be taken by you. Take the cap atlas. If they have some objection, I will make recompense. Nobody has any love for you. Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain] has no attachment to you : infect, he is lacking with regard quality. All others [of Kanpur] are selfish people they have greed in such abundance, that, if you give your worldly wealth, even then they will be curing for some thing more. Hell is calling your 'Phuphaaji' i.e Nanhe [Mahatma Raghubar Dayal]. The ditch has been prepared. Hell is a place, where pitch darkness prevails. There is perfectly no light. Souls, that are dropped in it, get involve in the web of their thoughts [impressions] and get entangled in the mesh. There some material is present, due to which every thought get developed. A power revolved them there in a form of a whirlpool. Souls go around and around in it, as a result of which mental revolving gets started : and this agony can be experienced by the soul concerned alone. God save everybody from it. I do not like even to show its plan to you. I am bestowing this power on you. I did not use it on any body during my life time, nor should you do it. People heaped many many troubles on me, though. I was full of all powers during my life time."

"Chaturbhuj Sahai has returned back to his old patterns. He is concerned with increase of number. Whether spirituality remains there or not, is no longer has concern. He has just made himself the god of spirituality, so that people go on worshiping him. Meanwhile he has suffered tremendous loss. Just a turn of your eye has brought such a condition to him, as all of them [at Kanpur] could not do combined together. The condition is difficult to put in to worlds adequately : the flow of Beneficence to him has become obstructed. I am also silent. Your general transmission is now causing no effect. This is because of what you have done to him. If that is removed, the effect may then start being produced. For that I do not give permission. Madan Mohan Lal's transmission also will have no effect. Dr Shree Krishna Lal has returned to his old ways. He has not budged in inch even. The orientation of people [to him] has diminished : he wants to net them in through flattery. He refers to my name, but wants to establish his own masterdom. He is concerned with enlisting disciples, and increasing numbers. No doubt he devotes labor, which brings benefit to some extent. He has not given up self importance. The permission [for imparting training] in case of both these persons has got snapped. Now if you give [fresh] permission, do that only after casting them in that particular structure. If he is prohibited, his master-hood gets a jerk : why would he listen to [the prohibition] then! the whole atmosphere has got spoiled. Who, and how many are to be wept over!!"

Question by Madan Mohan Lal concerning references to the casual body on August 08, 1944 : "When, on being born again and again, every one's casual body remains present separate form one another, is not soul also different in such casual body?"

In reply the vision was brought to view.

The dictation continued : "Many secrets of nature come to knowledge on leaving the body; and there are such secrets also, as are difficult to be brought to experience. Your Phuphaaji [Mahatma Raghubar Dayal] was trying to pull you down. That was not within his capacity. You were under the impression that [group] meditation was conducted. You were not praised in the presence of others.

Just possible, something may have been said some time please Madan Mohan Lal. I had told Madan Mohan Lal once that this [boy] Ram Chandra will be the lamp of the family. Out of his good nature, he [Madan Mohan Lal] blurted this even to that [great fellow - Nanhe]. That becomes even more harmful for you. But since these were **خداई الفاظ** [Divine Words], they came out out to be exactly like that. All calamities that could be brought to you. With the realm of his [Nanhe] capability, were tried. The messages to call you, that were sent, contained the secret of observing your condition, in them. Your real condition was beyond his capacity for comprehension, since that was beyond his reach. I feel an urge to praise you. If they chose to joke about the praises. I have showered on you, then I assure that they will have their [touch with] Reality snapped of. Tell Madan Mohan Lal to have no worry. And, if your eye takes a turn, I will also have to turn my eye; and the consequences comes to light by itself. Reality does not remain concealed. Just see, [with laughter] how I have brought you out unscathed! There was one mistake on your part also : when you considered me to be all-in-all, why did you get oriented to someone else!! This mistake on your part, has been cleaned off. Your simplicity was responsible for this. Moreover, you did not see evil in anybody. You had no distinction between friend and foe; and that is your nature. 'Union' means togetherness. Transmitting by establishing togetherness of one's soul with that of another, is known as [the technique of] **عتیہادے تواججوه** **इत्तिहादी तवज्जोह** '[United Transmission]'. [Method is briefly mentioned]. This transmission is prohibited."

Question : "When is it given?"

Answer : "When the inward temperament may tell of itself, then **इत्तिहादी** **عتیہادے تواججوه** **तवज्जोह** '[United Transmission]' is needed. Some people also intoxicated of their ability that they feel pride in adorning words with a new meaning [novel interpretation], because they understand that the people in their audience do not possess that much [intellectual] ability. Since those listening to him [Brij Moan Lal] are bound with faith in his greatness, his words are taken to be hallowed with scriptural authority, since those poor fellows do not have the ability to comprehend it by themselves. I have brought this vision to your view. Your figure is established there. If that is obliterated, you will go out of life just now. I had brought my state of merger to your view. You were feeling that you had also got merged [along] with me. I had special purpose in bringing that vision to your view. Expansion has started along with your condition of merger. At the sight of this condition [though the use of the word 'condition' is inappropriate], everybody likes to go out, to whom so ever's fortune this state be brought. If you did not have a guide a guide like me, you would have flown out of the cage of [material] elements. I too have undergone this state."

That condition subsided after some time, and the thought of leaving the physical-body was removed by Revered Master. Only the impercipience of the taste remained.

Thursday ; 10th August 1944 :

Revered Master happily offered : "You ask of me what ever you like to have from me."

Submission : "Even though there is nothing wrong in beginning of one's Master, one's God; yet my

Holy Lord has bestowed everything on me, and even got absorbed His Own Self in to my being. Now what remains there that I am asked for!"

Revered Master blessed : "God grant you the greatest fortune. In finding you, I got everything. You will make me freshly memorable [in the world]. My affection for you was boiling up [with warmth] at the time, under which effect I offered to fulfil your desire, what ever. I have given you everything : you have also surrendered everything to me. I have with me what you have surrendered to me; and you have with you what I have bestowed on you. This is a philosophy that if a human being surrenders everything [out of love], he is filled up with all that belongs to the one, to whom surrender is made. The extent to which an aspirant is lacking in surrender, the gift from the Master is proportional to that same extent. The world is the residence of return : as you give out of this hand, you receive [likewise] in that other hand. The extent to which somebody has given to me, I gave its return to him. I have not kept myself indebted to any one of them. There are a very few persons, inclined to give, in your herd; while there is large number of those, desirous of taking and grabbing. I took every thing to be mine, but no body considered me to be his. There are some expectations, no doubt, whom I leave aside. I had got amongst my associates, an abundance of drug-smoke-addicts [fond of intoxication- I mean spiritual] : seekers of Reality were very rare. When they got an air somewhere, in agreement with there mental tendency, they had no scruples to slip away to that side : intoxication happen to be there only interest; and nothing else was the object of their desires. These are the circumstances in the society, that you have to suffer. At present the condition is much worse. Very often people wish to purchase '**Brahm Vidya**' [Science of the Ultimate Reality] with money; and they have been taught also like that. I leave aside the very special ones. People have developed desires of becoming Masters, even though they are not yet even disciples in the real sense. These desires oriented at 'Kanpur'. Permission started being bought [and sold] like certificates under Christianity. Palm - greasing got introduced. Even agents got appointed for this 'nice job'. Prayer [and blessings] began to be paid for. The responsibility for this lies, to some extent, on Maulana Abdul Ghani Sahib as well. I had no name him even clearly at last. 'No body except God fulfils needs' - this was not taken in to account. Desires for rich and heavy food like and pudding presented ; and nobody to take a cheap nourishing meal [consisting of soup and gruel]. Was it Reality that was introduced and popularised in our society? I blame those in this matter, who laid down foundations for this [state of affairs]. The needy person becomes reckless : he does anything under temptation [of the fulfilment of his need]. As such aspirants deserve pardon; but those, who were posing as bosses of the establishment of spirituality, are not deserving [pardon]. This is a new point that I have dictated to you. If there is something more, I will tell you duly."

"This was the wave that went directly into the heart of people. Bravo for you suggestion. Go on like this. Success is bound to come." [The suggestion was to fill that wave with Divine Light, so that colorization got altered].

At 09.00 PM, Madan Mohan Lal was sitting in meditation, during which a peculiar condition prevailed in him. Revered Master, who was present, indicated after meditation : "In his [Madan Mohan Lal] case, something has opened up. First ask him to narrate about it; and then I shall tell."

After Madan Mohan Lal had tried to describe his condition, Revered Master told : "He [Madan Moan Lal] has entered the store-house, where from all powers ensue. I give congratulations. People have lost this best opportunity, or else they would have become, only God knows what. At present,

there is an upsurge of all the powers in you. In you also, This condition shall pass off. His merging in the state of the object of worship, has got started. Brij Mohan Lal's condition has come down to the cosmic level [**Brahamand**] from that of the para cosmic [**Para-brahmand**]. His actions have accounted for this deterioration. Even during life-time each of my elements had got merged in the Ultimate Being."

Friday; 11th August 1944 :

The dictation continued : "Madan Mohan Lal is going higher up, after obtaining '*laya-avasthaa*' [merger] at that point. Nobody among the disciples could, as yet, reach this stage. When such references are made, you [Ram Chandra] should know yourself as excepted. In your case is remaining. Give up the habit of doubting : it is harmful. That condition is very soon to arrive, when your complaint will be over. You are merging in the Ultimate Being; and you are developing in to that state, which I had mentioned as my state light night, i.e. every particle was totally merged in the Ultimate Being. The sharpness that is created in you, is the result of union [togetherness] with it. I wanted to apply brakes to this, but that seems to be beyond me. I feel helpless. 'Beyond' means that I am getting out of control. Your remembrance keeps me restless, though that does not cause any trouble to me. I do not prohibit you in this regard. That will cause a jolt to your heart. That is your practice of a lifetime; and you cannot get away from it, anywhere. It is this which has brought you to be fulfillment of your purpose. There is no difference at all between me and Qibla Maulana Sahib [my Revered Master]. Remembering me is remembering Him. If He had not been there, your existence would also not have occurred. One new practice that you had adopted, I am telling you now. When '**SHABDA**' [automatic Masterly remembrance i.e **Ajapa-jap**] in your heart got started, you had turned its face [direction] towards me. This means that you had engaged every particle [of your being] in to my remembrance. You never tried to listen to sounds, what may have been done in a customary way. You had made only me as the whole base of your life; and taken me to be all-in-all, treating everything else as mere grass. I am telling one thing more. Where ever you went, you tried to see my grandeur alone. The result was that you imbibed the whole effect of that condition. Just on account of this your stroll of whatever place or point you covered, was perfect; and this capability, I did not find in anybody else. Even now, you are trying to penetrate every vein and nerve of my Being, and have already penetrated sufficiently. You have not even an idea of anybody other than myself. The resonance of your thought is all the time there in my heart; and I am remembering you. These things are beyond comprehension for anybody. Only if somebody takes it up for practice, it can come to knowledge. My purpose in telling all these things is that people may follow these practices; and try to take up these in right earnest like you. That will be their obligation to me. Your condition is in full bloom : every particle is ready, so to say, with open lips to suck [transmission of] Grace, from any where, as desired. The drawback in him [Ram Chandra] was that he had observed every condition in such a manner that there was no awareness of it by others. That was his capability, but I considered it to be a draw back, in so far as it was not beneficial to others. I have removed that draw back. Now where so ever he shall sit, [transmission of] Grace will be following there; and people will remember being together with me. But, alas! The society has undergone so much degradation, that nobody remains there to understand this. [Pure] Sincerity is gone : [selfish] materiality has come. Moreover, these people too are not to be blamed : they developed a habit for seeking the taste of pleasure that was served to them. People's attention was not drawn to where sincerity was existing [indicating Madan Mohan Lal]. To tell the truth, all [Kanpur people] served their own personal ends, and spoilt my purpose, instead of serving it. They will be answerable on the

[doom's] day of the settlement of the account of good and bad actions. If I were alive, i.e. in a physical body, the view of this state of affairs would have brought tears to my eyes. The pleasure seekers have brought all my labour to ruin."

"Show this whole article, dictated by me to Mathanni [Dr. Krishna Swarup, the cousin brother of Revered of Reeverd Laalaa Ji Sahib] to make him astonished and alert. I hope he will not deceive me in my old age. You do not be sad. Trumpets shall sound all around in your praise. Or else I shall turn over the entire structure itself. If your heart is too sorrowful, I may start that work just now. I cannot see your tears. Remove this sadness from your heart; otherwise the Omnipresent nature shall start rising up just now. You have no idea of your condition yet. Remember that I am present in my perfect form of each particle of your being. This has been revealed to you. After leaving my physical body, I have brought, first of all, this very revelation to you. You are not able to form an estimate of the amount of my love for you. Always I kept this love concealed. Now I have already started telling Madan Mohan Lal about it; and I am happy also that he has trusted and obeyed me. May God bestow stability. From all other sides, I have withdrawn my attention for the timbering."

"In writing anecdotes concerning sages, people have applied their ingenious minds as well. It always takes time for events to take turn. When even God has something to make for, the relevant causes thereof start accumulating ; and then particular happening comes to pass. If some sage immediately brought about the desired effect through his or her blessings or curse, then it means that the provision for the happening had already got accumulated." [Here reference is made to some special kind of work through will].

I [author - Shri Ram Chandra Ji] tried to get the Real Current permeate my being; but there was the sound 'don't do that'. I gave up the meditation. On reference and request, Revered Master revealed : "That was said by myself. It was because I am perfectly merged in you; and hence there is no need for you to take-up that work. To tell the truth, you don't need any meditation and practice. You had disinclination for it since much earlier; and I did not enforce any thing. Your merger also has been of a strange kind, which will make people wonder struck. When I came to know it for certain, that I was to have you as my successor-representative, I tried by-and-by to merged myself in to your being. You do not think that I did not try for you. I also performed my duty, that was my due in accordance with your practice. To tell the truth, it was my own purpose [that was thus served]. It is by God's Grace and beneficence that such a successor-representative is made available. Otherwise, Reality gets lost and materiality remains. In our chain [of succession], this has continuously been God's special munificence. Be it so! someone or other fine person has always come in to existence [in due course]. You will also not remain deprived of this [finding a successor]. That is my benediction. This kind of training is not imparted [in general] to all and sundry; or else every body would achieve it. Fulfilment can be attained, and is attained ; but this thing is not developed in every body. Just now Revered Master arrived, and left after blessing you. He told one thing more, which will be revealed after some time."

"I will have to give some light to Mathanni [Dr. Krishna Swarup] also. People will be after him as well ; and will develop a veiled opposition to him also. Just on account of that I had asked you to push him forward. Do this today without delay. Do not have your time wasted in talks. It will take time, because you are prohibited to do this in one stroke. The [battle] field will be in your hands. People will wear withered faces. I will be present there [in ;Bhandaaraa] with my full force. Only a

little thought will be needed [to bring about action]. Have no care for opposition from people. You don't need to be cowed down by threats from any quarter. On your back, you will have such power as will have no example to it. Madan Mohan Lal's idea is correct that it will be a miracle. I shall be telling you what will come to my comprehension from time to time. No power can match you. These words, I have repeated I again and again, so that you take courage and hold it. Revered Master has taken responsibility for your courage in His own hands. You were lacking in this regard; and I had made a request to Him. My presence there [at Bhandaraa] will be so strong that effect will be coming minute to minute. I will leave aside all other work at the time. That alone shall be my purpose; that is to say, [I will be attentive to] The work in hand at that moment. If Brij Mohan Lal indulges much in absurd talks and tactics, you just rub him down and sit tight [plan came to vision]. People will turn to be your helpers, just there."

Saturday ; 12th August 1944 :

Revered Master's dictation : There is no need for consideration in case of anybody. Tit for tat. I will have to prescribe a medicine for your heart. I permit only you for 'tit for tat'. That is because some people may possibly try to apply their mind [through thought and will]. You will be getting information minute to minute. This is also a method of training that if there is pressure on your mind, and it comes to the state of suspension, as a consequence there of, something humorous should be stated. However, it should not be unbecoming, as Nanhe [Laalaji's own younger brother, Mahatma Raghubar Dayal] is used to do : this makes one lose one's dignity."

"Your work on Mathani [Dr. Krishna Swarup] yesternight was quite good. There is need to transmit only at the point, to which you have pulled him up. There is no need yet to take him further up. He is weak and is in his old age. Brij Mohan Lal's deterioration has started. He has commenced emitting the bad smell of a corpse. You have also stopped transmitting to him. What ever his steps, they are just downwards. You go on with your work. You are to have no concern with the effect."

Hazrat Maulana Sahib [Revered Grand Master] instructed with regard to the case of Respected Maulana Abdul Ghani Khan Sahib R. A. : "Take care of him. I order you [Ram Chandra]. This responsibility will be yours alone. I was in-charge of him. Now I leave him under your charge. بزرگی با عقل است نه بسال [Elderliness is a matter of sagacity, i.e. and not of years a Persian quote]. His condition is very much declined : Birju [Mahatma Brij Mohan Lal] has suffered the same effect. That is also the reason why your transition does not work in case of Birju [Mahatma Brij Mohan Lal]. Take care of root : branches will acquire freshness and green-leaves by themselves. There is need of strictness in his [Respected Abdul Ghani Khan Sahib's] case. You can do that, where required. Your Master has bestowed everything on you; and I will also not leave anything wanting. The whole world shall be lighted by your presence. Many sages and saints will seem like glimmering candles in the morning, as against you. As your Master has started, I also say that there is no estimate of the limit to your progress. Take courage : I have undertaken that responsibility also." Revered Grand master went away.

Revered Master's dictation resumed : "Do the work, assigned by Revered Master to you, with your entire heart and mind. This will also bring immense beneficence to you. I had cherished a craving in my life time to get some one who would make my name alive. That longing has borne fruits; and God has brought this day to my view. Revered Master has also transmitted to you."

During conversation among ourselves, Madan Mohan Lal said : "All have a vision of Revered Master. Why do I remain deprived of that? What is the defect in me? If I come to know it, I would try to Ramos it; or else Revered Master himself would remove it."

As Madan Mohan Lal making his submission, Revered Master arrived and said : "Today is Janmashtami [Birthday of Lord Krishna]. Give congregations to him [Madan Mohan Lal]. He may observe his condition. What he was complaining about, is removed." Madan Mohan Lal observed his condition, to find Him and Him alone [i.e. Revered Master] in his [Madan Mohan Lal's] entire being.

Revered Master's dictation continued : "What you have thought to do in the case of Respected Maulana Abdul Ghani Khan Sahib R. A. , is just proper. If such a respected saint did not keep his faith [and sincerity] in tact, it is regrettable. Our Revered Master has assigned this responsibility to you alone. If you fail to do this job, you will be answerable on the [doom's] day of settlement of the account of good and bad cations during lifetime. The distinguishing mark of a saintly person is that coming close to him or her, the mental activity would get suspended without causing any pain or shock. [The plan was brought to vision]. It is brought to your vision so as to sharpen your superior most remembrance of Master [shabda, i.e ajapajaap] in your heart, and what I had mentioned yesterday, I have brought to your actual experience. The result is that every particle of your body is imperiencing the force of Ultimate Being, and is oriented to it. In fact this is the purpose of such remembrance [shabda, i.e ajapajaap]. If mere repetition of the sound 'Ram' [or Om] had been the purpose, even the parrot would have got befitted. Madan Mohan Lal has also to perform this masterly job of training : he should make a note of it. The method is creating this condition is the same as the one Ram Chandra has adopted. To tell the truth, Nature is molding you [Ram Chandra] to that state. My part has been just that of an instrument : it is all the effect of Revered Master's blessings."

Sunday; 13th August 1944 :

Revered Master brought me to a lower level on my request during yesternight. His dictation in the morning : "The event of the last night are raise worthy. I brought you to a lower level on your request. When you like, I will take you up again. Your full fledged engagement was distasteful to me; but due to love, I was not saying [or doing] anything about it. There is no deterioration in your status even now; only orientation has been reduced. If that condition had continued for some time more in you, even the heights saint or a person of very high approach, so to say, should have been unable to tolerate your transmission. You would have become unfit to transmit to anybody for even a single minute. You were going to the state that comes after physical dissolution. You would have lost the sense of proper estimation; and the same condition would have prevailed that comes after total union [or togetherness] with the Ultimate. Then you would have become incapable of my work. Your body also would not have worked for long; and even a little push would have made you fly out of the cage constructed out of physical element. I think there is no example of this [level of] spiritual progress; and even our 'Elder Sages' are proud of it. Your level of progress, any way, shall be in safe deposit with me. It is a sacred trust of my custody. At the end, my condition had also some to be just this, but you have acquired it even at the beginning. I had comprehended [in my own case] that total union was at hand; and then I had entered into it all at once. You do not need to do that.

What I have left in you purposefully, was not there in me, i.e. stubbornness etc. It is necessary to keep it there in order to make you retain your body. You should not let repentance or sense of guilt enter your mind on this account. I am responsible for everything. Everything will be occurring at the right moment. You have not been deprived of anything : it [your condition] has rather been enhanced. Only the shape been altered, i.e. its direction has been oriented downwards as well. That was your practice of a lifetime, which boiled up at once, on being opened ; and you are not at fault about this. I have already bestowed on you everything : and elders too have not left anything wanting. Now you have been brought only to the point that everything remains within your control. If you like to give little, you are capable to give only that much; and if you feel inclined to give much, that is also to be possible. Earlier, this thing was beyond your control. Whom so ever you would give, he got flooded up all at once; and beyond that there lurked the danger of his brain being shattered. Madan Mohan Lal earned quite a lot of benefit form this condition, even though limits were also kept in to consideration. It was difficult to bear it for anybody else; and beyond this he [Madan Mohan Lal] too would not have derived benefit. As such your prayer to reduce the state was most appropriate. If you had not desired me to reduce it, I would never have brought you to a lower state, what ever it might have cost me. Now, this has caused no loss to you; but I have gained. I will take you to that state with the same amount of orientation, when ever you so desire; and I will bring you back again to this present state, whenever you ask for it, and will keep you there as long as you may like to be there."

"During the annual function, if need arises, I will establish you by myself at that point; and according to need, you will stand at that point by your self. However, you will not stay there. After completing the work, you will return to your present position. That was my way of functioning also, during my lifetime; but I had full control over everything, while you got out of control. Your orientation to anything, once developed, becomes difficult to remove or turn away. That is your nature; and that alone became the cause of your progress. It was God's immense Grace that you have remained oriented to the Ultimate Purpose. If orientation had been to something else, there would have been the same amount of sharpness in that as well. Your simplicity served as a veil to your riches. This is a safety [valve], which was bestowed by Nature as a help to the fulfillment of my purpose. Many wealthy persons came to me, but nobody except you could progress. This is matter of experience, I am telling you : one should not expect much form them [i.e. wealthy people]. When one kind of wealth is there, orientation to the other becomes difficult. That is the reason why seekers after God remain worried and upset, and scarce of even ordinary necessities, like food and means of livelihood. This is a general observation : only your case is exception. Any way, I am happy that I alone could keep a wealthy person set on the right way. This example will not be found in your genealogy. This was the outcome of my sacrifice. My love is in a state of over-brimming at this time. So, when you offered so much of a sacrifice, this condition shall be under your own control, just as in my case. However, your responsibility has increased thereby : take care of that consideration. This same order was issued to me by my Revered Master just now; and compliance of his orders, I take to be my first [and foremost] duty. I am helpless with regard to His order : I shall, no doubt, have full consideration so that you prove fully successful in the fulfillment of your responsibility. Revered Master's heart is full of enthusiasm for you : His love for you is not any less than mine ; and even more. He [Revered Master] has specially emphasized training for courage alone; and also filled you with it; and instructed me to leave nothing lacking."

"My intention was that in case my successors could be set right through correspondence, they may

be brought to you one by one, and got prepared adequately up to the time of the annual-function. That would be of much help to you also. Now you consider God as your helper. I shall prepare Madan Mohan Lal by the time of the annual function up to much greater extent. All these have deceived you at the time of need! Had I brought them up just for this? Rameshwar has also proved to be a snake in the sleeve! That alone could be expected from him!! God may save [us] from such morons!!! I shall never give up being with you, whether anybody else remains with you or not. Now I am unable to comprehend as to what device should be put to you. [The plan of their condition was brought to view]. You yourself think out and suggest. These people are sitting aside with their own peculiar constructions and notions. Nobody has any concern about any thing or any body : they are intoxicated with guru-dom [master-hood]. To tell the truth, they are not busy with my work, but engaged in following their own sensuality and are experiencing the pleasant condition of the same [sensuality], considering it the whole thing : they did not have even a touch of spirituality. That is arrived at, much ahead; and the people following this system, take what comes prior to it, as spirituality proper. I have been telling very often about these [successors] : just now, my intention was only to narrate their condition. My very purpose is dead. Respected Maulvi Abdul Ghani Khan Sahib's condition remained good during the night."

Monday; 14th August 1944 :

Revered Master's dictation : "Shree Krishna Lal is amenable being a slave of Chaturbhuj Sahai, so that his [Shree Krishna Lal] gang may also swell. Nobody is a seeker of Reality. Shree Krishna Lal considers himself as perfect. There is a secret. When someone imparts training without selfish interest, only then effect is there. This is known as 'Qhaloos' [sincerity]. Just after my release from physical bondage, you developed cholera. Symptoms had surfaced even earlier in the form of diarrhoea. That was because I had filled you with power all at once, and hence the accumulated dirt of past impressions [samskaras] had started getting cleaned. This had to be done to make room for that transferred power. This is correct that I remained with you during illness; and made you go through such a terrible disease, without causing pain to you. At that time, morphine injection should not have given to you. That was material intoxication, which exercised effect on that process [of cleaning] ; and delayed your process of recovery : otherwise power would have got absorbed quickly. You had written about this condition in your diary, viz. that you were experiencing limitless power in yourself after the physical expiry of your guide. This 'diary' passed through [scrutinising] notice of some people, and Nanhe's [Mahatma Raghobar Dayal's] heart picked up a hint. No body else could apprehend it : he [Nanhe [Mahatma Raghobar Dayal] possessed the capability to discern [spiritual] togetherness. This happened through lack of precaution. For the future I instruct that a diary of this kind be neither sent to nor mentioned to anybody other than one's guide. Munshi Madan Mohan Lal 'Buadauni' [a renowned poet who wrote - "Aftaab-e-Marfat" افتاب-امعرفت] is to be particularly notified that he should not reveal his conditions to anybody, other than his guide. For others also, my instructions are the same. My heart is now very sore from such experiences."

"I have brought your impressions of fulmination and fruition in drams as well; and their formation had ended much earlier. In your case, very often. I have even used [the method of] their fruition for us both [you and I] together. Just nominally, these [impressions] have been left to keep your life continuing ; and certain restraints have been introduced, so that you do not give-up your [physical] body. At the point, where you are established, nobody can reach without being cleansed. This is also my invention, as to how one is able to reach that limit, where you are establish, through

creation of restraints against impressions. This matter remain beyond people's comprehension : it is some thing quite noble. [Plan came to vision : impressions seemed swimming like pieces of cloud, with in a boundary]. This is the plan of your condition, that is before you. If that boundary gets shattered, there will be immediate flight [out of the body]. This is a very subtle subject. People do not possess capability at all, for its comprehension. Now you have found, how few of your impressions still persists, without yielding to the process of fruition : they are rather being provided with [vital] force. [Plan came to view, revealing that an electric-like current is penetrating the impressions, to retain their existence]. When this in-coming force comes to an end, the fruition of these impressions will get completed, and you will proceed on your journey to world of '**Aalam-e-baalaa**' Higher Reality [Existence]."

A thought crossed my mind that provision of the [vital] force of impressions can be stopped by applying a certain technique. Pat came the instruction :

"Never do such a thing, so as to stop the flow of the [vital] force in to impressions. The plan was not brought to your view for this purpose. Leave something at least in to my hands : I have to take work form you. As soon as the plan was brought to your view, the particular technique was grasped by you. That is the efficiency of your mind, even tough this was far from my intention."

Madan Mohan Lal intervened : "One masterly device must be kept concealed."

Revered Master replied : "I have not concealed any device from him [Ram Chandra]. However, the tenancy of his mind will not bring him to acting in that manner. He can be made favorably this post to any one through love. There is no stiffness in mental tendency. I do not conceal my devices form anybody, if such a person be available. My heart had become full of Divine Munificence! And the same specialties had started developing. I had brought a condition one day upon you, about which reference has been made earlier. The purpose of that was, not to let even that last bond remain. [Indication to the revelation followed]. It reefers to your desire to die, you may remember, which was in fact the desire to have perfect togetherness. Now no bondage remains. The chest is perfectly clean ; and however likes may observe [and see]. The Divine Effulgence is glimmering in it. So long as the stage of '**Qutub**' [fixed star] has not been reached, the capability of imparting training is not really arrived at. The purpose can be achieved, but the right [and capability] to make [somebody] traverse the stages is not there. The meaning of subordinate [or deputy] '**Qutub**' [Dhruva] is not what Madan Mohan Lal has mentioned, viz. that it means representative of '**Qutub**'. subordination really means that the condition of both [i..e teach and disciple] becomes identical."

"I had been to Kanpur today. The condition there is [in accordance with the half-couplet] : نہ گزانے میں : 'Neither does the [Emperor Mohmaood] of Ghazni possess that joke-full discernment ; nor does the [beloved slave] Ayaaz have that [enticing] curl in his [lovely] tassel of hair [on His forehead]'. Nanhe [Mahatma Raghubar Dayal] is wailing over his own actions. No power is coming to their help. Ruin has started. [The half couplet refers to the anecdote concerning a famous king of Afghanistan, who was very fond of one of his slaves. The other courtiers became jealous of the slave - Ayaaz; where upon the king demonstrated the superiority of his beloved slave by asking his courtiers one by one to obtain information about a caravan, passing through Ghazni, the capital of the kingdom. All courtiers returned with an answer to only one question, and fail to provide the answer to another question. Only Ayaaz returned ready to answer any question concerning the

caravan, even though he had also being sent like all others, with only one question]."

"Madan Mohan Lal may use white kernel of green fruit bunch of lotus flower during winter. This is prescription for ailment which shall be beneficial to him]."

Tuesday ; 15th August 1944 :

Revered Master's dictation : "I am telling you such secrets of spiritual-training, that are beyond grasp and grip of anybody, and will not be found anywhere else. I devoted a lot of precious time of my life in discovering these methods, so that God's creation be benefited. My heart was over brimming with love for God's creation."

[Hereafter two confidential methods of training were revealed].

"These above mentioned techniques are secrets of spiritual-training. These are not for telling to all and sundry. Neither can this bring benefit, nor would any body know its worth. These should remain breast to breast with one and only one. Nanhe [Mahatma Raghubar Dayal] never had even an air of such things. Brij Mohan Lal has love for you, and some times gets oriented to you."

Madan Mohan Lal's submission : "[His love is] Due to wealth. Has he [Brij Mohan Lal] ever loved some poor persons as well?"

Revered master's reply : "Lots of story telling has been done. However, Madan Mohan Lal has suffered much loss due his habit [of hard hitting]. He should give-up this habit. He should speak in a heart enticing way, but without getting away from truth. He may take me as a model, to know what is what."

Dictation continued : "The technique you adopted in the case of Respected Moulana Abdul Ghani Khan Sahib R.A. was new and praise worthy. Our Revered Master was very happy to observe it. I understand and I trust that no body can impart spiritual-training better than you. This is Divine Gift. How to offer adequate thanks for this. 'This virtuous character cannot be achieved by forcer of arms' [Persian half-couplet]."

[Here upon another technique was revealed by Revered Master].

"This technique should not be told to anybody, because people will start using it for pleasure-seeking. This brings immediate effect. This method is not to be told even to Preceptors. I assure you that you posses the capacity to complete the whole course of training in just on minute. [The plan came to view]. I had kept your training like this form the very outset ; and it is the same thing even now. Nobody else capable for this could be available."

"There is one more reason for your [physical] being in a bad condition. The evict of your 'balanced state' [samya avastha] has influenced all the organs of your body. Under that influence their activity has also diminished, for example you do not have craving for food. This is just on account of the same influence. You are in a care-free state to the extent that your attention is not drawn to it [hunger etc.]. That same reason is applicable in case of all the visceral organs [and precesses

connected to them] in your physical body."

[Here upon Revered Master dictated a letter, containing significant instructions].

Letter, dictated by Revered Master in reply to the letter of Munshi Madan Mohan Lal, Budauni [who composed a poetry in praise of Revered laalaji Maharaj - "Aaftaab-e-Maarfat"].

14th August 1944 :

Dear mine. Be always secure [and happy]. Happy. The whole of your letter has been submitted [and read] to Revered Master, and the following is the reply from Him :

"When the stage of merging has started in an aspirant, the familial relationship with the guide beings. The gradually increases to such an extent, as to demonstrated affinity of feeling in the disciple and his guide. Beyond that, the disciple acquires the ability to become guide. If you observe closely, you will find a sort of relationship between me and Madan Mohan Lal [of Shahjahanpur], which will be sufficient for meditation on him. There is a very famous proverb : "यक शीर व महकम शीर" "بق گیر و مہاقام گیر 'hold on to one, and fold on firmly' so long as thoughts remain scattered, nothing [significant] can be achieved. The [whole] purpose of [spiritual] training consists in withdrawing thought from all sides, and orienting it in a single direction in such a way, as to enable the power form that direction to flow in that one, who is linked thus [to the source of power]. There are [difference in] stages of saints, no doubt ; but the status of the guide remains highest for the disciple, who has nothing to do with high and low, and should have all his thoughts located on him [guide] alone. What is this trinity in your heart! Have your vision fixed for your purpose!! There can be only one object of [real] love !!! You would know the anecdote that there was no thought except that of 'Laila' in the heart of 'Majnoon' - [Qais]. Was there any dearth of women, prettier than 'Laila', during that period? But, what ever benefit, he [Majnoon] derived, came to him from that dark complexioned ugly [beloved] one alone. To give the heart to anybody other than that alone, is against love : 'what is love; just belonging to the beloved alone, so to say; giving one's heart in the hand of another, and feeling nonplussed [as to what has happened]' [Persian couplet]

"Do you comprehend your guide Madan Mohan Lal [of Shahjahanpur] as imperfect, and incapable of taking you through all the pouts and stages? If it had been like that, I would never have handed you over to him. It was my own initiative, that reached him some how. For you any thought, except that of Madan Mohan Lal [of Shahjahanpur], is improper. What ever expectation you may have, you shoal have from him alone; and who ever gives you any thing, will give through him alone. I shall also do the same. There is no friend to a disciple except the guide : that is my experience. There may be many entice the heart; but it is only the guide, through whom the fulfillment of one's purpose can be achieve. As such, you always act on this principle. Therein lies your betterment. The purpose of my thought was only that I submit you to the proper person. You should take him to be every thing : I shall say only this much. There should be occasion for such a complaint in future. Take this as a warning."

I certainly have affection for you. My happiness consists only in that you love your guide, from whom alone you would get every thing. To follow his commands, what ever, is your duty. Remember the

[Persian] proverb : 'Color the bed-sheet of your place of worship with wine' [If he guide so commands]. The kind of complaints described by you in your letter, are unbecoming of you. I want to make you better; so I have submitted you to a better person. You are not aware of his condition : only I know it well. Remember, I consider him to be mine. For you, as is the duty of the disciple, it is against human attitude to create distinction between me and him. You do not know what means and method for your progress are thought of continuously by your guide : that is his love. Try to merge yourself in him alone : that is to get you every thing. He does not possess glamour : do not be deceived by this. What ever difficulties may come your way, you refer them all to your guide alone : you have no concern with anything else. Writing poems is something good, but mania for that is bad. Read this letter again and again. It is not an ordinary subject, but the quintessence."

Wednesday ; 16th August 1944 :

Revered Master's instructions by way of certain explanations : " *Isteghnea* [self-contented state] : it is the condition, where in all impulses become quiet ; and all senses become idle at their own posts, so as to appear inactive. If this condition is due to lethargy, the senses will not seem inactive [or in state of suspension]."

"*Hadees-e-Nafs* [Code of sensuality] : This applies to somebody getting himself enmeshed like a spider, and the [enmeshing] yarn remaining unbroken unless jerked off. The technique, to get rid of it, consists in getting absorbed [in all engulfing] thought, as soon as the code of sensuality starts to be operative. The thought, herein referred, means that [single] consideration, which one has superposed on everything in one's life. The method of cleaning it consists in breaking its [enmeshing] yarns by [the force of] transmission. This can be used also by oneself. Even great [and important] people fall victims to it. There is one more device to get rid of it, viz. that these [enmeshing] yarns be merged in one's guide. This is a very powerful prescription, which I had put to use sometime. I had developed this complaint only once during my life-time. The device of merging the [enmeshing] yarns, consists in taking them to have connection to one's guide. This is a prescription, not known to anybody : it is my own invention."

"One thing more comes to encounter an aspirant on the way to the destination : he feels a sort of depression in his [spiritual] condition. Very often people bid farewell to practice and meditation in this state. For this, meditation of [Master's] form is a well tested prescription. In our fold, people mostly give up practice, when this state comes. This state is created, when the condition of the heart starts developing, and efforts of Reality begin to descend in to it : subtlety starts increasing, and intoxication begins to recede. When this condition starts, the blissful enthusiasm in it should be enhanced, so that the aspirant does not feel the [sting of] defect, which is not a deficient, in fact. It has very often come to pass that just when this state starts to develop, people gave up even tolerating a view of my countenance. I give my blessings to you that those who will come to you for training, and receive transmission from you, shall step in to this state, but will not develop to the extent of starting to make complaints, nor will they come to despise your countenance for that. This state is there in you [the plan came to view], but you never developed this complaint. In fact this complaint develops in those persons who are not endowed with sufficiently sharp [spiritual] tendencies ; and are moving on under luke warm attachment and secondary considerations. In case of real endowment of genuine spiritual tendency, there is growth of inward liking for sublimity, with the growth of subtle conditions, to the same extent ; and he finds the earlier condition manifold

grosser in comparison to the present one. You had just this experience at every stage; and finally the state was such as to have no liking for transmission from anybody [else]. There was submission to a sitting as a matter of courtesy; and very often it was avoided. This thing develops in case of advanced sensibility.

The Master continued dictation, in response to a query : "Shri Krishna Lal had no natural inclination in this regard. I had forced him in to it. The orientation of the excitement of the emotion of love, he had brought with him, had changed. I alone became available to my Revered Master; and you alone became available to me. I prepare the field for you. You may now pick up out of them, who may be of service to you. If these people had not been subjected to an unfavorable atmosphere, some of them, or rather a large number of them would have been in a good state. I had filled them with this stuff to the extent that if they had continued with meditation and other practices even by themselves alone, they would have earned quite a lot. Your thought is correct that most of those, on whom I bestowed [spiritual wealth], have not been able to digest it up to now. Once, you reached Fatehgarh at the time of my father's day of reverential oblations. I was busy offering [spiritual] satiation to my father and forefathers, in a room keeping a mug full of water in front of me. You grasped the technique, just then and there. Now I am telling you what had been left out at that time. In case, God forbid, some aspirant may develop heat in the brain, while receiving transmission, then this method, I have given to you practically, will be useful. It consists in keeping a glass or mug, preferably of an alloy of copper, brass and a sort of white mettle known as 'fool', full of water, in front, and then establishing the freshness of that water, in a very subtle form, it may be oriented to the brain of that aspirant two or three times, who will thus be cured [of heat in the brain]. This is also the treatment for insanity; but its use is prohibited. This is a good technique for giving benefit to forefathers, by way of external application, but everybody cannot apply it."

Revered Master's dictation continued, in response to another query : "Nanhe [Laalaji's own younger brother - Mahatma Raghubar Dayal] had no knowledge of this technique. He had taken advantage of your revelation, and demonstrated his master-craft. He had structured something to maintain his prestige. It was revealed first of all, to you alone. I had told Nanhe [Laalaji's own younger brother - Mahatma Raghubar Dayal] noting concerning giving Madan Mohan Lal or anybody else permission for initiation : it was all his own construction. What ever field I had prepared, was spoiled by Kanpur-people. If those disciples had started getting favorable surroundings, just from then onwards, freshness in them would have increased. Now they have to be cleansed of the previous condition that was penetrated their very vital artery, as well as to be given advancement. To cleanse them is not the job of any ordinary personality. I trust that you can perform this job very well. But people need getting oriented to you for that purpose. If you start this work forcibly, i.e. without their getting oriented [to you], then their nervous system will get reduced to pieces ; and they not remain fit to serve my purpose. Materialism has so much infested them, that they no longer have any concern with spirituality : they have come to comprehend its heat as every thing. Alas! A half couplet [Persian] is recalled : "न हरके सर बतुराशुद कलन्दरी दानद" अर्थात् सर मुडाने मुडाने से हर शख्स कलन्दर नहीं हो जाता। - [Not everybody, who gets his head shaved, knows the intoxication of freedom.]"

"No body got the savoir of spirituality in the real sense. Had they not been spoiled, many of them would have got it by now. Tell Madan Mohan Lal to condor this job as assigned to himself. For that,

he may sort out quotations, useful for social get-together, and read it to them. There is no need of fear where truth is concerned. In our circle, only formal adherence to duty has remained : they take a nap and go away. This is a fault of preceptors ; and not even theirs, since they did not have anything more than this themselves. Now they may come forward in the arena : they may just come to compare themselves with you in an open-hearted manner, and then they will realize that they were really under deception. I have bestowed some thing special on dear Ram Chandra, which is not to be found even in great elder saints. Viz. That sitting with him [Ram Chandra] will connect one to such sort of Grace, that there will be neither boredom, nor inclination to run away. That, however, is another matter that some body may not have 'Brahm-vidya' [Science of Ultimate] as his fortune, and has come to you only under pressure or threat, and then intend to run away. One thing that is present in him [Ram Chandra], I am telling. The Grace that issues from him, flows in such a way that a person, whose senses have acquired a sleepy condition, may be chance get oriented to some body in a dream. This thing was presented in me. Transmissions of this kind are not available every where. Blessed are those, who have the fortune of togetherness with such ones. What more should I say : experience may be had to speak by itself. [The plan came to view]. This is the condition of Death in life, which is not the fortune of all and sundry. Great saints have gone away yearning for this thing."

Thursday ; 17th August 1944 :

Revered Master's dictation : "There is another method of deriving the benefit of Grace from me. [Method is given.] This however, shall be kept confidential. There is one thing more about this : only those who have direct connection, and are linked with me, can derive benefit, and not just any Tom, Dick and Harry. This method was told to me by Qibla Moulana Sahib [my Revered Master]. One thing more to it ; those who do not know this method, but have the orientation of their thought towards me, [subject, of course, to the condition of love being there] can derive benefit."

Munshi Madan Mohan Lal said to me [Ram Chandra] : "Here now! I shall rob Laalaa Ji Sahib heartily!"

Revered Master put in : "He [Ram Chandra] has no need to rob me : an open current flows in his direction. [Pause]. Since you were irritable today, I also became irritable. Otherwise, I never mind such a small matters. Give up your habit : I do not want irritation to such an extent. Today your irritation continued for quite long : ordinarily it did not go this far. Just now I took your habit in to account : you abstain form me, when you angry. If you feel unable to give it up, you surrender this irritation to me. When it is within your capacity to keep cool as well, you should look to it at the time of anger. Anger is not some thing bad all together : its use should be legitimate."

"A human being should structure the principles of life with such a pleasant orientation, as to give a glimpse of all round happy conduct. Moderation will be more beneficial. By this, I mean that keeping the entire army of five senses in moderation, irritation has [also] been retained. I have mentioned the reason [earlier] already. This is a human factor, that some times a little force is created in him [Ram Chandra]. That is because the seed [of human existence] has not been destroyed."

The Revered Master, then, referred to some principles of life, to be adopted :

"[01] One should remain involved with caring for and upbringing of children in such a manner that the heart remains unsoiled. The effect of love for them is not to be such as to cause suffering .

[02] One's spouse should be made one's helper, so as to treat oneself as one wheel, and the spouse as the other wheel of the household.

[03] Relations with people of one's locality [and neighborhood] is to be maintained so that they appear to be one's own, and they consider you also as their own. This very principle be applied in case of friends.

[04] Bonds with relatives are to be maintained in such a manner as to keep the rope to be felt as disconnected. Under all circumstances, one should join them in their misery and pain; and this should be with every body. One should abstain from money - transactions [with them]. In case of their need, they be helped with [only] that amount, which if not returned, would not cause repentance or deterioration in the relationship.

[05] The treatment with one's boss [or seniors in the office] should be such as not to yield any impression of insubordination to him [them]; and whatever benefit this [attitude] may bring, is to be considered as coming from God.

[06] One should not tender advice, where one may comprehend it to be not respected. In the event of suggesting medicine in case of serious illness, advice [unsought] should not be offered, unless one comes to trust that the patient is going out of hand. This habit is in abundance in [social circles of] Shahjahanpur.

[07] Person service should be accepted only to the extent that one may be able to repay as well. Helplessness is a different matter.

[08] One should not yield one's secret to anybody; nor should one arouse belief that something is being concealed from somebody.

[09] One should live a simple life without [undue] attachments.

[10] Keep away from worry, so far as possible. Even when it does arrive, it should be considered to be from the side of God, and He be offered gratitude for it.

[11] Regarding food and drinks, one should develop a flat taste [beyond intense liking and disliking]; and consideration of legitimacy of intake be kept in mind.

[12] Everything be surrendered to Master [spiritual-guide] - I do not mean reference to money ; and all that may be His, should be treated [and cared for] as something of one's own.

[13] Respect for Master's spouse be maintained, as far as a holy elder. The best thing in this regard is to consider all of them [Master's family] as members of one's own family, and then follow what principles [of family relationship] would permit. This includes Master's progeny as well.

[14] Treatment of the brethren of the Satsang [spiritual society to which one belongs] should be such as to generate pleasantness, and promote their [spiritual] progress. Direct opposition is something very bad.

[15] It is legitimate to be stubborn with sensuality. You should maintain the same method concerning training of women, which I had adopted : I always remained cautious in this regard.

"I have come to these principles after a lot of experience. These principles are developed by myself; and I have been mentioning these from time to time; but nobody could adhere to these."

Submission by Munshi Madan Mohan Lal : "On hearing the question of a respected Ghous [Parshad] as to 'whether a Hindu saint could also become 'Ghousul-e-Aazam' [Maha Parshad]', thoughts started churning my mind, as to whether ancient Hindu saints and seers were not able to achieve the highest progress, and remained imperfect; and whether Hindu religion is imperfect and of inferior order!"

Revered Master explained : "'**Ghousul-e-Aazam**' is only one to be there [at a particular time]. This status does not fall to the lot of all and sundry. Even '**Ghous**' remain rare. A little more than these [**Ghous**] in number, are '**Kurub-ul-Aqtaab**' [Dhruvadhpati]. **Qutub** [Dhruva], however, are more in number, even though to be counted on fingers. Nature's entire administration proceeds on through these [functionaries]. In ancient times also, when the Hindu system predominated, this same arrangement prevailed; though the method was [slightly] different. Those people, at the time of need, got oriented to the '**Zaat**' [Ultimate Being], and brought Its State in to dynamic action. They had a correct estimate of what was needed at a particular time; and asked for Nature's help just in accordance with that need; and the power concerned worked directly, as such. The times went on to deteriorating; and those capacities and powers progressively went on fizzling out, so much so that the system itself withered off. Then Nature vibrated in another way, and the system of Sufism started descending in to people's consciousness ; and its toots were established. Saints and seers remained coming to impart glow to this progress, of and on. This is, however, a fact that the highest of spiritual eminence, attained by ancient Hindu seers, are now impossible affairs. Their approach was directly to the Ultimate Being; and very often this also happened that through fission of particles of individual existence, direct flight of Self to the Ultimate Being and taking work form it was made possible. Sufism, in comparison to that, is of second order. As the proverb goes, 'it is better to work without payment, than to remain without work at all'. Now Nature has take a turn in that direction; and, such as, that is to be taken as standard. If you ask me to tell you the reality, I am describing it to you thus : the progress [in spirituality] achieved by Hindu [vadic] seers has no other example."

The dictation continued : "Madan Mohan Lal had mentioned just now that I have started some where that God does nothing. The condition referring to that statement has been revealed to dear Ram Chandra; and he has been granted mastery over that condition. He has also been instructed not to reveal plans of this sort in the heart of all and sundry. However, it can be revealed to those who already possess this [capability]. Ram Chandra already possessed it ; so it was brought to his comprehension. It is also a secret. To mobilize that element, which is there in Nature in the form of vibration, only that one can be effective, who in himself is endowed with mobility. Many secrets of Nature, with which I was unacquainted during lifetime, are now being revealed. To you I have revealed even these. **Ghous-ul-Aazam** appeared rarely by chance after long periods of time. I had

prayed to God for quicker manifestations of the waves of Omnipotent Nature's Grace, which usually took a long time to appear. After lots of reflection and deliberation, I could come to the illumination that it was even now in the hands of such devotees, who have got themselves entirely sacrificed to Him. At that time, this status [**Ghous-ul-Aazam**] had set in, in my case; and my heart had got over brimming with love for God's creation. I started inquiring in to ways and means; and my Revered Master helped me, to bring me to this day of the emergence of God's Grace. Only I know the [meaning of] Reality of this status or else those who have sacrificed themselves unto me. I did not find even there; and my courageous steps remained ever - advancing, so much so that the condition even better than that [Ghous-ul-Aazam] came within my control. My heart was pining that all would come to that status ; but "होता है वही जो खुदा चाहे" 'only that occurs, which is in accordance with God's will' [a half couplet in Urdu]."

"Dear Ram Chandra also has not been able to grasp the nature of the Reality of this status, on the whole. The reason for this is that this poor dear chap [Ram Chandra] has no spare time to dive in to it and collect the pearls to be presented to you people. he is not able even to comprehend his own absorption with work, which is all for other people's benefit ; nor can people conceive as to what pressure is there on his mind to contract the ills, perpetrated by his rivals [and enemies]. I very often have to remove the tiresomeness of his brain. He is doing such work, as an never be performed by material force. However, I know that he has been brought to physical existence only to expend his heart and mind for the welfare of the same. No body except myself can reward him for this work. These are the troubles, connected to being a Master. This status, which people are hankering after, is not something comfortable and easy. At Kanpur, permission [to work as a Spiritual-Guide] is available for two hundred rupees. If somebody may perform the above - mentioned job, I am prepared to give many hundreds of rupees to him. What ever natural good points were found to be present in some body, I would go on developing these, while Nanhe [Revered Laalaji's own younger brother - Mahatma Raghubar Dayal] went on stifling these. You should adopt my method alone."

Friday ; 18th August 1944 :

Revered Master's instruction : "It is human etiquette to consider oneself as devotee and Him [God] as the object of devotion. People forget this status, and treat God as an instrument to serve their ends. This same illustration can be applied to the gods and guides. I have already told you about this. Take the example of people starting to offer flowers to my photograph and decking it with garlands, or your clerk starting to worship the wooden footwear of his guru. These examples fall under the category of slavish animal-worship. In fact [in such cases], the attachment does not remain oriented to that, whose shadow or symbol is taken as concrete object; and reality goes out of view. With passage of time, worship of just such concrete objects comes in to vogue. Discriminating capacity is that when the current that connects Master and devotee is attempted to be comprehended. This is the crux of the matter. This constitutes the definition of the refined form of discrimination. Every thing else is subordinate to this."

Saturday ; 19th August 1944 :

Revered Master said : "It is my ardent desire that you have one more person like Madan Mohan Lal [to help you]."

I suggested respected Dr. Krishna Swarup, where upon Revered Master remarked : "He is not worthy of it. He has a peculiar brooding nature, due to which he does not feel inclined to do anything. As such, he will prove to be useless. If, however, he promises to be active and takes up the work [quite willingly and respectfully], there is no harm [to have him as your helper]."

Respected Master's dictation continued : "What ever works, I have committed to pen, I have expended such topics therein, as are beyond comprehension for the common people. When the publication of these works may be intended, and taken up, I will tell [you] everything on-by-one - wherein my originality may consists, and where I had merely expanded some point : both will be beneficial, any way, if some body puts them in to practice. I had intended to publish them; but could not do that due to shortage of funds. Publications that have come out posthumously, are against my heart's liking. The intention at the back of bringing out these [few] publications was some thing different : it was with a view to enticing people, and demonstrating their own self-importance and so called capability. The right to publish it, and to make all other necessary arrangements, belongs only to you. I have prepared very precious notes, on seeing which people will feel bewitchingly astonished. These are all in possession of dear Jaggu [Revered Laalaaji's own son - Mahatma Jagmohan Narain]. In this regard, my experience was so sharp that I never failed to eke out the real thing in the right way : no trace of doubt of fault remained there upon. Madan Mohan Lal did very well to obstruct publication of those manuscripts ; and he should remain doing likewise, so long as the ripe time for their publication is not arrived at. I have pushed down [worldly] wealth also along with spirituality towards you. As such, you will face no trouble in publishing it; and this expenditure will be met with just thorough minor income [some in-expected sources]. For this job, I cannot think of anybody better than Madan Mohan Lal. He may consider it as service to me. God will recompense him for it."

"The first thing required [for this purpose] is that your dear brother Jaggu [Revered Laalaaji's own son - Mahatma Jagmohan Narain] comes under your control. Then this [publication of my works] will become possible. I understand that you are quite ready to sacrifice not only money but even your own being for my sake. But I have brought so much of burden [of responsibilities] on you, that God will fulfil it. A single person cannot do all the work. It is necessary that he should have helpers. The work that no body can do has been assigned to you; and the work that you are able to do, should be allotted to other people. Just now, I am not able to demonstrate my open heart as to show how much affection I have for Madan Mohan Lal. Other people did not cooperate [with you], or else this same position had been there in case of them also. I understand that he [Madan Mohan Lal] is old and age worn, as well as troubled over family affairs; but along with this, I also say that these conditions are proving to be beneficial for him. I have made provision and am making arrangement for him : he should not feel depressed at all. Time is a prime factor for all that happens. Does not the biography of Shri Ram Chandra Ji [Hero Ramayana] bear out that propounders of an era [in human history] are not spared of misery [during life-time]? The case of dear Ram Chandra is a special one, which cannot be taken for comparison every where. If Madan Mohan Lal required wealth, I can bestow it [on him], although I have made provision for his maintenance, which will come to light quite soon. Just possible, it would have already come to light. I repeat that both kind of wealth [worldly and spiritual] are not available together. My own example is there : while God bestowed on me every thing by way of employment, I could not earn a fortune to leave behind, and even was in debt at the time of leaving the world. For Ram Chandra, our Revered Master had ordained that he

be made full with both kind of wealth. The reason for this was that in spite of having every thing, he considered himself poor and without resources. He never paid attention to wealth; and considered me alone as his own. What ever God bestowed on him, and what ever more shall be bestowed on him, was taken by him for the service of others. I remember, he once was in such strait circumstances that he could not arrange for even clothes for his wife and children, but did not pull away from helping others, who needed it. The question here is not whether he was right or wrong. Together with spirituality, is wealth is also improving. I have not just started all this; but have also transmitted, as was my wont to do. To bring it home to Madan Mohan Lal, I am telling that it is rare to find a person, among wealthy people, who would make progress in the transcendental sphere as well; and if such one is available, that one would happen to be so full [of spiritual wealth], that a like example would be hard to find. This is God's gift : "मुख्तार है, किन्निया बना है।" 'being the chosen one, one, he has come to be grand and great' [a half couplet of Urdu]."

"Now I am telling you about crookedness of [world and] times, which is a matter of experience. Ram Chandra considered every body as his own, but the poor fellow was never given any thing in return. If some thing was given some time, it was soiled with personal selfishness. No body had love for him in a real way; and everybody made him a beast of burden : I leave out the person of Madan Mohan Lal. He was ready for every kind of service in accordance with his capacity. Nobody appreciated [even] this; and it is so entertaining to note that in spite of his sharp comprehension [of every thing] he did not allow any [adverse] thought [against those people], and considered himself to be weak. The example of my son, dear Jaggu, itself is there before us : he [Mahatma Jagmohan Narain] did not love him [Ram Chandra] to the extent that he deserved. I can say with full authority that even if the whole world may leave him [Mahatma Jagmohan Narain] in the lurch, he [Ram Chandra] will not get away from him : this he [Jagmohan Narain] also feels. This [demeanor] does not behoove Jagmohan Narain's dignity. He is my son; so I have the right to tell him by way of an advice to bring him to the right path. All others, I have left to themselves."

"Now tell, why a person of such a condition would not get Nature's help! My purpose is not to indulge in useless flattering entertainment, but to enable them [all] to benefit from the knowledge of the characteristics of a rare person of highest cultural attainments. One thing, left out of the subject, under reference above, is to be noted, that, while going through all these practices, he [Ram Chandra] had rendered his senses so much dormant, that he had no impression even, with regard to these [senses]. This is a very special point. My purpose, here is not only to praise him - through in reference to considerations of his praise, however much may be said will remain insufficient. My purpose is, that people may try to become like that, so as to attract and orient Revered Master's Grace towards them."

"About following the principles of life, already dictated, only one method is best, but it is very difficult as well. That [method] consists in silencing one's entire passionate orientations to the extent of having no concern with anybody [and any thing]. The taste of this [condition] will become available some time in the company of dear Ram Chandra; and it has already been available [with reference to Madan Mohan Lal, I mean]."

During conversation between Munshi Madan Mohan Lal and myself [Ram Chandra], there was reference to the view expressed by respected Ghaffar Sahib [The son of Hazarat Maulavi Abdul Ghani Sahib R. A.] that the should [and world] is the command of God. Revered Master

pointed out : "Your thought is perfectly correct, that with regard to this two words, it is wrong to put the word 'command' prior to the words 'God'. If in ordinary conversation the expression 'God's Commandment' be used in place of 'Commandment of God', then this knotty problem will get [automatically] solved. The dictionary meaning of God [Khuda in Arabic] is That which has come of itself, and every thing else has developed afterwards. When something, containing Royal Power in it, is manifested, what issue from It for the first time to run the whole business, is command. Mohammedans have named it [in Arabic language] as '**Kun**'. Hindus termed this Power, following just after God, as '**Maya**' or '**Mahamaya**'. That '**Kshobha**' [stir] which appeared in the Ultimate Being, can be said to be motion less movement in itself. Vibrations started just on its appearance. This is the final [or initial] state of Maya; and then, there appeared Powers for maintenance, growth, mergence and creation etc. The topic is becoming lengthy; and I am putting it briefly thus : the Power that manifested first of all, just after God, was the the very Command of Original Intent [will at its base or toot]. What do I say beyond this. Your thought recorded what had never struck anybody's thought, thus for. May God provide you with the opportunity for service of God's creation! May you keep my name alive!! Be it so!!!"

Revered Master's dictation continued : "I jumped out of joy to hear this; and felt like sacrificing myself on this subtle point. You will be instrumental in solving such tangles as would make people stupefied. Develop the habit of expanding points. Go on reading : that will bring about every thing. I permit you to go through any literature, what so ever. There is no restriction on you regarding reading news papers. You will select only those topics in it, that will be of benefit to you. But this permission is not for everybody; now should you give permission for it. Your worship is following my way; and this thing has been there for quite a long time. You have the effect of your father's [intellectual] capability also, in you. From him you have acquired not only this effect : you have inherited a few of his shortcomings as well."

"Alas, nobody gave a fillip to this element in you! If I had not been the Guide, people would have brought you down to the nethermost spheres. If this would, perchance, have happened, I am unable to express, what feeling would have sprouted in my heart. This element was attempted to be solidified. The fools did not comprehend that if my successor acquired a better shape, it meant a good reputation for them as well; and this was their duty even to structure him so as to make my name shine. This is what they have given me in return for my services. This major sin can never be pardoned. To shall I Vail [and weep] for what has been done to me? There no example for this in the world. The branches genealogy of our Revered Master was to end by you. They [of Kanpur], any way, did not leave anything in-availed. This dictation you bring to the notice of my Vigilance Secretary - Dr. Krishna Swarup. I just remember a proverbial quotation used by ladies - "पाल पाल, तोहि होईहें काल" ['Bring me up, bring me up; I shall be death to thee']. This came perfectly true in my case. Who ever may like would verify this. It was God's grace that He kept my name alive. My principle in life remained - 'God's Beneficent Grace is for those who patiently depend on Him, and rest contented in Him' [Arabic]."

"You openly throw a challenge at the Annual Function, and let me see who has the mettle to face you. I shall set you up at that time in such a state, that no body will be able to stand the force of your single glance. It is that force, form which I brought you down at your request. If it had continued in that state of progress, then no body would have the capacity to stand it. Even now, it is in your hand

to move on to that state; but I do not let such thought arise in you. At the time of need, however, there is my force as well with you, always, even beyond that condition. May God give no opportunity to me for the demonstration of that power. I promise to amply re-compensate Madan Mohan Lal for his labor."

"Write to Shree Krishna Lal and Chaturbhuj Sahai that if they do not improve their attitude within a week, I will snatch away their entire spiritual sublimity. The content of communication to them should be like this : 'Your actions are becoming burdensome on the heart. Now patience has got exhausted. So, you are warned to improve your conduct with in a week's time. Else, I have orders to snatch off your entire spiritual sublimity; and will do like wise. There after you will become deserving of more punishment. Take it as a strict warning. Your permission [for preceptor-ship] has got snapped; and this is outcome of your actions. Diplomacy is effective in case of one, who has no eyes. [This last sentence is to be written to Chaturbhuj Sahai only.] Sign it : Servant of Master - Ram Chandra.' Both letters are to be sent per registered post. If they do not behave [and improve], I will order you on Sunday to snatch off [their spiritual sublimity]."

"Prophet Moses had seen Divine Lightening; and there is a lot of praise in anecdotes about it. To a keenly observant eye, however, it was the superfine state of phenomenal reality [Maya]. It has acquired so much praise only because a prophet had experienced it. It was the Lightening Flash of that point where the Ultimate Being gets reflect at the point of para-phenomenal reality [Maha Maya]. If one would proceed further to observe the end-state of vales and dales, one shall get refreshed. Here all subjects come to an end : only a sort of flow remains, which is the gateway to the Ultimate Being. 'Delhi [destination] is yet far ahead' [proverb]. You had an intense desire to have a vision of this Divine Lightening, and since you had the desire in a very special way, I was compelled to bring it to your view, even though you had already gone ahead of it. My intention in dictating this to you is that you come to comprehend that this thing is of no significance as against what you have already acquired. This is the fact that I have described. Beyond this, the tongue becomes inadequate to narrate. This topic, I have dictated form the status of Ultimate Being : The purpose was only to bring it to your comprehension. Madan Mohan Lal has also stepped beyond it. No other disciple has reached this point yet. You can get orders directly also, but there is no capability to grapes that. Such capability will develop after leaving the physical body : it is impossible just now."

"My being has always remained free from religions bigotry and partiality. To tell the truth, there have been so many Moses in India. One special reason for the down-fall of Hindus happened to be the development of liking for miracles among people, which had come to be the only Reality for them."

Tuesday 22nd August 1944 :

Revered Master's dictation : "Your connection with the Ultimate Being has gone very deep; and your steps are going still ahead. Now you are coming up to my own state; and have [almost] come up to it. If the earlier condition, had continued, it would have been difficult to bring you up to the present state."

"Among present people, there are some good people also; and some will side-track you as well : you will have no concern with them. Madan Mohan Lal may continue his prayers for Master Ram Dayal; otherwise I will issue orders to you at least. I am advising you about one thing : when a

thought about some good work comes to you, do it immediately, without waiting in the thought that there is still much time, and the work may be completed later on."

To my submission, by way of inquiry, concerning Lord Vishnu [God of maintenance and preservation] sleeping, reclining on the Shesa Naga [thousand-hooded serpent coiled to form the bed] in Kshira Sagar [ocean of milk] and Lakshmi [Vishnu's wife and goddess of wealth and prosperity] massaging the Lord's feet to relieve Him of tiredness, Revered Master Replied : "All this is a metaphor. Ocean of milk refers to the ocean of spirituality, and serpent symbolizes carnal desire. The phenomenal reality [Maha-Maya] is the Goddess of prosperity [Lakshmi], who is massaging the Lord's feet. One who acquires control over carnality, finds Maya as slave. On your request, I have given meaning [to the prevalent artistic expression] ; and all else is the machination of the priests for stabilizing their prestige [among masses] : there is no form like that even anywhere in Nature. As the times degenerated, grossness went on increasing to the extent that stones crushed the intelligence of the people, who started treating these stone to be every thing. That is the sign of degeneration. The root of mind can be taken to be Mount Kailash [abode of Lord Shiva, the God of destruction, and even of the entire drama of this world and that], where from carnality [source of all creation] derives light."

"Chaturbhuj Sahai has taken all the wares as carrying the same price-tag. I remained helping him, when [his] opponents were at their zenith. Even if he had no knowledge of anything special about you. He ought to have regard for what you had to say, at least by way of your being his brother, and treat it as an opportunity to be happy. He should have looked upon all associate brethren, with an affectionate eye, and rendered help to enhance their merits. If there was any special merit in some body, he [Chaturbhuj Sahai] would have better tried to develop it through prayers to God; and if that somebody was telling some thing for his benefit, he ought to have [paid heed to it and] accepted it. There is no question of importance here. All are equal in my view, or in other words, I look upon all with an affectionate eye. He [Chaturbhuj Sahai] should have followed just this. I have stopped going to him; and it is a matter of great regard, that even my own people come to create obstacles in [the progress of] in my work. If somehow these people [Shree Krishna Lal and Chaturbhuj Sahai] had availed of an opportunity to be in your company, they would have derived the fulfilment of their life. If they had the heart, and had no chance to coming [to you], I would have ordered you even to go to them."

Revered Master answered a query about the condition of Madan Mohan Lal : "Everything tries to merge in its reality. If a person is of an adequate level of progress, he will have the experience. His condition is high approach, and is bringing the tidings of his relation to the Ultimate Being. However, this is a shore-less ocean. This [condition] should not be taken to be adequate. There is no limit to progress. Even after covering the entire way, there shall remain [possibility of progress]."

Wednesday; 23rd August 1944 :

Revered Master's dictation : "I had raised you to the status of 'Qutub' [Dhruva or Fixed star], and taken you still higher up, in my life-time; but had not made the feel of it available to you. The discerning eyes of people also remained blurred. Now there is a start for Madan Mohan Lal. Complaint is undue, for else, it will be thanklessness for the gifts. There is a whole mountain concealed [from sight] behind a dried blade of grass. The condition of 'Fixed-star' is very close, in

contact with man. This is a secret, which no body knows. I have already told you about it. It needs being kept confidential. Learn from my experience."

"Are you now happy that I have accepted [and fulfilled] your request! His [Madan Mohan Lal] step is going ahead. The door-way to progress has opened. The height of status will be attained in accordance with the degree of self-control, he will impose on himself. However, do not make such recommendation any more for anybody. It is a matter, here, of things going out of hand. Everybody is not deserving of this status. Even for Madan Mohan Lal, I had to adopt so many devices, so that he may not be out of control. There is no complaint concerning love; I have just a complaining sort of nature : and that is all! Brij Mohan lal is not at all fit for this status; and you should never waste your efforts on him. Even to Rameshwar, if he comes on the right way, this status should not be conferred in haste. There is need to work after a lot of due thought and consideration. The world is very crafty. You consider everybody is clean of heart, which is not the fact. I repeat : powers are not to be conferred, unless I issue orders. Sometimes you become out of control. Give up this habit."

I prayed, where upon Revered Master continued : "I shall look to it, and will not let you go out of control. At present, there is nobody, on whom these peers be conferred. Take it as a strict warning. When somebody is there, I will tell you. If you sometimes suspect someone [to be deserving], seek my verification. In this circle there are persons, only to be counted on fingers [very rare], you may be able to make good progress on the way to God. The rest are there just in a routine way. The [rare] few ones will be those, who will be inclined to you; and they will have no personal [selfish] purpose. Experience shall tell; and I shall also be telling you. This duty, assigned to you, is not an ordinary job. "जिनके रुतबे हैं सिवा, उनकी सिवा मुश्किल है।" 'Those having exceptional status, have exceptional exceptional troubles [in store] for them' a half couplet of Urdu."

"My times were good; but yours are not so good. That is why you have been filled up with every power; and every power is at the zenith, at its own respective level. This has not fallen to anybody's lot up-till now; and there is little hope even in future. For you, nature had compelled me; otherwise this thing would not have come to your lot. I have little hope that you find a person of this much culture. Difference will certainly be there. I have mentioned some where that my Revered Master found me, and I found you. This only means that there is hard hope of finding someone to this extent in future. Bad times are approaching; restlessness of mind [in people] is waxing; there is need for a very cautious approach. There should, however, be no pessimism with regard to God's Grace : He can do every thing. This alone was my principle. The people have not learnt loving as yet. Some little progress is being effected through forced stuffing alone. There is no need of admitting a large number of people in our fold [Satsang]. Those coming in, should be right ones, and they should not cause a bad name to you. What ever I did was done in obedience to my Revered Maser's commands. You should obey my orders. You had the thought that you would not initiate people as far as possible. This thought is correct to some extent, because responsibility is enhanced in such cases. I appreciate the thought that only when a person has sufficiently advanced, and the apprehension of a fall is overcome, then alone he [or she] should be initiated. I have felt very happy to comprehend this thought; and for the rest, this alone is my will as well. However, in case of those, whom I have already initiated, you consider it your duty to take care of them. That remains service to myself. However, I order also along with this, that those, who are worthless, should be excluded form this circle, so that they do not prove to be the cause of ill fame; and that [exclusion] will relieve me also of the burden of my duty to them. [This is to be written in the note-book with red ink, so that

it should strike the eye immediately when needed.] Some, among these, have already gone astray; and some others have fallen victims to Nanhe [Revered Laalaji's own younger brother - Mahatma Raghobar Dayal]. Have little expectations from them. I shall give hints, so that there is no mistake. These, that I have already pointed out, are not needed to be included. In case I feel the need, I will have the announcement made at the Annual Function as well. You keep all the notes ready. During the Annual Function, attempt will be made to keep you free from difficulties; and if, per chance, some [difficulties] come up, there is no need of getting upset. I shall take care of every thing."

"About bad company, you have mentioned just now of hearing the sound of particular musical-instrument [Tabla] while sleeping today. It was really [the effect of] an impression, which I have cleaned off. Here, you seen the effect of company. What do I say about those, whom an idea about it does not strike even! In most cases there is no sense at all of discrimination about good and bad company. Any company, which is against one's idea [concept of good] on minute observation, is harmful. The atmosphere of the place [Aghapur], where you had been, was very bad. Every particle was effected by carnal force. However, it is also my assertion that another person would not have recorded [got influenced by] the impression, as quickly as you did. It is another matter that you did not submit to the impression; and extirpated it. To be away from bad company as far as possible, it is matter of duty for everybody : helplessness is another matter. In fact, there is no prohibition for you about going to such places, because your power shall annihilate that impression from the atmosphere; but just think, how harmful it would be for others, if they follow your example. You, I had purposefully taken through that place, on your way to the wholesale market. The atmosphere of that place was extremely obnoxious, and I liked to get it cleaned. If others, who are just beginners, were with you, I would not have issued this order at all. This means that everybody should take care to avoid bad company."

An essay [dictated by Revered Master] :

"The world is a place containing narrow and dark ions, but there is a flicker in them, which means that 'Maya' [principle of gross activity] and 'Purusha' [inactive witnessing agent] are present together right from the beginning of creation till now. The wise far-sighted people, desirous of progress on the Divine path, have in their view only that part of the ions, which contains light; and they derive benefit. As against this, those, involved in worldliness and useless intricacies, remain in touch with the dark sphere, present in the ions; and continue admitting efforts concerning the darkness, in themselves, pausing their entanglement from top to toe in a sort of darkness, which condition gradually rises up to acquire solidity. One admit impressions in oneself in accordance with one's thoughts, and imbibes power accordingly, to the effect that one gets enveloped in that darkness, and slowly the **Mayavic** impressions take hold of him completely. Now these particles, which one has accumulated in oneself, go on developing on getting a favorable climate. The impression of this material, which effects the particle of one's body, gets focused on that fine covering of the brain, known as membrane in the English language. When this effect is started, then that part of the brain, where in the kernel [of intelligence] is lodged, gets influenced, and reflections start getting imprinted. When these acquires sufficient depth, and the victim of this process, on account of habit - formation, beings acquiring external influences with rapidity, then these things start becoming impressions [**sanskaras**]. When then the in-flow of these things continues, and no such association is available, as many obstruct the pulling on of this thought, then one's condition grows still faster, and one goes on regressing from bad to worse. If, somehow by good fortune, one may come across a perfect

Master of highest caliber, he would start illumining, though His transmission, the state of utterly blind darkness, which one has accumulated in oneself. Then, the aspirant's thought start getting transformed to light instead of darkness, which results, from the very beginning, in the power, busy attracting darkness thus far, now starting to admit light in to oneself. Thus one's improvement is effected [and the goal achieved] by and by, which means that one starts moving from darkness to light; and that one's own power commences to work in that direction."

Revered Master continued : "This is Nature's secret, described to you, so that you avoid things, which are harmful ; and adopt what is beneficial. This essay be noted down in my notebook also, to make people know people how I continued instructions even after the end of my life. In this essay, the initial few words are mine, but the rest of this whole subject is his [Ram Chandra's] alone. The words used for ordinary persons, should not be used in respect of reverential address to Master ; nor is He to be comprehended to be of that status. Such comprehension will be an indication of one's being a slave [animal] of Master [*Guru-pashu*]."

Saturday; 26th August 1944 :

Revered Master's instructions [with regard to the fatal illness of His son Jagmohan Narain at Fatehgarh.] : "Madan Mohan Lal should go to Fatehgarh; and tell them that he had been there under [my orders]. Send him with Rs. 150/- [one hundred fifty]. I did not consider it proper for you to go there. Whatever amount of money be needed there, should be brought to your notice. You do not be perturbed. While living in this world, miseries are bound to come; and the result of [ripening] impressions [samskaras] are essentially to be suffered [bhog]."

"Naseehat नसीहत [An advice] : 'That person is superior who keeps himself free from every work, even while performing every job'"

Revered Master instructed Madan Mohan Lal : "Tell Jaggu [Revered Laalaaji's own son - Mahatma Jagmohan Narain] that Ram Chandra was not permitted to come, due to pain and weakness. This has been done under the consideration that one worry [for Jagmohan's illness] is already there, and the second one concerning his [Ram Chandra's] weakness be not created. Even though he [Ram Chandra] was ready to come, the attack of [acidity] pain being severe, I have stopped him [from taking up the journey]. I [Madan Mohan Lal] have been instructed by Laalaaji Sahib to come to you [Jagmohan Narain]; and he [Laalaa Ji] has further instructed that about money, nobody except Ram Chandra should be notified."

Dictation to me [Ram Chandra] continued : "Chaturbhuj Sahai has got his head so much upturned that he does not consider man as a human being; and is assuming himself as the god of spirituality. What treatment he has meted out to you, has caused displeasure of even the elders [of Yore]. Now, he should beware of the danger to his well-being. I have granted that power to you yesternight, which will make his intoxication wither out, when used by you. Now you have the power to snatch away, in one second, the spiritual condition of any saint of even the highest approach. Let me see, on what basis he can now retain it [his spiritual-condition]. Now I do not like to see his face. The impertinence, committed by him, is not of an ordinary nature. What ever he has written, has been written to me. I do not like to retain such person, in my chain of connection, any more : I have to say only this much about him; and I wait for the second one [Shree Krishna Lal]."

Monday; 28th August 1944 :

Revered Master's instructions : "During the night you transmit to associate brethren : this may occasionally be missed. You also are oriented to me for transmission to them individually : this too is not needed everyday. One day in a week is sufficient. If you like to transmit to somebody some time, however, there is no prohibition for that, as well."

To my inquiry [about individual associates], Revered Master continued : "Sheoti Prasad [Mukhtyar Sahib of Kasganj] is a good person, but has no penetrating intelligence. He is akin to Shyam Behari Lal [of Fatehgarh, whose Samaadhee is situated just in-front of Revered Laalaji's Samaadhee]. Suraj Prasad Peshkar can develop well, if he may find your association. Babu Manmohan Lal is obliged to Chaturbhuj Sahai for 'Permission' [for Preceptor-ship]; but there is no effect on him of his permission. If he comes to have faith in you [i.e., if he believes you to be my representative and successor], and acts on your instructions, he will make good progress. Wait just now for granting 'Permission' to him : it will be looked in to after the declaration. Thakur Ram Singh [of Sanganer, Jaipur, Rajasthan] is one of the better persons. He is simple, as well as having good faith. About permission [for Preceptor-ship], I have become a bit strict. I am feeling hesitate to grant permission to him, just now : if sometime permission will be granted to him, it will have to be conditional permission. You will have to be strict with people. What strictness is to dealt, I shall tell you. Events are occurring with rapidity; and opposition to you is increasing. They will suffer the consequences of their doings. Chaturbhuj Sahai is not a person of good pedigree [plan came to view] : the real one does not commit a fault. Just on account of this [principle], the elders [Masters] of yore regarded the people of the priestly class as deserving to impart this [spiritual] training : but now, amalgamation has started in their fold as well. This is the trend of the times."

On inquiry from me [Ram Chandra] Revered Master said : "Let the time come : all this will settle down all right. Go on with what ever you are doing. Now, I am going to dear Jaggu [Mahatma Jagmohan Narain]. Take care of your health."

Wednesday; 30th August 1944 :

Revered Master's instruction : "Snatch away the spiritual condition of Chaturbhuj Sahai totally today. [The method is given] I do not like to retain such a person in line of my system. Cut off the connection, and remove his name from the list of the initiated persons; and make a declaration of this at the Annual-function. I have disclaimed him. I shall tell you, what more may be needed at the 'Annual-function'. He has committed mistakes time after time, and I have been pardoning him; but this mistake is not worth pardon. I will withdraw all prosperity, bestowed on him by me. Finish this work today."

To inquiry concerning Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain], Revered Master ordained : "Don't be perturbed. Only pray."

Revered Master Continued the instruction : "Write to Shyam Behari Lal : 'I had sent a letter on 03.07.1944. You have not paid attention to it. I understand, that what was written, was for your good. The times are now different. There has been quite a long period of inattentiveness. Now our

cries [of grief] have reached the high heavens; and the required result has found expression, bringing about a favorable wind. If at this opportunity, you fail to act cleverly, there will remain no occasion to complain. The letter, sent earlier, deserved [proper] action. Now, please, make a start. If one who strayed away in the morning, returns home in the evening, he is not to be branded as lost. One more opportunity is being provided [to you]. God knows, what has happened to our spiritual circle [Satsang], that beneficial things too are taken to be unpleasant! The reason for this can be either that people have considered themselves to be all-in-all, or taken their brethren to be significant. One should adopt the quality of the swan [to have milk and leave water]. If this characteristic does not develop, one has not obtained training from one's Master in the real sense. It was His benevolence and mercy to have made you a representative ; and this is also within His right to pull you down from that status, when ever He likes to do this. I want only this much to say. Further, it is for you to decide. There is benefit in accepting ; and something beneficial should be accepted by everybody'."

"Dear Jaggu [Revered Laalaaji's own son - Jagmohan Narain], has been suffering from 'carbuncle', may God well soon. I have kept Shree Krishna Lal to take his care. He has not yet advanced his steps to that [intolerable] limit."

Revered Master's dictation went on : "Whichever side my eyes goes, it meets regret alone. I feel puzzled as to what should be done. If I come to be strict, it is not my wont. As a matter of helplessness, anything may come to be done : that too through your agency. Rameshwar has no doubt come up-well, but he is not to be trusted yet, as he has promised to go once [more] to the 'Satan' [Nanhe, Revered Laalaaji's own younger brother - Mahatma Raghubar Dayal of Kanpur]. On return from there [Kanpur], you weigh him. Change of events is occurring in such a way, that it is not possible to form any definite opinion. That day, you told Rameshwar some what more than what was necessary. I did not take it ill. The occasion was just such. Do not reveal your secret ; and maintain pretense."

Revered Master went away, after intimating : "For some days, I could not go to the higher world. Event are taking shape, somewhat producing pessimism. I feel and understand that I become oriented wholly to you alone, and be contented that I could constructed only you. I shall wait up to the time of Annual-Function. There after, I shall obtain permission from Hazarat Qibla Maulana Sahib R. A. [My Revered Master], and do just like that. The labor that you have put in, during this period, is sufficient to turn even stone in to wax. Tell Madan Mohan Lal to enlarge his nursery after due consideration. I have had a lot of experience. No need of filling up [the folds] with cotton-cleaners and yarn-weavers [uncultured crude people]. He [Madan Mohan Lal] should admit lions. If he is able to build up even one lion, his responsibilities is over. I permit you set up your world [circle of practicants] separately, but remember the instruction, I have tendered to Madan Mohan Lal [just now]."

To my query whether I start this work after the declaration, Revered Master continued in reply : "I have doubt about the declaration even. May God bring success to you. I understand, even your 'buaa' [aunt, i.e. Revered Master's wife - Shrimati Brij Rani] will not like this thing [declaration and work]. The times are not those of beneficence. Ala, nobody understood your heart. I am just transferring to you all that I have, and all that I received from elders [Masters] of yore."

Revered master asked me to sit with close eyes. I obeyed. It was 12.15 PM. The instruction continued : "Today, in the evening, you forego meals; and take only milk with candy [*mishree*]. I have decided your fate today. Who ever may like to derive benefit, be oriented to you. The entire responsibility is now on you alone. I have prepared you today for everything. If this same state of affairs [in my fold] continues, you snatch away [the spiritual condition] from all, and cut off [their] connection; and inform [them] that they may now search out some other home [fold]. Those people, who come to have faith in you, are an exception to this [general instruction]. You snatch away [the spiritual condition] from those people also, who happen to obstruct your work. No need to have any mild consideration in case of anybody. I promise that the connection, cutoff by you, will not be capable of being restored by anybody [else], and the elders [masters] of yore shall be in agreement with this. I have instructed Birju [Revered Laalaji's nephew - Mahatma Brij Mohan Lal] also in this, so that, in case it is needed, this same action be dealt to him as well. Even his Revered Master [Maulana Abdul Ghani Khan Sahib R. A.] will not be able to restore the connection, cut off by you; nor will any power be capable for saving him from [his spiritual condition] being snatched away. You are [now] in possession of the power, that cannot come to anybody's comprehension; nor is there anything equal to it. People have thought it all to be a joke. Eyes are needed to see you; and such eyes have not been available to anyone as yet. Moreover, people are getting deceived by your simplicity as well."

Revered Master's dictation went on : "You have developed Madan Mohan Lal. Try to develop one more person like this. Two persons will be adequate to carry on my work. All of my responsibilities have come out to be worthless. One among them [referring to Madan Mohan Lal] has, anyway, improved; and that was the effect of your company. Moreover, he [Madan Mohan Lal] also has affection for you, and you should feel obliged for this affection. He [Madan Mohan Lal] has come off very well. May God bestow such progeny on none, as mine has turned out to be!"

I [Ram Chandra] submitted : "I shall try in my way, so that my brethren may improve."

Revered Master said : "Your intention is good, but what shall I do about their not getting oriented to you. For this reason alone, the declaration is needed even more, so that people may not remain in the dark. All this is an arrangement just for their benefit ; for otherwise, you have already become structured. Your condition of health; and your labor of this sort inspire [of health]! Can give only this in return!! Alright, I am going now!!! Finish the work concerning Chaturbhuj Sahai just today. If anything be needed, you consult me."

Friday 02nd September 1944 :

Revered Master's dictation : "I left no stone unturned to remove the feeling of regret [for the supposed lack of progress] in Madan Mohan Lal's heart. For the whole night the same condition [of regret] continued, and even now, there is the same condition in him. The tide of power has been demonstrated. Now hear about my experience. In spite of possessing all powers, I considered myself as a significant servant [of my Lord]. I remained subject to the wave [of His Will], happy in every state, what so ever; and offered gratitude [to Him for all of it]. This resulted in every work getting automatically completed, even though I did not have to give my thought [or attention] to it. This was an instrument, which I had adopted after a lot of experience [trial and error]. In this, there remains no apprehension of error. Moreover, it is human culture to be subject to the wave [of God's

Will] : this is real service [to the Lord]. Is it not a worthy example for you people? I achieved such great results out of this condition, as was a difficult matter for others. Is it not worthy of preference and emulation? Madan Mohan Lal himself never looked for the cause of regret, or else he would have found the answer, just there!"

"Who so ever rises to some height, he has lowness within his sight to the same extent. This is the secret of Nature. If a person, glued to his Master, makes high advancement and feels low, is not this a state? The cause of this, I have just started. The passion should be, that whatever is there, is Thin! And when it is thus, where is an occasion for regret!! When somebody gets satiated with something, he does not derive pleasure [from it] in the same degree [as earlier]. by and by, he comes to treat it as something ordinary. Just this is to be known as the state of regret or fallen condition. Apart from that, lying low is better than a perch up. Herein lies devotion : and therein rests the idea of perfection. What more than this is there for me to tell! It is the secret, told to Madan Mohan Lal. I have already given the definition of courage, which is there in notes, jotted previously. What happened to be his [Madan Mohan Lal] complaint, if it was not connected to regret, then that condition alone would remain. Is not this a Divine Gift? When one has lost the sense of one's significance, and is devoid of one's ego - consciousness in any form, direct or indirect, then what ever one does, happens to be just what one ought to be doing. The condition, if bestowed by God, is the best of all conditions. Everybody ought to try to arrive at it."

"When somebody moves on from one condition to another, there is an experience of a kind of non-movement. You can understand it thus [by a simile]. Suppose someone is standing on this side of the bank of a river, and has to cross the river to reach the other bank. His first job, to cross the river, will be to find a boat. Then he will sit on it. Now, so long as he remains sitting, he will not have the experience of that sharpness of movement, which he had experienced while running to reach this side of the river-bank. This is also known as 'barzakh' [the intervening state] ; and it is occurring at every step [in the course of progress] in our fold. There are some people who cross this [intervening] river immediately, and they have no knowledge about it; while there are others, who take time. Anyway, if faith is firm, and love is increasing day-by-day, all arrive at the destination, some day or the other. Lack of maturity, occurring there, is just in proportion to what remains here [on this side]. There are innumerable subtle points in this system; and I give this assurance also, that whatever comes to be faced by a real seeker, is all optimistic. Progress is in accordance with one's love for and faith in the Master; and the stages [of progress] too are in accordance with the same. One person reaching point 'B' from point 'A', does not develop in him, what another person acquires in traversing the same course from 'A' to 'B'. Apparently, both may be said to have reached the point concerned, but the difference between their conditions will remain there, to the extent of the lack or the excess of love and thought [remembrance] in them. Master perfumed His duty equally well in case of both of them, and brought both of them to the destination; but the disciple suffered a lack to the extent that he remained deficient in self - abstinence and performance of his [own] duty. All may measure themselves as against these principles, and know their stages to be in proportion to the quantity of love, faith and self-abstinence, existing in them. These things, I have mentioned very clearly today, so that people do not hurl objections at their Master in times to come. The best method of all, I am telling today, viz. that one leaves everything to one's Master. This is the best method : faith and love, all may get lost in Him, and the seeker has no knowledge as to what he may be doing. This means his perfect dependence [to the wholly under Master's care]. This is called complete surrender. There remains no complaint against Master; and nothing to do even with one's

own progress. Master may take him, where Master may like; he [disciple] becomes unconcerned with every thing. There is one more method, less meritorious than the above mentioned best one. That consists in considering everything good or bad, what ever may come, to be from the Master. I tried, who knows how much, to remove Madan Mohan Lal's weakness and lack of courage; and bestowed the status on him, which does not fall to everybody's lot. I told him even to offer gratitude for this, in order to avoid becoming ungrateful for the giddy from the God; but he [Madan Mohan Lal] did not move a grain away from his habit. By habit, I mean to refer to the complaints, he remains making about his condition. As such, I have put before him all the subtleties that may be possible, so far as my thought goes. Now I will be sorry if he makes such complaints in future. Making such complains is, so to say, lack of comprehension of one's condition. Frailties are no doubt there for every human being at each step. He should himself try to remove those frailties : he possesses will, which has developed adequately. Yes, I also assure that an example of [his] will shall be difficult to find, not only in our circle, but even else where [as well]. He should know himself to be in a special state. His status is known to him : there is no need of repeating it, again and again. When I was at that stage, I earned such visible achievements, that people will feel puzzled. During the Annual-Function a declaration of his [Madan Mohan Lal] status be made, and it may be told that anybody capable of doing so, may examine him. I assure that there is nobody of his status in our circle [to match Madan Mohan Lal]."

"I am also very sorry for the death of dear Jagmohan Narain. There is no help against God's Will. My dear one [you] should also have solace. I deliberately did not communicate this bad news to you, even though the word Inteqal '[passing away]' had descended very clearly in your heart. My intention is to give comfort, and not trouble : so I kept it concealed. Keep it in mind that some bad news or untoward happening should not be communicated unless confirmed by several people. Your idea is correct 'do not rely on bad news from the owl and crow [ominous birds]' [a Persian saying]. Helplessness is, any way, another matter. Do not be worried about the care of the children. God is the source of all provisions."

"About Karuna Shankar, your idea is correct that his brain does not open up. The reason is that the entrance examination was passed somehow, depending on rote memory for preparation of the prescribed syllabus; and no opportunity was provided for the extensive growth mind. The [proper] development of mind [brain] takes place during childhood itself; and the labor, put in at that time alone time alone, serves ahead."

"It will be better, if you yourself take-up [the job of] the arrangement of 'Bhandaaraa' [Annual Function]. This year you may let it proceed on as usual, since 'who shall listen to voice of the she-parrot in the drum-house' yet! You may render monetary help. In future, you arrange 'Bhandaaraa' in my name, considering yourself as the chief person at it. This year, it will be obligatory to inform everybody by letters, that Bhandaaraa will be organized at its fixed time this year, and remain being organized in future also [annually]. This is in my commemoration, and should not be give up. It will be better if, this year, correspondence is carried on in the name of dear Mathanni [Dr. Krishna Swarup, the cousin brother of Revered Laalaa Ji Maharaj]. Maharaj Narain [Revered Laalaaaji's own son-in-law] does not have the capability for this. He should be included among helpers, so that it does not lie heavy on his mind. A little before Bhandaaraa, someone should go to your mother [Aunt, i.e. the mother of Mahatma Jagmohan Narain] for consultations in this regards. That should be early enough so as to enable the letters to reach people sufficiently ahead in time. In your circle,

you are no doubt better for this work, but you can do nothing without [proper] help. As such, I prefer Madan Mohan Lal; and he has time [for the purpose] as well. I shall tell you where invitations will be required to be sent. I like you to take this whole thing in your hand. I assign this job to you two [Ram Chandra and Madan Mohan Lal]."

Sunday : 04th September :

Revered Master's dictation : "Swami Ji [an advanced recluse] has been stuffed [with a spiritual condition] in a very crude way. Now, if training is started, after snatching away that [stuffed] condition, then it will be training in your system. The condition of Karuna Shanker is improving. You had the thought in the morning that his understanding may be made to bloom; and you made an attempt also, so that effect. I have completed that job. Now, to maintain it, remains in his hand. If he pays attention to it, and goes on developing it, he will become to be observant of subtle points."

New Method of Training :

Revered Master's dictation continued : "Just now, I transmitted to you; and you experienced vibrations together with a state. This is real power. Particles of his [power] can be stuffed in [an aspirant]."

In response to a query from me [Ram Chandra], Revered Master continued : "This technique is to be applied only in case of some one, who has crossed the cosmic region [Kubra]; and it is considered desirable to penetrate power in his state in the par-cosmic region [Ulia]. Application of this technique, in case of a person of status lower than that, will be wrong. I had brought this thing to your experience at the beginning. This is only for the para-cosmic region. Beyond that, there is another method. The particles which are penetrated in the cosmic region region, are less luminous than these. I five happy conditions spoken of as belonging to the organic region [Sughra] required a different method of training. That also I have brought to your experience just now. To explain these is difficult; and these can be brought to comprehension only practically. You make a note by way of [brief] indications."

No. One - Friday or Heart [Qalba] : The particles penetrated at the point of heart have a little darkness in them, but not grossness. If there is grossness, then those are material particles.

No. 02- Atmah or soul [Rooh] : Here, only the outer cover of these particles drops off.

No. 03- Agnih or Fire point [Sirra] : The particles at this point [plexus] are in such a way as through a large part of the heat and radiance of bright fire be drawn out. If [the condition of] this point be desired to be sharpened, the brightness is allowed to remain, i.e. it is not drawn out, or so to say, it is not touched.

No. 04- Apah or Hydro - plexus [Khafi] : At this point the shape of the above - mentioned fire - element gets changed, to yield only apprehension or just an inkling of fire, which words fail to express.

No. 05- Vayuh or Air - plexus [Akhafa], also called Kantha Chakra or Throat plexus : Here the

particles become some what bluish like electric light. Only this much was to be told. [The Arabic-words used in Sufi literature, given here in brackets, in case of the last three points, refer only to the secret or esoteric nature of the points, literally].

"This too is a method, which is not [to be] applied everywhere. Very few people are deserving of this : they are to be counted on fingers. Here in, all powers develop. So, its application is, in general, prohibited. Small part of this may be applied here and there [some times]; but the desecration, about where it is to be used, is a difficult matter. As such, it is better that it is not used. I applied it only at one plexus in the case of Nanhe

[Revered Laalaji's own younger brother - Mahatma Raghubar Dayal]; and the result is there [before us]. I carried many such things enclosed in my breast. There was no help, as I got nobody, to whom I could impart [every thing] unreservedly. In your case, this technique was applied on all plexuses at the time of my end [of my physical life]. This is secret; and there is no need to speak about it. Moreover, everybody cannot use it : much capability is required for that. Instruct Madan Mohan Lal to the secret only to himself. The Demons have acquired mastery over it. Ravana was the master of [these] five happy conditions; and this power had filled him most strongly."

Revered Master replied to an inquiry : "In cans of Nanhe [Revered Laalaji's own younger brother - Mahatma Raghubar Dayal, I had taken up only the heart plexus. That fellow remained confined just that single point, and enhanced his power to a great extent. You, however, remained so much attached to me, that there was no chance to develop by yourself. As such, it became my duty to develop it. You are not experiencing that condition individually, because you have developed in to a very superior power, where from all these powers are derived. The experience can be there, when some conflict with somebody possessing these powers may arise."

Revered Master later remarked : "Not having the heart in talks [and conversation] is called silence, i.e. when conversation may go on as needed, and one would no interest in it. When I went to my Master, in the evening, after leaving you, the problem of the children of Dear Jaggu [Revered Laalaji's own son] was under consideration, there. Revered Master has these children very much in His thoughts. Since you are in my place, it is your duty also to take care and look after them. Children will come up nice. You should see to it that your mother [Aunt, i.e. Revered Laalaji Sahib's wife - Shrimati Brij Rani] is never put to hardship, and take her always to be your respected elder. She will also develop attachment [and closeness] to you.

Monday; 05th September 1944 :

Revered Master's dictation : "I feel that people hardly understand the state of stability. Just now, this problem is good to have come up. Stability really means staying, i.e. what Master has bestowed would come to stay. Besides this it has no meaning. The actuality of the state, which Madan Mohan Lal wanted to describe, is that reality would come to be experience. Can he [Madan Mohan Lal] say that this thing is not available to him? People are taking reality also in wrong sense; and contact it to terms like glamour and sharpness, which is entirely wrong. The condition that comes to experience, while reality remains there, has its form or example like the sun and its reflection or shadow. State is subservient to some time, and does not have stability. This condition is beyond description; and can be understood through experience, which is also something special that can only give an indication of reality. Madan Mohan Lal has sufficiently swum in the condition in the fixed-star [Qutub], but I

shall be happy, if he structures outward expression as well. His temperament is some what waning in softness. This capacity is there in him. He may just turn the direction of his will towards it. By this I mean that there should be no harshness in voice. Since he has to work, it should not happen that his disciples start imitating this thing, and that this chain goes so far as to make people consider this thing [harshness in voice] as standard. Those who have a higher status, have more difficulties [to face]."

"The technique of developing softness is to create extreme humanity in temperament, so that it is filled up with such a sentiment of love, as to have no inclination to cause any hurt to anybody's heart and the words are also such as may not hurt anybody's heart in the least. If he [Madan Mohan Lal] is able to do this, it will be imitating me, which is duty for everybody. This is called 'following of Guide'. This was my special way, which has not been emulated by anybody. I, however, would not have permitted you [Ram Chandra] to copy it. This would make harshness wither away. You do not as yet understand my quality of perfect poverty. As such, very often, you remain confused. This thing is as follows. I use to remain in attendance as a slave [servant] to His [Master's presence], in such a way as to treat myself as insignificant. I had no concern with outward glamour. I consider all belongings, including my home, to be His alone, and was happy under any circumstance, whatever. You too consider what ever God has bestowed on you, to be His alone [or mine alone] and remain ever grateful. The example of Shiva Ji is there. His Master [Samarth Guru Ram Das] asked for alms, in response to which he [Shiva Ji] surrendered everything he had - wealth and riches, throne and crown etc. to him; and started treating all of it, there after, as belonging to him alone, This example is worth appreciation and express my meaning very exactly. By saying this, I do not mean that, like Nanhe [Revered Laalaji's own younger brother - Mahatma Raghubar Dayal of Kanpur], you go about screaming [to proclaim] that all this is of Laalaji alone. There should be this sentiment, and a real spirit of renunciation of temperament. This is the superior most form of Vairajna [renunciation]. You do not feel perturbed : your condition shall be just this ; and this sentiment is already present in you. Its height is not visible due to thorny - bushy growth all around. This thing, I have told you today, is the sum and substance of the entire training ; and is very superior. Somebody may just try to follow it in the real sense : he is sure to enjoy the finest, that spirituality may have to offer, The best way to it consist in attaching every thing good to God, and abstaining from evil conduct. I have referred to this in my response to your diary. Just this practice will be sufficient : do not take it as something ordinary. Make a note of those sentences from your diary : it is better to copy the entire letter [here]."

COPY OF REVERED MASTER LAALAJI SAIB'S LETTER, DATED 27.11.1929.

Dear mine,

Be always happy and unharmed.

After blessings for development instates, be it known that with respect to the condition of attainment of height and progress concerning stages, written by my dear one [you], may God's congratulations be with you. These are not [expressions of] pride [egoism], but rather encouraging. Gratitude is to be offered [felt] for them : thus pride [if any] shall not be there. If these are related to God, there is no place for egoism, since these are form God, and nothing of one's own remains there in. A couplet [Persian] : 'The fortune is not capable of being earned through the force of arms, if it is not bestowed

by the bounteous God.' ["ई सआदत बजोरे बाजू नीस्त, गर न बखशद खुदाए बखशन्दा"] The condition of non-enjoyment is good; and this is long lasting. It since to suffer torments. Home [family-life] is the school of tolerance and forbearance. In our system, dealing with these very things with patience is termed as 'penance' [tapa]; and is superior to all other forms of penance. As such bashfulness [ghairat] rather than grief and anger [resentment] are to be adopted. '**Ghairat**' is the term for that sentiment, in which one, on bring rebuked and chided by others, feels that one alone is really guilty and as such has to resort to patience and self-control. For others [banishment to the] forest, solitude and seclusion are the means for tolerance, forbearance and realize form the tumult and babble of the world, while for us, scolding and chiding, taunting and tormenting, rebuking and scoffing, received from the members of the family, circle of friends and people of the world, are the real penitence and penance. As such, give up irritation and adopt patience. submission and surrender shall follow there after through God's Grace.

With blessings from [Revered Master] Shri Ram Chandra of Fatehgarh, 27.11.1929.

Dictation continued : "I had also revealed you, after my departure [from the world]. Power and revelation had become effective all at-once. However, on releasing that the opponents may notice it, while the purpose was not t reveal you [at that time], I closed that condition; and this happened to be the advice of my [own] Revered Master as well."

"I have started taking Rameshwar up since yesternight. Tell him to be penitent and take a bow not to commit such a mistake in future. Take the promise in my presence. When he has made the promise, only then tell him anything further ---- . Tell him that I am never away from Ram Chandra. What ever he says, will be my order. There is no need of revealing it anywhere, or else he is to be a victim of my wrath. Tell him frankly that I have surrendered all my work to him [Ram Chandra] alone. Submission to him will be submission to me. The time of sloth is over. I have got his uncle [Nanhe, i.e. Mahatma Raghubar Dayal] viped of spiritually just through him [Ram Chandra]. Further consequences will to view later. Tell quite clearly that I have already made him [Ram Chandra] my representative, but this is not to be revealed [for the time being] any where. If there may be doubt, he [Rameshwar] may examine you in what ever way he may like."

"My opinion is definitely against this person [Rameshwar] to go to Kanpur. You are my perfect living record. From now on Satsang [meeting for a spiritual purpose] will be at the place of Madan Mohan Lal. Rameshwar should also derive benefit from association with him [Madan Mohan Lal]. Inward turbidity is to be cast out. After all he [Madan Mohan Lal] is an elder brother; and I have made him my own. Moreover, this be also known that his condition is that of Qutub [Pole Star]. He [Rameshwar] should remain in darkness [about Madan Mohan Lal]. If Rameshwar comes out to be faithful to his promise, and obeys me, which is to be through Ram Chandra, I promise to make him perfectly fulfilled."

"Tell him that I have snatched off the permission [for Preceptor-ship], given to him, and have done the same in case of others. Now, whom ever Ram Chandra will grant permission, that will be authentic. I have given all instructions to him [Ram Chandra]; and will give more, as and when needed. All of this is just for their [disciples] good. He [Rameshwar] was entirely under the influence of 'Chachaa' [Mahatma Raghubar Dayal], and was just ready to be murderer of Ram Chandra. If my power had not been with him [Ram Chandra], he [Rameshwar] had almost made me 'light-less' [be-

chiragh]. What ever I am dictating at this time, is all for him [Rameshwar]. Just possible, what I have said may be re;eater. This thing is not such, as to be revealed every where. During this period, I had also to diminish my power [working with Rameshwar], so that together with it, the power, giving by 'Chachaa' [Mahatma Raghubar Dayal] to murder someone, would not acquire strength. Tell him again, that all this, that has been done to him or is being done to others, is all just for their good. Rameshwar should give-up becoming an extremist. The period of my lifetime was different, in that I dealt with [this characteristic of Rameshwar] duly. What ever doubts he may have, he should get these cleared by Ram Chandra. I am also present here; and he may ask what ever he may like, whether by way of examination or otherwise. I am waiting -----."

"For one month he [Rameshwar] should be made to pray to God to show him the right way. During this period, Madan Mohan Lal's greatness and his being elder be brought home to him; and Ram Chandra need not be revealed in any way. If I tell him [Rameshwar] about the work and achievements of Ram Chandra, he will be surprised more and more. I have prepared only one, and just one shall remain. I consider it sufficient to tell just this much about him [Ram Chandra]. This does not mean that others will not be able to make progress. My meaning is just that I have merged with full power in one and only one. Now I like that those who are connected to me or those who love me, should remain only with me, without any need of going anywhere else. There is no harm even in persons, connected to someone else, coming to receive benefit [from Ram Chandra], who has been structured by me. For those who do not like to come to persons, structured and developed by me, I have no need at all. They are free to go whichever way they may chose to adopt"

Wednesday ; 06th September 1944 :

Dictation from dear brother Jagmohan Narain

[Revered Laalaaji's own son, expired on 01st September 1944] :

"I have become liberated. I am free from worldly conflicts [and intricacies]. I do not care for grievous shock. I surrender Dina Nath in your care. To me, there seems to be no body, who may be able to take care of this job, and my disciples, who ever may be there, are only formally there. If they get oriented to you, you impart training to them. The management of Samaadhee

is surrendered to your care. Assign the management of the school [was run in the premises of 'Maha Samaadhee Smarak' of Revered Laalaaji Maharaj, in Navadia, at Kanpur Road, Fatehgarh UP] to Inspector Sahib [Babu Ayodhya Nath Sahai, the brother-in-law of Revered Laalaaji Sahib]. If he may take it up, it will be good; otherwise it is all upon His [God's] will. If you like, you may send my dictation to Respected uncle [Dr. Krishna Swarup]; but it seems to need being kept confidential, so long as Laalaaji Sahib does not reveal you."

"Munshi [i.e. Mahatma Radha Mohan Lal, the second son of Mahatma Raghubar Dayal Sahib] is to be definitely forbidden to go to my place. If he, however, does go there, he should not go inside the house, without announcing his arrival there, before hand. This dictation, or what ever else I may say, should be subject to Revered Laalaaji Sahib's permission for being sent to Fatehgarh or not. I am under under debt also. Which I could not clear off. One thing I am telling you, out of my own experience, that nobody is attached to anybody in the world. People are mostly selfish."

"Whenever you like to call me, I will be coming just like Revered Laalaji Sahib. I leave all my work to you. Money should not be wasted uselessly in my last rites. Poor people may be served meals. This thing is to be specially communicated to my mother. Take care of your sister-in-law [Wife of Mahatma Jagmohan Narain, Mrs. Bhagwati Devi]. If you are unable to shoulder this responsibility, you will be answerable on the day of doom. What ever I have to say, I will be telling to you from time to time."

"Dr. Dina Nath is to be made to understand that I have surrendered him to Shri Ram Chandra Ji of Shahjahanpur. Submission to him will be submission to me. He [Ram Chandra] has the capacity to take you [Dr. Dina Nath] up to the ultimate reach [of spiritual development]. I also committed a mistake, for which I beg your [Ram Chandra] pardon. I could not understand your love [during my physical existence]. Now, having got liberated, I realized it. Due to lack of adequate comprehension, I could not recompense it during my lifetime; now I promise to do it."

Dictation by Revered Master Laalaji Sahib : "What dear Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain] has dictated is alright. You should comply to it. Send this dictation from him just today [to the persons concerned]. The beginning of the subject is to thus : 'be it known that dear Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain] has attained perfect liberation ; and what he has told to me as brother, is as following. It would be complied with word-by-word'."

"Dear Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain] has forgotten to mention one thing. That I am dictating. That thing is this, that 'my records [manuscripts], what ever they are, should not be destroyed, or given to someone else. They should be kept fully safe',"

"It is your duty to pay off dear Jaggu's [Revered Laalaji's own son - Mahatma Jagmohan Narain] debts; but it should be done in such a way, as not to pay too, where only one is due. This debt is not very much. You will be able to pay it off. What dear Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain] has dictated, should be complied with word-by-word."

"I had been to Fatehgarh. All affairs of that place passed my view. Absence of dear Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain] has enhanced my responsibility. Everybody is bragging in his own way. Condolence remains aside : they are busy serving their own ends. You too have to be alert. Responsibilities of both places [Shahjahanpur and Fatehgarh] now lies on you. People are creating a lot of disturbance. Your mother [Laalaji's own wife, Mrs. Brij Rani] is an extremely simple person; and her brain also is dazed at present. You have the letter sent per registered post just today. I shall tell you later, after due consideration, what you should do. You give up work for three days. Give rest to your mind. I am going to Fatehgarh; and will return in the afternoon. Keep the bed also ready. Who knows what orders I may issue!"

Later dictation by Revered Master : "I am coming from Fatehgarh 'there is two fold grief and sin to the poor life [soul] of Majnoon' [Persian half couplet] - "दो गुना रंजो अज़ाब अस्त जाने मजनुँ रा" अर्थात् अर्थात् - ग़रीब मजनुँ की जान को दो तरह की मुसीबतें और दुःख हैं। Do not go there yet. postpone the the plan [of going there] today. I have left dear Jaggu [Revered Laalaji's own son - Mahatma Jagmohan Narain] there to watch the situation. I was in need also of such a person as Jaggu

[Revered Laalaaaji's own son - Mahatma Jagmohan Narain]. [Tears welled up in my eyes.] Many times, I have made you comprehend this. Call Rameshwar immediately."

Instructions from dear Peerzaadaa Sahib [Revered Master's son i.e. Mahatma Jagmohan Narain] :

"The condition there is very bad. Play of individual interests has started increasing. The insight of Respected elder brother [Madan Mohan Lal] was very good. Even I was unable to comprehend the situation to this extent. I thought of turning every thing upside down immediately, but Revered Laalaa Ji Sahib checked me. He has bestowed everything on you. I am also giving you one thing. Accept it as a 'Nazaraanaa' [regardful gift]. Sit in meditation before me."

Instructions continued after meditation : "I have filled you with power. Take service from me also sometimes. Continue to treat [me] as you have been doing hitherto. Laalaa Ji Sahib has surrendered me to Brother Brij Mohan Lal, due to helplessness. Now his curious game is becoming apparent. Respected brother, if I had had an inkling during my lifetime, of this degree of your love, I would have sacrifice my whole being [to you]. It was my mistake, certainly. I gave preference to close kinship. I have [now] one intense desire : that you upturn that entire aria, where such rogues are residing. This is my heart's desire. I shall also be always with you, and help you in every work. I have already said that you upturn that area. From amongst my disciples, whenever you consider it proper, you can give permission on my behalf. I shall stand guard to you, when you will be engaged in destruction. Tell Rameshwar on my behalf that he did very well to obey Revered Laalaa Ji Sahib. If he had got entangled with those people, there could have been no freedom [liberation]."

Revered Masters dictation : "The [proper] opportunity for what dear Jaggu [Mahatma Jagmohan Narain] has told you, is not there yet. Dear Jaggu [Mahatma Jagmohan Narain] told me something just now about you; and I have accepted it. No disciple of dear Jaggu [Mahatma Jagmohan Narain] was capable enough to be appointed as his representative. As such, I consider it alright, from every angle, that this status is conferred just on yourself. That was his desire; and I have accepted it. You act on his behalf also, just as you do on my behalf. You can initiate also on his hand. He has transferred his entire power to you; and I have accepted that."

Dictation by Peerzaadaa Sahib [Mahatma Jagmohan Narain] : "Keep a few things, I am telling, unaltered during 'Bhandaaraa' [Annual congregation]. The first thing is 'Shaanti-paath' ['Prayer for Peace', i.e. repletion of the 'mantra' - "Om Shanti"]; and then the adherence to the principles framed [and introduced] by me. There is no harm in construction of my 'Samaadhee'. I think, it will be proper to communicate this secret to Dina Nath, so that he may not remain under misconception. When I left my body, and my should flew away, and reached the Real Abode, I felt great surprise to find you already present there."

Revered Master's dictation : "You postpone your intention to visit Fatehgarh. Let some more time pass. I have studied the entire situation there. Just now, nobody shall listen to your voice; and neither will Madan Mohan Lal be able to make himself effective. It will be branded as a combined plan of you both. Your mother's [Mrs. Brij Rani, Revered Laalaa Ji's wife] is not working [well] : the shock is great. Mathanni [Revered Laalaa Ji's cousin brother Dr. Krishna Swarup] is not taken to be of any effectiveness by anybody. 'The Big Master' [Mahatma Brij Mohan Lal] is present there. people

are being enamored of him. If he happens to cause hindrance to your work, he too shall have to be taken in to account. Just now, I am keeping quite, and wait for the [proper] time. I shall be leaving dear Jaggu [Mahatma Jagmohan Narain] mostly with you. He does not need to go there. Tell Rameshwar to be oriented now to him [Ram Chandra], who can do everything. That does not mean that he does not continue association with Madan Mohan Lal. I have said this as a matter of duty."

Thursday; 07th September 1944 :

Instructions from Peerzaadaa Sahib [Revered Laalaa Ji's son - Mahatma Jagmohan Narain] : "Drop a letter to Dr. Dina Nath to act on what has been written to Mathanee-Chachchaa [Dr. Krishna Swarup] of Jaipur, Rajasthan.

I have much consideration for him [Dr. Dina Nath]. He should take care of the house-hold affairs as well. Tell my mother not to give my जयपुरी प्रिंट के कपड़े का 'साफ़ा' [Jaipur-turban] to anybody. It should be preserved carefully."

Dictation from Revered Master : "Say 'Bravo' to Rameshwar on my behalf. He came up right and fine; otherwise, in Jaggu's [Revered Laalaa Ji's own son Mahatma Jagmohan Narain] words, he would already have come in to the grip of *Jamoga* [the evil spirit, considered to cause fatal tetanus to a neonate infant, in unenlightened Indian circles]. I have made much precautionary arrangement at Fatehgarh. Don't let your heart be perturbed. Ask Madan Mohan Lal also not to be tortured. My principle has always been to kill the serpent and yet save the stick from being broken. The purpose needs to be served. He [Madan Mohan Lal] gave a lot of trouble to me last night, but that was [after all] due to his love. He had gone to sleep, taking this idea [of tormenting his heart] with him. You remove his perturbation. Your transmission has worked [well] on your respected mother [Revered Laalaa Ji's wife - Mrs. Brij Rani]. Her mind is now at ease. Jaggu's [Revered Laalaa Ji's own son Mahatma Jagmohan Narain] wife [Mrs. Bhagawati Devi] should not be touched more than this."

Question by Rameshwar : "Why was I prevented from being present at the physical passing away [of Revered Laalaa Ji Sahib], and at the internment of His ashes in the Samaadhee?"

Revered Master replied : "Tell Rameshwar that this alone was the right course at the time. Many of his ways would have been presented by Kanpur-people. When you and Rameshwar had been to Lucknow to pay a visit to me, and reached Kanpur from there, it was night time. Nanhe [Revered Laalaa Ji's own younger brother - Mahatma Raghubar Dayal] was sitting on a cot and sermonizing. Babu Krishna Sahai Vakil was also present. Looking to my agony, the thought, that 'it would be better if my body was dropped off', arose in that fellow's [Nanhe] heart. Although, this was on account of my agony, it was against love. He [Nanhe] had no shock about my illness. It was his duty to be at my side and try to relieve me from the trouble, since he had [blood] relationship with me. Instead of that, service to me was assigned to others. This is not a proper manner. This is something to be kept in to consideration by everybody. When my condition was critical and I was in serious agony, that fellow [Nanhe] was whining that he alone would be doing the [spiritual] work thence onwards. People were enamored of him already. As such, this stage became quite easy to cross for him. For the future, I permit you, that in case such a person comes up, you deal complete destruction to him, before he is able to rise his head. There is no need of mildness in this regard. Capture his soul : I have given you the method just now."

Submission By Madan Mohan Lal : "After Revered Master's physical veiling, I had been to '*Bargadia-Ghaat*' [A bank of River Ganges in Fatehgarh]. Then once uncle [Nanhe - Revered Laalaaji's own younger brother - Mahatma Raghubar Dayal] had remarked that [my] life had finished off already [after Revered Master's departure], and only [lifeless] structure remained."

Revered Master explained : " This, he said quite right. Nanhe had snatched off Madan Mohan Lal's energy; and as against this, he had stuffed his energy in Rameshwar. But what that energy was, cannot be expressed in words. Every thing is quite clear to you [Ram Chandra]. You may just tell."

Submission by me [Ram Chandra] : "He had turned Rameshwar's sublimity into grossness. As a result Rameshwar was feeling himself somewhat filled up."

Revered Master's dictation : "He [Nanhe i.e. Revered Laalaaji Maharaj's own younger brother - Mahatma Raghubar Dayal] had to establish faith [for himself]. That caused harm to Rameshwar. Now, he be instructed not to sit with anybody belonging to the other opposite fold; and say this for every body. In this regard, if instructs be needed, these are to be obtained from Ram Chandra. The path [of progress] in case of Rameshwar, has now opened up; and a better time is there. He may try to progress. I have also love for him. If Rameshwar had not obeyed me, and would have obstructed my work, I would have ordered destruction. Tell him that I have reserved just this weapon as the last resort for the non-believers. It was your love to have protected Rameshwar form the operation of that weapon, otherwise that work would have started automatically. Since the effect of the object of love alone goes to the subject, it was natural that whatever I have been doing for Nanhe i.e. Revered Laalaaji Maharaj's own younger brother - Mahatma Raghubar Dayal etc., might have reached him [Rameshwar] as well. I am applying my special power to check the condition meant for him [Nanhe i.e. Revered Laalaaji Maharaj's own younger brother - Mahatma Raghubar Dayal] from effecting his disciples, who are innocent."

Wednesday; 08th September 1944 :

Revered Master's instructions : "Tell Madan Mohan Lal [of Shahajahanpur] that the deficiency, found in Madan Mohan Lal [of Budaun who was a poet and who compose '*AFT AB-E-MARFAT*' in praise of Janab Laalaa Ji Sahib], has been set right. Now he [Madan Mohan Lal of Shahajahanpur] may continue imparting training to him [Madan Mohan Lal of Budaun]. This year, he must join the 'Annual-Function' [Bhandaaraa]. It will be good to increase the number of participants [at the Annual-Function] to the highest possible extent. He [Madan Mohan Lal of Budaun] should act in accordance with the instructions contained in the letters, sent to him; and give his heart to one and one alone. Every thing shall be coming to him, just out of this. All these instructions, which are for his betterment, should be taken to be from me. The night time is good. He [Madan Mohan Lal of Budaun] should sleep in remembrance of his guide; and leave everything to Master's Will. He should hold on to the idea contained in the Persian proverb : "यक ङीर वा - महकम ङीर" अर्थात् - एक को पकड़ें और मज़बूती से पकड़ें [Hold on to one, and hold tightly']. He will not get from anywhere, anywhere, something better than what he gets form Madan Mohan Lal [of Shahajahanpur]. He should remove the thought of anybody else form his heart. The initiations, effected by persons such as Shree Krishna lal and Chaturbhuj Sahai, or someone else in the supported name of the Master,

will have to be transferred to your [Ram Chandra] direction."

"Accord '*Shartiya-ijaza'* [conditional permission for training others] to Madan Mohan Lal [of Budaun] just now. Accord it yourself on my behalf. Your respected brother Madan Mohan Lal [of Shahajahanpur] should also testify it; and accept it. There is no need to delay it. I confirm it and grant '*Shartiya-ijaza'* [conditional permission for training others] to him [Madan Mohan Lal of Budaun] on this date, 08.09.1944 at 10.00 AM." [Signatures of Madan Mohan Lal of Shahajahanpur and Ram Chandra].

Revered Master's dictation continued : "Tell Rameshwar that the grossness has been returned to the gentleman, who had stuffed it in him. Now, I have cleaned Rameshwar for you; and you [Ram Chandra] may transmit to him [Rameshwar]. Tell Madan Mohan Lal of Shahajahanpur to continue with what he has been doing with Lallan. This does not mean to get discouraged that he will not be of use any further."

Directions from dear brother Jagmohan Narain : "Tell Rameshwar on my behalf to be firm about the promise given by him [Rameshwar] to Revered Laalaa Ji Sahib. No one except the Master is available to render help. The state of affairs concerning the 'Satsang' [Spiritual brotherhood] is quite well-known to me. There is nobody worthy of the attachment of heart [to him]. Now orientation should be only to him, whom Revered Laalaa Ji Sahib has taken to be His own. Nobody happens to be attached to anybody : that is my experience. Only faith goes with you in the grave [after physical dissolution]. All friends and relatives - even wife [or husband] - have their respective selfish ends. The heart is given to the one, who has lost his heart. 'What is love : this is to be inquired of somebody who has attained perfection. How does the heart get lost : this is to be learnt from someone who has lost his lost' [Urdu couplet] "इश्क क्या शय है, किसी कामिल से पूँछा चाहिये ; किस तरह जाता है दिल, बे दिल से पूँछा चाहिये।"

Revered Master's dictation : "Tell Rameshwar that I have structured him [Ram Chandra] with great labor. It was just my courage to take him out of such a dangerous valley. Every thing that has been done, is just for your benefit. I do not like now, that anybody be oriented in the direction of the dangerous valley, out of which I have brought him [Ram Chandra] save and sound. [My reference to the valley is concerning the Satans of Kanpur]. There are robbers at each step : nobody who reached there, could return without being soiled [black-spot]."

Brother Jagmohan Narain's remark : "I too agree with this!"

Thursday 09th September 1944 :

Dictation from Revered Master : "I am coming from Fatehgarh. The state of affairs there is as usual. Lots of garbage has been collected at the 'Samaadhee'. Write to Dr. Dina Nath to have it cleaned. Madan Mohan Lal should rest contented. Call Rameshwar some time today. I like that he comes to you [off and on]. He may give some revelation about you, in your home [to your wife]. Tell Madan Mohan Lal, that the spiritual brother-hood shall increase. Those who come should be welcome; and he [Madan Mohan Lal] should give time to them. The method need not be told to everybody. These same instructions are for you [Ram Chandra] as well. The grossness of those

who come, should be cleared. The new comer is to go to Madan Mohan Lal. He [Madan Mohan Lal] should not introduce terse academic subjects from classic texts in the general 'Satsang' openly. Such matter should remain confined to special gatherings. The atmosphere is changing. You two worked well during the night. Permission [for imparting training] be not granted now, unless ordered."

Question : "Should transmission to people be given, when work of destruction has been assigned [to me]?"

Answer : "Since you become oriented in a single direction, and your power and transmission get concentrated fully on the object of assigned work, it is prohibit for you. When such an occasion may arise, you send people [coming for transmission and training] to Madan Mohan Lal. The approach of Rameshwar is not beyond the point of heart. Jagmohan Narain has transferred everything [he had] to Ram Chandra. Fulfilling Madan Mohan Lal's request could have been possible before the transfer by Jagmohan Narain to Ram Chandra. There should be no insistence in this regard [now]. He [Madan Mohan Lal] does not realize his condition, in spite of so much emphasis, put forth [by me]. He may just have trust [in my words] that the state which happens to be his fortune, is difficult for anyone else to attain. Now, proper utilization lies in his hands. I feel like showering praise on Madan Mohan Lal. My happiness consists in his making one person more like himself. I like just to see this, since I will have to concern after the physical veiling of Ram Chandra with this [process of making or developing someone to be like oneself]."

Submission by Madan Mohan Lal : "Probably Chachchaa [i.e. Mahatma Raghubar Dayal] did not have the thought or knowledge that Master, even after His physical veiling, continuously remains with His representative, unto the time of his [representative's] physical veiling!"

Revered Master replied : This knowledge is not there with anybody except myself, or the one, to whom I have given it. This is nature's administration : everybody is not acquainted with it Initiations should be as few as possible. There is no harm in distributing benefit : that can be made available to anybody of your choice, or to one, who gets oriented to you. This is your [Madan Mohan Lal] privilege. One or two persons are there to be initiated by you [Ram Chandra]. I shall tell you. You may initiate Rama Shankar on my hand. Do not, however, initiate or give heart-rending transmission to any-body at the end of his/her life, in case the impressions [samskaras] are still remaining, as it may be possible that such remaining impressions get transferred to you and you may have to undergo their effects. It will be proper to adopt this practice in case of those initiated persons who are specially devoted to me. It was just my courage to have sent people unsoiled and to have undergone the effect of their impressions myself. I do not like to put you to this trouble. Impressions can be burnt up also. That, however, is against the law of Nature. You did wrong to have burnt up the samskaras of your father last night. Now, if you like, you can, according to the thought arising in your mind so often, bring him up to that state, where you are actually established. You have paid off your debt of your father. You saw him in a dream last night; and what he said, was the deformed shape of real bliss. That was his last impression. He has not yet come to a new birth, hoping for the benefit, which he was opposed to all the while [during life-time]. He had carried with him some effect from you at the time of his death, as well. The last samskara, which I have pointed out to you, is a matter of his thought only. It will wither away simply by casting it off. But this, you do after three days. Remain transmitting Grace to the rest of the departed elders. There is no

need of indulging in such practice [as you did in the case of your father]. If your mother may have trust in it, you may tell this to her."

Dear Jagmohan Narain remarked : "Respected brother Madan Mohan Lal did very good work during the night."

Question [by Ram Chandra] : "Does [respected] Brij Mohan Lal, present at Fatehgarh, really want to give benefit to people?"

Revered Master replied : "Brij Mohan Lal has good intentions, but, alongside, he desires self praise also for that [good intentions]. Moreover, he wanted to make provision for his expenses, by becoming a Guru. He also possesses the thought of increasing his respect. He desires respect for his children as well. To say the truth, that entire family is expert in this regard,"

"When you have become revealed at the Bhandaraa [Annual-function], the information concerning your representative-ship be carried to every nook and corner. When somebody may ask some question about it, then you alone should be mentioned. The more people come to know of it, the more benefit will accrue to them. I give your [prime] minister-ship to Madan Mohan Lal : he should be conscious of his duty. Rameshwar can do good canvassing, but you do not need that. I like that kind of relationship between you and Madan Mohan Lal, as happened to be between me and Maulana Abdul Ghani Khan Sahib. If he [Madan Mohan Lal] is able to give-up sharpness of temperament, the same thing will develop. Madan Mohan Lal should not initiate Krishna [his grandson] at any cost. Regarding other children, he may do as he may like. Kailash should not be got oriented to worship [puja], as he has not come for that kind of work."

Friday 10th September 1944 :

Revered Master's dictation : "This is a new kind of initiation, which I got effected by dear Ram Chandra : it's being effected is prohibited. Only the person can effect it, who has the capability to burn up impressions, and is ordered by Pir [Master] : one can not do it oneself. Dear Ram Chandra effected his father's initiation on Master's hand, nearly twelve years after his passing away [date of father's death is January 07, 1933]."

"Tell Madan Mohan Lal that he should not permit his disciple to sit on deer-skin, so long as all of their mental tendencies do not become internalized. This is an ancient system, which I do not want to give up."

"There are some persons in the higher world, worthy of being initiated. There will be a separate list of such persons; and your father's name will be there in it. The inhabitants of the [spiritual] moon-region are getting oriented to you; and are desirous of your grace. Be oriented to that side some time. Its incitement has reached other [spiritual] regions also. I shall give you a method, through which [spiritual] benefit to be reaching them continuously. The boundaries of your work is very wide."

"As a result of your transmission to Madan Mohan Lal last night, he had advanced beyond the state of 'Qutub'. Now at this stage, he should wait. This will be beneficial. The state of Qutub has been left

behind. It is necessary to practice what you had told [him] in the morning. This mentioned to him for his satisfaction. There is no decrements in the condition. This is [particular] meditation [concerning] 'watching' in his own prescription."

Saturday ; 11th September 1944 :

Dictation continued : Rameshwar is now alright. Attachment to you [Ram Chandra and Madan Mohan Lal] has started increasing. Today again, you do not transmit to anybody. Only milk is to be taken. Just possible, there may be need to continue keeping you on this diet for sometime. I shall tell you today, as the need may arise. Do not sleep during day-time. There is no harm in taking soda. That will prevent the development of [a particular] defective tendency in the intestines. This keeping you on a milk diet is with a view to some great purpose. You have got some indication already; and you will have further more. Your mother [Revered Laalaa Ji Sahib's wife - Mrs. Brij Rani] at Fatehgarh is now at peace, although grief is certainly there."

Dictation from dear brother Jagmohan Narain : "I remained with you for the whole night. Revered Laalaa Ji Sahib also remained present. The outcome of this will be very good. Respected brother [Ram Chandra], my hopes are also attached to you. I shall protect your life, and will not leave you [alone] any time. Let me be a little more free. You do not leave out Mushi [The second son Mahatma Raghubar Dayal i.e. Mahatma Radha Mohan Lal] at any cast. Start work, when I give a hint. I too have not left any thing wanting in you; and have done enough for respected brother Madan Mohan Lal as well. Revered Laalaa Ji Sahib has changed the direction of training. The books that have been published be not circulated."

The method of transmitting to the inhabitants of higher [spiritual] regions [worlds] as given by Revered Master : "Encircle all of them through thought, and have a firm supposition that He [Revered Master] is transmitting to them."

A second method, which is given by dear Jagmohan Narain : "One's subtle body be established there, and ordered to remain transmitting, and indicate when the estimate of transmission being completed has developed. This method can be used in case of some particular higher spiritual region. The method given by Revered Laalaa Ji Sahib forms part of your duties, and you have to take it in to account all the time. If some soul gets oriented to you in a special way, then you have to be oriented to that soul accordingly. An elder, belonging to the spiritual moon region, has prayed to the Zaat [Ultimate Being] that some one be designated to bring spiritual benefit to them [inhabitant in spiritual moon region]. As such Revered Laalaa Ji Sahib has appointed you [Ram Chandra] for the purpose; and inform them to take effort to that effect. Now you be conscious to your duty. The range of Revered Brother Madan Mohan Lal's work is increasing."

During talks among ourselves, Rameshwar told : "When I went to Kanpur Uncle [Nanhe, i.e. Mahatma Raghubar Dayal] said to me that Madan Mohan Lal, having become opposed to his Master, the end result in his case was not to be good."

This was submitted to Revered Master, where upon His dictation descended : "This fellow [Nanhe, i.e. Mahatma Raghubar Dayal] had tried to hurl harm to the extent of leaving no scruples in tact. He [Nanhe, i.e. Mahatma Raghubar Dayal] had considered his arrow [on Madan Mohan Lal] to

have found its mark, the consequence of which, according to his estimate, was just what Rameshwar has mentioned. This was only his [Nanhe, i.e. Mahatma Raghubar Dayal] suspicion, that Madan Mohan Lal would not be able to carry his faith in tact in to his [Madan Mohan Lal] grave. My power was there in the background [behind Madan Mohan Lal's back]. No doubt, I had made the tight rope a little loose. The reason of this was that I was preparing somebody [Ram Chandra] as rapidly as possible, with the consideration in view that his [Ram Chandra] force was to put down all of them [Nanhe etc.]. He [Nanhe, i.e. Mahatma Raghubar Dayal] shall reap the fruits of what ever he has done. In this connection, I have already mentioned quite a lot earlier. He [Nanhe, i.e. Mahatma Raghubar Dayal] could not pull down Madan Mohan Lal; and his attempts were not oriented in to this direction earlier. [The plan of what had been done to Madan Mohan Lal by Nanhe, i.e. Mahatma Raghubar Dayal was brought to view : Zaid (X) goes on bringing such pressure on Omar (Y), who is a person of high spiritual attainments, as to crush his high condition to leave on (apparent) distinction between high and low. When the high condition got obliterated from the vision of Y (Omar), his thought started being attached to the lower one, and the grossness of that (lower condition) started pervading his mentality]. You had not given up remembrance of me even when you were in a state of intoxication to some extent, and were suffering from vertigo and nausea as a result of that drug [which was administered to you in potato soup at Kanpur]. The person, who has such a created in him, is to expect fulfillment at the end."

Dictation concerning Rameshwar : "When Rameshwar turned his mind's orientation towards him, the fellow [Nanhe, i.e. Mahatma Raghubar Dayal] felt overjoyed that he had now got the instrument to have his wishes fulfilled. The first thing done to him [Rameshwar] was to turn the orientation of his heart's attachment from me [Revered Laalaa Ji Maharaj] to himself [Nanhe, i.e. Mahatma Raghubar Dayal]. This was just the greatest harm [dealt to Rameshwar by Nanhe, i.e. Mahatma Raghubar Dayal]. When Nanhe, i.e. Mahatma Raghubar Dayal had performed this trick, and it started producing its effect by way of increasing Rameshwar's affectionate entreats in Nanhe, i.e. Mahatma Raghubar Dayal, the enticing thread of permission [for preceptor-ship] was introduced, which [adversely] affected my permission also. Nanhe, i.e. Mahatma Raghubar Dayal intended to advance the permission [granted by me to impart training in case of need], in an imaginary way, and then to hand over its every stage to Rameshwar, so that he [Rameshwar] would develop a group, favourable to him [Nanhe, i.e. Mahatma Raghubar Dayal], and thus deal a blow to Madan Mohan Lal and isolate him. This is the description, I have given, of Nanhe's, i.e. Mahatma Raghubar Dayal's politics. He [Nanhe, i.e. Mahatma Raghubar Dayal] filled up Rameshwar with grossness, which contained the material particles, sufficient to arouse sharpness in him [Rameshwar]. Since this material particles [stuffed in Rameshwar] contained worldly effects mainly, these crushed the particles of refinement. Due to residing long enough in that condition, his [Rameshwar] mentally acquired strength, and [his] thinking developed affinity with it. Just this gross state [of Rameshwar], which was forceful, I got snatched of by dear Ram Chandra; and the elements designed to cause harm were snatched away by myself. Would Rameshwar have preferred to remain under deceit, and extinguish the lamp of my spiritual genealogy [by putting an end to the life of Ram Chandra]? It was his [Rameshwar] very great mistake, and even folly! Tell him [Rameshwar] once more on my behalf to swear condemnation [to Nanhe's, i.e. Mahatma Raghubar Dayal's name]."

Sunday ; 12th September 1944 :

Revered Master's dictation : "I have completed in the case of dear Ram Chandra, during these

last three days, what the elder snits of yore use to complete in forty days, very often requiring the subject of the practice to observe perfect fasting. All the powers, that are possible, have been stuffed [into him] during these three days. Bravo, at dear Ram Chandra's sensitivity to have come to realize what my intention was. I had prohibited to reveal it; and as such, [he] refrained from expressing anything about it. Convey the tidings to Madan Mohan Lal that from now on-wards such acts of will shall be issuing forth from dear Ram Chandra, as are befitting to Ghousul-e-Azam [Maha Parshad]. I have warned him not to be oriented to that direction. His **Annamay - kosh** [outermost physical or material sheath] has been shattered. When this state is to be developed in somebody, he is to be restrained from taking salt for the specific period, required [for the purpose]. As such, I had prohibited the use of salt in any form by him, during that period. With regard to health, he was permitted to take soda-water only on the last day. It is a day of great happiness, that I have perfected dear Ram Chandra this day in all respites [and in the real way]. He has also the authority to snatch away the spiritual powers of any elder saint if harmful miracles start issuing forth from him. Now you [Madan Mohan Lal] can say open heartedly that who ever may like, can examine [and observe] dear Ram Chandra in what ever way. Right again that I have perfected dear Ram Chandra today. There will be no harm in telling also that dear Ram Chandra has remain in association with you for a long time. Madan Mohan Lal is to pay attention to the benefit as well, accruing from this [fact], viz. that Ram Chandra has benefited from association with him [Madan Mohan Lal]. This note I have dictated specially [to emphasize] that Madan Mohan Lal also be remembered."

Submission : "Revered Maser has mentioned on 09.09.1944 that he wanted the relationship between Madan Mohan Lal and Ram Chandra to be just like that between Maulana Abdul Ghani Khan Sahib and Himself."

Answer : "That is to say, both treated each other as elder, and had regard for each other."

Instruction concerning Lallan : "The technique of giving benefit to Lallan [a patient] is to keep him wrapped in peace [by Madan Mohan Lal] and bring his [Lallan] nervous system slowly to a state of calmness. In case prayer for giving benefit to some patient, it is preferable to keep a soup-plate, made of an alloy of copper, brass, and a kind of white mettle [known as fool in Hindi] full of water, allowing a clear gaze of a patient at that water, and then pray for his good health. However, in case of a patient in his last stage, prayer for his recovery will not be useful. For him prayer for pardon of his bad actions during life-time should be offered. This technique is strictly prohibited in case of a patient of tuberculosis. If however, prayer be offered, then it should be done after separating thought [from prayer]. In case of contagious diseases, prayer by way of duty should be offered separately, without the need of water being paced there."

There was conversation concerning the secrets of Nature being all known to liberated souls.

Revered Master indicated : "शिमला बर अन्दाजे - इल्म The honor of head gear [in the form of a turban] is provided in accordance with one's knowledge' [Persian proverb]. The secrets of Natures become revealed to the person who goes free; but [some thing] still remains [unknown]."

Monday; 13th September 1944 :

Dictation : "Convey the tidings to Madan Mohan Lal that Hazarat Mujaddid Sahib R. A., the Innovator Saints [one thousand years after Prophet Mohammad] has showered Grace on him

[Madan Mohan Lal] as well. Qibla Hazarat Maulana Sahib, Maulavi Fazl Ahemad Khan Sahib [R.A.] of Qasba - Raipur Kaimganj, District - Farrukhabad [UP], India.

[My Revered Master] made a visit here last evening. For some time Khalifa Ji Sahib [my Revered Master] too arrived for a few minutes. The purpose was to confirm my work [giving the status of 'Ghousul-e-Azam', i.e. Maha Parshad]. All the elders [forgone Masters] unto the Innovator Saint, confirmed [my work]. this was communicated to the Prophet, who also communicated His approval. The Innovator Saint granted His connection to dear Ram Chandra. Madan Mohan Lal too has not remained deprive of the Grace. Nanhe [i.e Revered Laalaa Ji's own younger brother - Mahatma Raghubar Dayal] knew now for certain that the wealth has gone out of his hands. I had called Rameshwar for the purpose of giving some instructions to him also. These [instructions] are as following."

"Madan Mohan Lal always had very good thoughts [and intentions] for people belonging to Shahjahanpur. He always remained trying for the spiritual uplift of these people ; but people never appreciated and praised him for it. Rameshwar was also one of those for whose high spiritual progress, Madan Mohan Lal remained praying. It is the effect of just his efforts and prayers that this day [of good results] has come to my lot. I praise his courage and good intentions; and instruct Rameshwar to remain oriented to him [Madan Mohan Lal]. The permission [for imparting training] belonging to Rameshwar, which had been snatched away, was returned to him the day-before-yesterday, at about 09.00 PM. He will have to take in to account a few things in that connection. One of these is that Rameshwar should conduct the 'Satsang' [spiritual-training and individual or group-meditation] during Madan Mohan Lal's absence; and follow him [Madan Mohan Lal] instructions concerning it. Rameshwar should try to remove a defect in him, and take help in this from Madan Mohan Lal. That [defect] is having developed a habit of holding so fast to what ever he takes up, that [self] importance is created. This defect is harmful for the person, receiving spiritual-training [from him]. He [Rameshwar] should have consideration for this thing; and take up what ever work Madan Mohan Lal may assign to him, as his [Rameshwar] duty."

There was dictation from Revered Master, concerning ritualistic offering of water to deceased forefathers [during the period of reverential oblations to them in the Ashwin-month of the Hindu calendar - in September - October of the Christian calendar] : "The best method of giving peace to a departed soul, is the same as described earlier [for patients]. It should be done [preferably] with rose-water put in front. The rose-water should be kept in a glass [instead of a soup-plate], so that is more suitable to transmit its effect upwards. There is no need to adopt this method for dear Jagmohan Narain by Madan Mohan Lal. He [Madan Mohan Lal] should continue doing what has just been told to his for dear Jagmohan Mohan Narain. I have made him [dear Jagmohan Narain] peaceful at this time."

Tuesday; 14th September 1944 :

Revered Master's dictation : "Yesterday, and unto just now, I have performed such jobs, which obviously are beyond everybody's power. Rameshwar has now come up well. There is need to transmit to him. It be written to Bhavani Shankar [of Orai] that he has no need for spiritual association with Girdhari Lal Kul [of Varanasi]. This I leave to Madan Mohan Lal : he may write what ever he may like and chose. Girdhari Lal Kul has lost his spiritual condition. I was fed-up with him since long."

"Acts of will can be said to be of a high stage, when the person, performing them, has no knowledge of them, and the job is done. I do not permit to perform them intentionally, except in special circumstances. If an occasion for significant encounter comes up, then [my] permission is there [for you]. I remained listening to all of your conversations in the morning. There is nothing that may be said to you, which may remain unknown to me. The reason is obvious. There is no need of repeating it again and again. If you like, you can note down that I do not leave you alone at any time. To provide rest to your brain, I get slightly withdrawn [sometime]. The purpose [behind this slight withdrawn] is also to prevent you from developing the habit [of dependence] and giving up applying force on your [own] thought [altogether]. Whatever there is a mistake, I shall point it out immediately. This too is a new method, which is my invention."

"I shall bestow a certain power on Madan Mohan Lal sometime. The goings - on in his family are all within my view; and these were being mentioned as well, just now. Let me come a little to my own : I shall see to a suitable management of it all. I have undergone many hardships during my lifetime : Madan Mohan Lal may take some of these to be there with him as well. Troubles never remain the same : every thing has its own time. He [Madan Mohan Lal] does not have to return [to life, after passing out of it]. My heart had got ripened through troubles. I too very often felt a strong desire to fly out of [the cage of] the material world; and it was within my control to fly away at my will. I was, however, helpless in view of [Master's] orders. In case of dear Ram Chandra also, I have not yet loosened this knot : the reason is quite obvious. He [Ram Chandra] is also prohibited to loosen it in the case of his successor representative, when he [Ram Chandra] gets knowledge about it. My Revered Master had full trust in me; and hence he had conferred control of this as well, on me. I had obliterated myself so much, during my lifetime, that I never felt inclined to cause harm to anybody. 'I am the ant, whom people would rather rub out under their feet : I am not the wasp, from whose sting, people would wail and weep' [Persian couplet]. I followed just this principle throughout my life; and still retain the thought of it : I become helpless, no doubt, against orders [of Master to punish and be strict]. If Madan Mohan Lal likes, he can act upon this couplet. In your case, I withhold permission for the time being; and just possible, may never accord it. I have imparted training to you through a quite noble method : I have taken you on and on, bringing every thing to your view for a clear comprehension. I desire to adopt this method for the training of others also : but I could not find any one else as deserving of it. The result of this [new method of training] is that your training is also of a noble kind. Who ever receives training from you, shall develop superior capacity for revelation [Kashaf] in him/her. Thus, this thing [capacity] shall become widespread. The basic thing [capacity], which is there in you, and what I have bestowed upon you, shall go to others; and God willing, they shall impart the same sort of training to still others [and so on and on]."

[A prescription for disorder of the digestive system and gastric trouble is given]. नुस्खा - बेर की

गुठली का 'मगज़' = 06 माशा,

बेल-गिरी = 02 माशा,

तुख्म बक्रायन = 08 माशा,

सफ़ेद जीरा घी में भुना हुआ = डेढ़ माशा,

इन सबको बारीक पीस कर कपड़-छन कर लें। नमक सेंधा बक्रद्व ज़रूरत डालें और अर्क - नीबू कागज़ी में

में तीन पुट दी जावे और जब खुशक हो कर गोली बनाने के क्राबिल हो जावे तो चनें के बराबर गोलियां बना बना ली जावें। जिसको दस्त आते हों वोह तुख्मी आम की गुठली उसमें मिला सकता है ; छः माशा काफी होगी। अगर रियाह का ज़िआदाह ज़ोर हो तो सुबह को निहार-मुँह, वरना खाना - खाने के बाद। हाज़में की की ज़्यादाह शिकायत हो तो जीरा-सफ़ेद दो माशा डाला जा सकता है, वरना डेढ़ माशा। वज़न ठीक-ठीक होना चाहिए। खुराक दो माशा या तीन माशा। यह नुस्खा तुम्हारी [राम चन्द्र] नज़ देख कर बताया गया है। है। रामेश्वर को हब्स रियाह की शिकायत रहती है - इस्तेमाल करके देख लें।

Instructions followed : "This prescription is given after reading your pulse. As such, it is just for you. Rameshwar suffers from similar trouble. He may try it."

Wednesday; 15th September 1944 :

Revered Master's dictation : "Just now, his [Madan Mohan Lal] status has been upgraded : now his state is that of 'Qutub-ul-Akhataab' [Dhruvaadhi-pati]. I warned Ram Chandra that the higher the status of an aspirant, the lesser time is to be devoted in transmitting to him. In case of Madan Mohan Lal, whenever I intend to uplift his state, you give him a sitting for one minute for the purpose of reformation [cleaning] of thoughts, he [Ram Chandra] has the authority to increase the time of the sitting somewhat. The reason is that the subject [person receiving transmission] will not have the capacity to bear more than that. There is nothing in it to cause surprise. Earlier, I have told already quite a lot about him [Ram Chandra]. What ever thought he shall fix upon, will be sure to happen [in due course]. For Madan Mohan Lal also, observation of this precaution is invariably essential : he too has to act upon it. Tell Rameshwar that I have prepared one more precious person [Madan Mohan Lal] to share the burdens of dear Ram Chandra. He [Rameshwar] should remain oriented to him [Madan Mohan Lal]. I had promised Madan Mohan Lal to bring him to this status of 'Qutub-ul-Akhataab' [Dhruvaadhi-pati], which I have now fulfilled. This [condition] is a vast ocean : he [Madan Mohan Lal] is just to got on and on. I had the desire that during this period, some more gentleman may have the heart to come up to you. That, however, did not happen. My coming and going here shall continue unabated until the end of Ram Chandra's life; and those who shall be coming [to him] shall be deriving benefit directly form me. Nobody else has the capability to call me. Dear Jagmohan Narain will also be touring to this place continually, and he [Jagmohan Narain] has been restrained from coming here, for the time being; but this restriction shall not remain there for all time."

"Tell Rameshwar to be oriented to his mother off and on; but he should take take care that her impressions [samskaras] should not effect him [Rameshwar]. If inadvertently such a mistake creeps in, its effect should be got cleaned. Two persons [Madan Mohan Lal and Ram Chandra] are present here, who are capable to clean up such an effect. The knowledge about this can be had thus : if after transmitting [to somebody] dirtiness is experienced, or some kind of repugnance comes to mind, causing lack of happiness, that usually follows transmission, then this is to be comprehended as the effect of the impressions [samskaras of the person to whom transmission has been made]. The condition of Rameshwar has been so regraded due to his uncle, that, having become habituated to it, he [Rameshwar] could not be aware of that [degradation]. Now that thing has been removed, and he has started having the savoir of sublimity. When I came from the Real Source, dear jagmohan Narain asked me to convey his regards to you people. Tell Rameshwar that Madan Mohan Lal is aware of the condition of Ram Chandra, on account of being in his company. For

Rameshwar's satisfaction, I am telling the condition of dear Ram Chandra [herewith] :"

"His [Ram Chandra's] every nerve and fiber has got merged in me ; and I too have bestowed such ascension to him, for the comprehension of which, people do not possess the requisite capacity. Nobody is existing at present, who may claim being at par with him. The sphere of his work is not confined to this world; but rather his administration extends to the domain of liberated souls and other realms. I have not left out anything from stuffing into him to fullest possible extent. Now, concerning stages, people might have read in books [scriptures] the word 'Ghous-ul-Azam', or heard about it somewhere. He [Ram Chandra] has crossed that state. Great elder saints, with the exception of the Innovator Saint (one thousand years after Prophet Mohammad) could not come unto this stage, what to speak of crossing it. This is the superior most and the last stage of spirituality. Beyond that, there is my invention; and just in accordance with that [invention], I have brought him there [beyond the superior most reach of spirituality]. His apparent [physical] body only is existing in this world. This savage of 'Ghous-ul-Azam' is the farthest point of the region of 'Heart'."

Submission by Rameshwar : "An elder saint in the treatise 'Tazkira-e-Ghousia' has derided and scoffed [at spirituality] at the time of his end [of life]. The meaning of this is not comprehensible."

Answer : "The condition of the person, referred to in that treatise, had become gross through egoism; and he had started screaming 'I am Ultimate being' [Aham Brahmasmi], due to his inferior capability. When the sharpness of that [gross] condition started decreasing, due to the troubles experienced at the approaching death, then he came his senses, and uttered whatever came to his comprehension in that condition [of a sort of disillusionment]. In our system, this condition, called 'Aham Brahmasmi' [I am God or ultimate Being] comes at every stage; but the [competent] guide does not emphasize it. Whichever sublimity reaches its zenith, this very sound starts issuing forth from it. Whether someone notices or experiences it, is another matter. At long last this condition is arrived at in its perfectly ripe or baked form : that is the real condition [of the unity of self, i.e. I with God, Brahman, Ultimate, or He]. On proceeding further beyond that condition, this thing almost drops out of perception."

Friday; 17th September 1944 :

Dictation : "Convey the tidings to Madan Mohan Lal that the power, had promised, I have bestowed [on him]."

"If a certain point is to be cleaned, give transmission from the same point. In making an aspirant pass through [cross] any stage, transmission has to be given from [the point of] the heart."

Saturday; 18th September 1944 :

Revered Master's dictation : "Write to Shree Krishna Lal that due to certain reasons, you are not able to join [the function, for which he has invited you]. The heart has become sore as a result of [bad] experiences. Now I consider it proper to let Shree Krishna Lal also have the taste [of the fruits of his bad deeds]. Instead of trying to unravel the knots, they are attempting to create more tangles. All are lost in their respective intoxication. After much consideration, I have come to the decision that the spiritual state of Shree Krishna Lal be totally

snatched away. This should be done just today. Tell Madan Mohan Lal that he should also work cautiously, and give priority to the duties assigned by him. So far as possible, he should remain busy with the performance of those duties all the time. I want to complete those tasks very quickly. Tolerance has reached the breaking point. I had spread Shree Krishna Lal [thus far] due to certain considerations. These people [Shree Krishna Lal and Chaturbhuj Sahai] were not capable of receiving training of Brahma Vidya [science of the Ultimate Reality]. It was [the discipline of] following the Master, due to which I was helpless. You do not give permission [for imparting training] at all to those who learn [Brahma Vidya] from you : that will be the job of your successor representative. If some special case is there, you may consult me. Nobody can have a correct estimate of my troubles. I do not experience these [troubles] due to having no [physical] body now. I thought, that having got the permission [to impart training], these people would be able to give benefit to God's creation, but the experience has brought me to the contrary [conclusion]. When this is the condition of our own [people], what shall I complain about others. May God be merciful, that I may not be compelled to use the last weapon. The indications are not apparently good. Just possible, that [use of the final weapon] may have to be adopted in the cases of some persons. Chaturbhuj Sahai has come to know that his spiritual status has been snatched away. His courage has given away; but he does not let this weakness be revealed to others. The meaning is clear : I am not able to find anyone except two persons [Ram Chandra and Madan Mohan Lal], whom I may consider as my own and assign work."

"I am giving a method for work to Madan Mohan Lal. [Method, together with precaution, is described]."

"Now I do not have my physical body, so it is not possible to imitate me. At present, Ram Chandra is the one example before you. If imitation of his experience is started, there will be immense benefit. His [Madan Mohan Lal] sensitivity has opened up : practice is needed."

Special instruction followed : "The technique is not to be given out to anyone else, as it will cause harm in so far as people stray away from the [proper] path, and start miracle-mongering, which is prohibited in our fold. In case of imitation, the real [which is being imitated] also remains causing effect unknowingly, like a shadow, so as to strengthen what is imitated. Moreover, everybody cannot be able to use it [technique of work]."

"You have done a marvel [just now]. I am puffed up with joy. Make God make your name shine like the full moon up to the end of universe. I can say with full authority that the method, work out by you, has never struck anybody's mind to this day. There can be no method better than this, to snatch away [somebody's spiritual state]. Tell Madan Mohan Lal, that this is called [real] sensitivity. This method, however, cannot be used by everybody. You have performed, at this time, something that was difficult : I remained watching its action. There has come a benefit also out of it; but this method should not be used to derive that particular benefit. However, what you may like [with regard to accumulation of that benefit] through your will power power, you have my percussion to do that. This is a method through which it is possible to snatch away the spiritual status of a large number of persons in one minute, at will. However, it is prohibited. Warn Madan Mohan Lal, not to this method to anybody, but carry it in his bosom."

"The method, suggested by you last night, to make me oriented [to somebody or some where] is

very efficacious. In adopting that [method] there will be no need to appoint a person everywhere to conduct the meditation session [Satsang], and yet the purpose will be fulfilled in perfect measure. You have earned praise for this new method of 'Satsang'; and my Revered Master likes it very much. As such, introduce it immediately. Have no consideration for there being very few persons to accept or adopt it at present. If Madan Mohan Lal may be able to practice it regularly, it will be very good. If the time, which may be fixed, falls during the course of routine [group] meditation, this new practice is to be started [by Madan Mohan Lal] just then and there [at the fixed time]. This is a method, the life of which did not occur to the mind of anybody else until this day; and it brought praise for me as well. For you, there is no need of adhering to it [at the fixed time regularly]. I feel, this method alone is adequate to make [somebody] traverse all the stages [of progress]."

"People are so busy advancing their claims to my successor-representative-ship. Is there any example [like Ram Chandra] in the whole 'Satsang' [assembly of my so-called disciples]? The pride of [such] people to consider themselves to be my successor-representative is [just] false. I feel that I have found the fruit of my hardships [austerities etc.]; and I feel very happy inside to see him [Ram Chandra]. Just this is my sole satisfaction. The forthcoming people amongst my [spiritual] progeny be especially instructed to keep this method in to vogue."

"About two or three days back, the promise made to reverend you in return for your work, has been fulfilled, i.e. you [Ram Chandra] have been granted consummation. When I informed my Revered Master about your newly invented method, He jumped out of joy and embraced me and exclaimed : 'what a marvelous one you have structured!' Then He became oriented to you and transmitted for a few minutes and blessed : 'May God fulfill him [Ram Chandra] in every way!' You have come to the extreme limit of progress. I understand that probably any one among your successors may not be able to come up to this level. You are a model of '*Khuloos*' [pure-sincerity]. Many inventions will be issuing from you; and the chain of this genealogy [system] shall acquire a shine. All elder Masters are unanimous that recommendation with regard to you is to be made to Prophet Mohammad. You have achieved such excellence even in your languishment, as was difficult for the great and greater ones. I consider you as my very life. My love has not gone waste. One atlas has developed out of it!"

"The permission [for Preceptor-Ship] granted to Shyam Bihari Lal

has been revoked ; and the spiritual state of Shree Krishna Lal has been wholly snatched off."

Tuesday; 19th September 1944 :

Revered Masters's dictation : "The work of you both [Ram Chandra and Madan Mohan Lal] during the night, was excellent. A function is going to be organized at Sikandrabad [place of Shree Krishna Lal]. Ask Madan Mohan Lal to be there on those dates, and do the assigned job. Dear Jagmohan Narain has conveyed his regards to you both. My Revered Master has also sent blessings to you. You possess Revered Master's genealogical relationship as well. Elder Masters are getting oriented to Prophet Mohammad for you."

"When silencing of mental tendencies is intended, and creation of temperance is desired, transmission should be given from the point of Uliya [Para-Brahamand]. [Pause.] This is called 'Love'! What was my purpose, to give [special] transmission to Madan Mohan Lal, Ram Chandra started to

do exactly the same, on his own [without any specific directions to him]. What is coming to your [Madan Mohan Lal] experience just now, that exactly is the condition of 'Ulia'. What can be done to the unlucky ones, who are not deriving benefit from him [Ram Chandra]. In him, only those thoughts start rising up, which are desired by me. For example, I had brought the news, concerning Fatehgarh, that predominance of wilderness is prevailing there. My desire was that it may be removed; and Ram Chandra did just that without [the need of] my asking. Whatever he [Ram Chandra] may happen to do in future, that is to be taken as intended by myself. This is the example of spiritual relationship; and Shree Krishna Lal was the example of material relationship. Now he [Shree Krishna Lal] does not possess that : just on my departure from this transitory world, this thing withered away in him. Man is he, who carries gracefully up to the end, whatever he comes to take up. I cannot say anything about your [Ram Chandra] present status : to say anything more than this will become blasphemy. What ever you [Ram Chandra] may happen to pass, even the dust of your feet shall acquire effectiveness : this quality was there in case of Hazarat Mohammad Sahib [Prophet]. Convey the tidings to Madan Mohan Lal, that [Ram Chandra] has invented one thing more. You [Madan Mohan Lal] make a confidential note about it, when he [Ram Chandra] may mention it."

Wednesday; 20th September 1944 :

Revered Master's dictation : "Happy tidings! Ram Chandra has become the accepted one [*Maqbool*]. During this period, he brought about three inventions, one after the other. The last one is worth being written in letters of gold : it shall yield benefits after benefits to God's creation. In this last invention, it will be needed to keep an estimate of limit, so that all sense organs [and their entire energy] may not be drawn in words [all at-once] in a single stroke. That much should be left intact, that may be necessary. This can be achieved by no one else than the successor representative, as Master's power is always there with him to provide guidance to him."

"One of these three inventions is more useful in politics, which was suggested by Madan Mohan Lal, and Ram Chandra thought out this thing with regard to that [same suggestion]. Otherwise, there is spiritual benefit in it. He [Madan Mohan Lal] is to be given some more time to think over it; so that he may contribute some improvement to it. To other inventions, which are brought forth by dear Ram Chandra, are marvelous. Just now, his amendment, I have liked much. This may be added to the confidential-notes."

"Write to Shyam Behari Lal that the permission for preceptor-ship in his case, has been revoked on 18.09.1944. It is to be written also that dear Ram Chandra sent two letters to him, viz. on 03.07.1944 and 30.08.1944, but he [Shyam Behari Lal] did not reply, nor did he pay attention to those letters. What ever was written to him, was my order. If he continues to impart training any further, that will be improper; and just possible, it may cause wrath [in me]. Has he taken to his head that the desired conditions cannot come in some other person? If so, then his range of vision has not acquired [adequate] width. It will be better that this letter is written by Madan Mohan Lal on my behalf."

Friday; 22nd September 1944 :

Revered Master's dictation : "The Dhruva Lok [Pole-star] region is the place, where persons of high spiritual advancement are present. Treat this region to be within the sphere of your work."

Those residing in this region, have no [physical] bodies. Today, I confer on you full control over the sphere of air. [Plan came to view, giving an idea of the location of this sphere]. This plan has come to your view : the sphere beyond this, which remains imparting mobility [special function] to the element of air, is very very sublime. That [very sublime] sphere may be designated as the 'brain' of the air element. That will be a proper translation to some extent. This sphere is present in the [physical] human-body as well. There is a practice to achieve the state of flight [levitation siddhi], by merging oneself just in to this [sphere], which is not to be given to everybody."

"The method of inquiring in to somebody's condition, is to transmit a little to him, having the thought that what ever condition is there in him, has come up [to expression]. After having done this, one is to get oneself oriented to him, and observe as to how sublime is the effect flowing from him to oneself. It is however, essential that the person who is transmitting [i.e. Preceptor] should be able to have sensibility to every condition to the person to whom transmission is given, and whose condition is being inquired in to. There is another, better method, which is for use by special persons : dear Ram Chandra has very often mentioned it. It consists in expanding his condition, to yield the knowledge of that condition immediately. I order to dear Ram Chandra to think over what has been decided by me, here, in response to a query from Madan Mohan Lal. Just possible, he [Ram Chandra] may be able to think of something better."

I submitted : "There can be one more method, though not as perfect or whole, that the forceful sublimity of the other alone shall cast effect on oneself."

Revered Master happily exclaimed : "Just look, dear Ram Chandra has brought forth an invention so quickly. There can hardly be any method better than this, but surely what is essentially needed in this regard, is the visual capacity for that, bestowed by me on him [Ram Chandra]. This [third] method is akin to the postmortem examination of a deceased person by a doctor [surgeon], who takes out all the inner organs of the body to discover the exact cause of death. Just like this, the condition of the person [aspirant] being observed, be taken out [in the vacuum], and expended through transmission, which should be given from the point of heart. Thereafter it should be observed [minutely] to find out which particles in that condition are [still] gross, and which ones have [acquired] sublimity, capable of emitting the condition. The particles which contain the capability for emitting the condition, are to be taken to have come up to the awakened state of the sublimity, [residing in them]. Just this technique can be of use in Kubra [Brahmanda] and Uliya [Para-Brahmanda] regions as well. Dear Ram Chandra's theory of '**Zarrat**' [spiritual particles] is marvelous, and very effective. Nobody's insight has ever penetrated in to this aspect; nor has anybody ever utilised it. If you inquire of me, this is the entire sum and substance of spiritual training. The desired result can be achieved immediately through this. It is possible to climb up to [the state of] God just through this. This is simply the one method [to achieve the goal]."

"I put a question to dear Ram Chandra to make his intelligence penetrating ; and he answered it in the modern terms."

"Dear Ram Chandra has permission [for imparting spiritual training] from the Suhrawardiya [a Sufi stream] family also. As such, it will be very beneficial for the person, who likes to join that fold. This too is a new method, which consists in concerning a person, whose condition is found to be confused, from head to foot, to '**Ala-Zarrat**' [superior particles], instead of doing anything by oneself"

[for him]. This will bring him up to well being slowly; and this will be something natural."

"I have approved and accepted dear Ram Chandra's suggestion that his Revered Aunt [Wife of Revered Laalaji Sahib] be permitted [to impart spiritual training]. She cannot initiate : permission is only for 'Satsang' [conducting the meditation-session and transmitting]. She alone shall impart training to women; and an announcement to this effect be made among women : Madan Mohan Lal shall testify this. If some special difficulty may arise, Ram Chandra be consulted. if he [Ram Chandra] also likes to transmit [to women], he can do so, making [them] sit behind a curtain, as was my wont : all others are prohibited [to transmit women]. If people belonging to Fatehgarh be desirous of 'Satsang' [transmission], they can have it with their Aunt [Revered Laalaji's wife]; but such people will be those with whom she does not observe a veil. There is no need to give a declaration about this in a general assembly : people of Fatehgarh may be informed individually. In her work of training and 'Satsang', Brij Mohan Lal and Munshi [Radha Mohan Lal] shall not interfere; nor shall they have anything to do with it. Madan Mohan Lal may possibly have to go there little earlier. He is to decide all [about] this. Women will not be granted 'Permission' in future. Dina Nath also can have transmission from her."

Sunday; 24th September 1944 :

Dictation from dear brother Jagmohan Narain : "I have roamed a lot during the period [of the past few days] and made a study of the state of the 'Satsang' [Organization for spiritual-training, attached to Revered Laalaa Ji Sahib]. I couldn't find anybody among those [working as Preceptors], who may be able to carry-on the work. As such, I consider it proper to crown just one, and have only that one for that purpose. All others have to work under his guidance. There is no method other than this, for setting things right. Revered Master Laalaa Ji Sahib has done very well, to snatch away [the spiritual status] from the top persons, who had usurped the role of God. Just possible, this very method may have to be applied in case of other people as well. With other people, I mean those who have no direct relationship with Revered Laalaa Ji Sahib, as Master."

[बिरादरे अजीज़ जगमोहन : "मैं इस दौरान में खूब घूमा और सत्संग की हालत को स्टडी किया। मुझे मुझे उनमें से कोई ऐसा दिखाई नहीं दिया जो काम चला सके। अब मैं यह मुमकिन समझता हूँ कि सेहरा एक सेहरा एक ही के सिर रख दिया जाये। और सिर्फ एक ही शख्स उसका काम करने वाला हो। बिकिया लोग बिकिया लोग उसकी मातहती में काम करें। सिवाय इस तरीके के और कोई तरीका सुधार के लिए मालूम नहीं मालूम नहीं होता। हज़रत क़िब्ला लालाजी साहब ने खूब किया कि मूढ़ लोगों को जो खुदा बन बैठे थे, सलब थे, सलब कर लिया। मुमकिन है कि यही अमल दूसरों के साथ करना पड़े। दूसरों से मेरा मतलब उन लोगों से उन लोगों से है जो क़िब्ला लाला जी साहिब से बराहेरास्त ताल्लुक नहीं रखते।"

Monday; 25th September 1944 :

Revered Master's dictation : "One, having the heat of his body at peace and in moderation, possesses the capability of sensitivity. Simplicity together with a special sort of flexibility is alas a necessary condition. This is mostly therein children from the very outset."

"Before admitting [somebody] into the system [for training], the extent of an aspirant's capacity for grasping the training in '**Brahm-Vidya**' [science and discipline concerning the Ultimate Reality] should be assessed [and estimated]. This can be found out from his nervous system and mental makeup, with which he has been endowed by Nature. This is some thing general, which should be come immediately to a trainer's view."

"The amount of heat, which not keeping with Nature, but present in a nervous - system, should be taken to be the measure of a strong effect of spiritual illness in the aspirant [under observation]. Release through the principle of the 'tub-bath' is good in such cases. The pus, present in the body, is called heat by Naturopathic Physicians. This is cleaned off with the help of water through the proper channels, which are effective for its quicker release. This concerns the experience of the person who imparts training, to put in effort for a removal of the illness, in proportion to its severity. There is need of special precaution in this regard, which requires a capability to clean off the heat only to the extent that it may be an obstruction to the progress on the path of spirituality. Care should be taken not to clean off the natural heat, endowed by Nature for the maintenance and preservation of the body. I consider Ram Chandra as possessing perfect expertness in these matters; and he is an example as regards subtle observation [and prices insight]. When some trainer may happen to feel unable to clean off an aspirant's illness, under reference, he should send such a case to him [Ram Chandra]. He will never commit a mistake like that, mentioned above. This practice is prohibited for use by all and sundry. No better method than the one suggested by him, just now, for removal of such illness, could come anybody's comprehension up-till now. It is a natural gift that is present in him [Ram Chandra]."

"अहसास की काबलियत उस शख्स में ज़्यादा होती है जिसके जिस्म की हिद्दत शांति लिए हुए एतदाल पर हो। एतदाल पर हो। सीधापन भी एक ख़ास लोच के साथ शर्त है। यह बात अक्सर बच्चों में शुरू से ही पाई जाती पाई जाती है।"

"सिलसिले में दाख़िल करने से पहले यह बात जिज्ञास में दिख लेना चाहिए की उसको ब्रह्म विद्या हासिल हासिल करने के लिए ताकत किस हद तक है। यह पता उसके नर्वस - सिस्टम और दिमागी कैफियत से, जो कैफियत से, जो उसको कुदरती दूर पर आता हुयी है, चल सकता है। यह एक जनरल बात है जिस पर सिखाने पर सिखाने वाने की नज़र फ़ौरन जाना चाहिए। नर्वस सिस्टम में जितनी हिद्दत ख़िलाफ़े कुदरत मौजूद है, उतना मौजूद है, उतना ही उसको रूहानी बीमारी का तेज़ असर समझना चाहिए। तब-बाथ के उसूल का इत्तिलाक इस इत्तिलाक इस पर अच्छा होता है। जो मवाद जिस्म में मौजूद है। डॉक्टर लुईकोमेनी [नेचुरोपैथिक फिजिशियन] फिजिशियन] ने उसको हिद्दत कहा है और वोह पानी के ज़रिये से उस मुक्राम से निक्काली जाती है जहां पर है जहां पर से कि उसके निकलने का रास्ता ठीक है और जल्दी साफ़ हो सकती है। यह बात सिखाने वाले के सिखाने वाले के अनुभव से ताल्लुक रखती है कि ऐसे शख्स का, जिस हद तक मर्ज़ है उस हद तक उस को दूर तक उस को दूर करने की कोशिश की जाय। इसमें एक ख़ास एहतियात की ज़रूरत यह है और इसके लिए इसके लिए काबलियत की ज़रूरत है, कि वोह सिर्फ़ उसी हद तक साफ़ करे जो रूहानियत के रास्ते में मुज़िर में मुज़िर है। ऐसा न हो कि कुदरती हिद्दत जो जिस्म कायम रखने के लिए कुदरत से आता हुयी है, साफ़ हो

है, साफ़ हो जाया। मैं बाबू राम चन्द्र को इस मामलात में ताक़ समझता हूँ और बारीक़बीनी की यह मिसाल है। मिसाल है। जब किसी को [तालीम करने वाले किसी को] ऐसा मौका पड़ जाय कि वोह जिज्ञासु के मर्ज़ मर्ज़ मज़क़ूरा को न साफ़ कर सके तो बाबू राम चन्द्र के पास भेज दे। उनसे ऐसी गलती सरज़द न होगी जैसा होगी जैसा कि ऊपर कहा जा चुका है। इस अमल को हर शख्स को करने की मुमानियत है। जो बात इस बात इस वख्त इसके दूर करने के लिए बाबू चन्द्र ने बतायी है इससे बेहतर तरीक़ा आज तक किसी के ख्याल किसी के ख्याल में नहीं आया। यह एक कुदरती गिफ़्ट है जो बाबू राम चन्द्र में मौजूद है।"

Tuesday ; 26th September :

Revered Master's dictation : "I mentioned this new invention to my Revered Master. He was very happy, offered congratulations and asked me to introduced it for practice. It is a unique method and is very effective. This had not come to anybody's comprehension earlier. It is to be included in confidential notes, and not to be made available to everybody. Those capable of practicing it, can be counted on finger. There is no need of any amendment in this method. It is perfectly alright. Madan Mohan Lal will benefit from the practice of this method. The suggestion concerning amendment can not be suitable for the winter season [and in colder climates]. Your most important invention is concerning the earth. This [other invention] is to be considered as second in importance."

Question be Madan Mohan Lal : "Mind in its state of single-pointedness structures [visualizes] clear shapes of gods and goddesses as well as elder [Masters] ; and elders and incarnations may also reveal their [real] forms to the mind. What is the method of discrimination between these two?"

Answer : "If the mind brings the [departed] Master to vision according to its poser, then the distinction of the Master's kind grace from the shape structured by the own mind will consists in that the connection to the Master will start to acquire force in the case of the Master's actual arrival, while this thing will not be there in other case of menial construction. When the Master will be really there before you, pure sincerity [Khuloos] will come up in the heart and lightness will appear [automatically] in the flow of mind. As against this, nothing of this kind will appear in the event of mental structuring by oneself. In case of gods and goddesses arriving to somebody at their own accord, the particular characteristic of god or goddesses concerned will start to rise up in the heart, and the mentality will also be framed accordingly."

"People have been very much deceived in so far as they have taken the shape structured by their minds to be myself; and when I did come before them, just none had the discernment to recognize me!"

Question by Madan Mohan Lal : "Is there any unfailing prescription for stabilizing the magnificence of Master in that brother who considers the physically veiled Master as departed and gone, and thereby bring home to him Master's greatness and initiation?"

[Here Madan Mohan Lal is referring to an experience when on 30 or 31 December 1942 at 04.00 AM Shree Krishna Lal and Madan Mohan Lal were sitting in meditation in Mauja Katiyan of District Budaun [UP] during which Shree Krishna Lal had the vision that Revered Master Laalaa Ji Sahib

looked at Madan Mohan Lal and Chaturbhuj Sahai and said that His progeny had come out to be worthless. However, he only looked at Shree Krishna Lal [with out making any remark], which he [Shree Krishna Lal] interpreted in the sense he himself was good and alright, and Master's condemnatory remark referred only to the other two, mentioned above].

Answer from Revered Master : "Shree Krishna Lal has turned out to be useless. He did not find good company with Chaturbhuj Sahai. Neither of those two followed me. At that place Katiyan, I had hinted a happy revelation to him [Shree Krishna Lal], so that this thing might touch his heart, and he would start trying to reform himself. I meant my entire spiritual progeny, including even you [Ram Chandra]. This was, so to say, because, inspire of my presence here [in the world], You gave your heart to somebody else. There should be strict precaution in this regard in future. Any way, in your giving heart, there was something special, in so far as you and your heart really remained attracted to me completely, but you got oriented to others, due to the restlessness of love. Simplicity was also included in your condition. As much you received pardon; otherwise you too would have fallen to my punishment like others."

OCTOBER 1944

Saturday; 07th October 1944 : [10.15 AM]

Revered Master's dictation : "Convey congratulations to Rameshwar Prasad that all points of his organic region [*Sughra or Pinda*] have been opened. The region of; piety [*Qudsa*] of Madan Mohan Lal has been brought to the state of awakening. Hari Babu is to be left to his fate : there is no need of goading him anymore. What Rameshwar Prasad has told him is sufficient. If Rameshwar Prasad likes, he may speak to him [Hari Babu] once more. There is no need of provoking him much. About Chaturbhuj Sahai, the duty which I have assigned to Madan Mohan Lal, he should continue to perform without interruption. He need not be perturbed much about Lallan. I have brought out an arrangement concerning Madan Mohan Lal. Let me be free from the 'Annual Function' [Bhandaaraa]. I shall prepare field for him [Madan Mohan Lal] also. I tell for his satisfaction that what I have brought out cannot be put off. For the time being, only the topmost opponent has been crushed down."

Sunday; 08th October 1944 :

Revered Master's revelation : "Babu Suraj Parasad has stepped today in the cosmic region [*Kubra or Brahmanda*]."

Monday; 09th October 1944 :

Revered Master's dictation : "Pundit Rameshwar Prasad has stepped today in the cosmic region. Dear Ram Chandra's method of training, just now, is quite new, which I have liked much. This method can be applied in general, but not in the case of somebody, who may not be considered reliable. This invention, written down in the confidential notebook, is not an ordinary invention, nor can it occur to an ordinary intelligence. Who ever may have claims should just have a look at dear Ram Chandra's invention [to know his capability]. I do not mean that the inventions are to be demonstrated : it was just an expression of my happiness. I have started already somewhere that

such noble inventions will occur in this system."

Dictation from Prophet Hazarat Mohammad : "I got thousands of idols broken to bring people to the straight path. I have given some hints in the Holy Quran, with which people may compare you, and ascertain [your merit]. I have filled you fully with my connection [Nisbat]. This is the effect of love for the Master. Your Master shall continue dictation beyond this."

Dictation from the Prophet through Revered Master continued : "You have to work according to Nature's Will and Plan. You begin work according to the new technique revealed to you. I [Revered Master] am also yoked to this duty. The reflection of every thought or [holy] writing remains established in the vacuum. When I [Prophet Mohammad or Revered Master] have to reveal some of these [thoughts or writings] to somebody, I penetrate those same particles in the heart of that person; and those particles create thoughts in accordance with those particles in the heart of that person, which thoughts get translated accordingly in that person's mother language, or the branch of knowledge, to which he [or she] be acquainted."

Dictation from Revered Master : "One matter for consideration is that you be made absolutely free after your physical veiling, and saved from these intricacies. One precaution is needed, viz. that you never give transmission from this stage to anybody. This is Prophet-hood."

Dictation from Prophet Mohammad : "I shall also be directly inter-communing with you, like your guide."

The Ghous [Parshad] of the particular region noticed the effect of working and made an enquiry about it.

Reply : "This is a secret of Nature. It need not be told."

Revered Masters Dictation : "No one is a greater enemy of mine than Nanhe [Revered Laalaa Ji's own younger brother - Mahatma Raghubar Dayal]. Clear expression of the effect of your working has started [new time 01.50 PM]. Transmission be regularly given to Rameshwar Prasad. He should take due precautions concerning diet. He should not transmit to anybody during this [special] period. He is to be made to traverse those points by way of reflection, which are necessary for the status of 'Qutub' [Dhruva of Fixed-pole-star]. He [Rameshwar Prasad] will work in subordination to Madan Mohan Lal; and also follow whatever further orders [and instructions] be issued by me. He should take a vow that he will not allow bigotry to come close to him, and will do as ordered to [without any thought or will contrary to it]. You may assign the work of destruction to him also according to the need. Before creating that condition, an oath to that effect will have to be administered to him; and there will also be a condition in this regard, that if he does anything ever against the orders, the power granted to him shall be drawn back to where it came from. Get him [Rameshwar Prasad] advanced beyond the cosmic region within a week. Beyond that, I will tell you later. During this period, he [Rameshwar Prasad] should practice observation of his condition most minutely so that he derives help [from such observation] in imparting training to others. He is the first person from the particular [priestly] class, whom I have ordered to be established in the status of 'Qutub' today. Nobody from that class ever reached the status of 'Qutub'. There is no doubt just one example [more]. The reasons are quite clear. One thing I am telling for giving rest to the mind of Rameshwar

Prasad. When he goes to sleep, he should establish a circle around his mother and have the firm supposition that it is connected to her body inside and outside. There should be no care for life or death. Death cannot occur before time. I have established Rameshwar Prasad in his present stage [cosmic region]. His uncle pulled him down. Now I have created capability in him [Rameshwar Prasad]."

Too long dictations with detailed descriptions and instructions from Prophet Mohammad followed.

Instructions from Revered Master : "These dictations and instructions from the Revered Prophet must have to be kept strictly confidential. Gabriel is the name of faultless intelligence. Your revelation at your office occurred at 01.15 PM according to the new timing [as effected in India during the second world-war]."

At -7.00 PM Rameshwar Prasad was to the para cosmic region [*Ulia or Para-Brahmand*]; and 08.20 PM he was made to cross it and arrive at the point of humility [*Ibd*]; and light was cast from the point beyond that also.

Tuesday; 10th October 1944 :

Dictation from Revered Prophet Mohammad for confidential work of destruction were received.

Revered Master's dictation : "The light for this kind of work concerning the change of system was given first of all to my Revered Master."

At 10.55 AM on Tuesday [today] permission [for training others] from the point of humility was granted to Rameshwar Prasad on orders from Revered Master. It was verified by Madan Mohan Lal.

Detailed instructions and description for confidential work of destruction assigned by Prophet Mohammad were received, and were acted upon.

Dictation from Revered Master : "Before the start of creation certain conditions were present in the form of mere supposition, in the Ultimate Being [*Zaat*]. At the beginning of Kshobh [original upsurge or imbalance or stirring desire] those conditions [in the form of mere supposition in the state of perfect motionless balance of Ultimate Being], received a mild jerk [plan came to view]. On side having greater push of jerk, those [conditions] assumed the form of a thick current, or, you can say, the particles [Quanta] therein, which are needed for running the process of the universe, were thick and strong. In other words, it can also be said that those powers, that I have just described, were there to stimulate various characters [bases of right conduct]. Just these forces came to be designated as powers of discrimination [विवेक शक्ति] . In some of these [powers] there was a greater part of intelligence; in some others there was more material for boxing and wrestling; in still other ones there was the dark state of ignorance. When these currents came down, they started attracting such light particles [atoms] that a state little danger than sublimity came to occur. When sages studied this philosophy, they gave these [original currents] different names. All these have connection to the human body. Just now the references to [the stories of] Ganesha and Swami Kartik [mythological sons of Lord Shiva and Parvati] are all imaginary constructions only. Just a

story has been structured to establish the prestige of Ganesha. It is [infect] that force which is connected to the anal plexus [मूलाधार in the human-body]; and this main current reaches unto the brain. In 'Hath Yoga', just this is the first [rung of the] ladder; and the last one in Raja Yoga. Though this point is very dirty, so to say, yet of its getting awakened [plan came to view], all these [other points or plexus] are opened and powers are created. Times kept on chugging; darkness continued to prevail; solidity kept on increasing; and Reality got progressively more and more forgotten. There was search for the waves, without having any concern with the water. Intelligence continued being covered more and more veils. In consequence, novel stories were [structured for] establishing one's own prestige and capability, so that those who read these stories may have the prove of their creators' flight of imagination. The result was that only stories remained; and the same started being worshiped in changed garbs. Reality lost its identity in the waves."

Thursday; 12th October 1944 :

Dictation from Revered Prophet Mohammad : "My order of destruction was [well considered and] correct. There is no need of any delay [in completing the work]. Keep your own system intact for the time being until the new system comes up in its place. I have suggested the duty concerning this to your Master. Call your Master now."

Revered Master's instructions : "The destruction is essential. Finish this work just today. Keep only one system intact for the time being."

After completion of the work, dictation from Lord Krishna descended : "The systems which you have destroyed today, shall all get merged in me. Only one system, which is connected to me, shall remain. I have become connected to you directly today. I felt delighted at your firm faith [in your Master]. All your mistakes have been pardoned."

Revered Master's dictation : "I cannot desist from telling that although you committed impertinence and rashness, yet love for me was included therein. This is the first example of a disciple who stands unprepared to accept the greatest reward [sublimity or delicacy] in the face of one's own Master. People will pine for this state; and this will remain just your share. I got you to observe the rules [of regard], which was necessarily binding as duty. You take my form to be the form of Lord Krishna. Can it be possible for dear Madan Mohan Lal to find such an example as may bid good-bye to the greatest divine gift [delicacy or sublimity] as sacrifice to his own Master? Your name shall live for ever. I am telling you a very great secret, viz. in a way you possess Lord Krishna's merrgence in you. This came to your knowledge only today. This thing had got transferred by itself. I am very happy."

Dictation from Lord Krishna : "There are large scale additions with regard to the events, which were recorded by people in my biography. My life was very simple. I was fond of games and sports. In the Gita people have brought about a lot of adulteration, and twisted my words. Master is needed to be just like yours. I just praise [your] faith [in your Master]."

Dictation from Revered Master : "I had given you permission [for training] in the various systems. That [permission] I am now withdrawing, as those systems have suffered destruction. Permission in only one system now remains. Regarding permission granted to Madan Mohan Lal on behalf of

various families, I am withdrawing these also, with a single exception [as in your case]. Only one system shall remain. The permission granted to Brij Mohan Lal by Maulana Abdul Ghani Khan on behalf of many families, also stands withdrawn."

Dictation from Lord Krishna : "It was just my own will, which has been fulfilled through the distraction wrought by Prophet Mohammad. Now the system will be the path of the sages [Santmat]. People had fallen to diversity. It had resulted in a lack of relationship among people belonging to systems almost similar to one another. Now there will be a new method for initiation."

Dictation from Revered Master : "If someone initiates against these instructions, it shall be 'contra-initiation'. You issue orders [to that effect]. Elders of yore have praised your faith [in your Master] quite a lot, even though [your] style was impertinent. If I had not made you beware, there would have occurred a conflict concerning leadership of spiritual guidance; and the purpose would have remained only half realized. Your permission form 'Kabir-Panth' [sect] is intact. I had got permission form 'Kabir-Panth' and 'Dadu-Panth' and other sects : all those permissions shall remain intact. All initiations shall be effected on my hand; and their connection shall be [invariably] with Lord Krishna. At the time of initiation a promise will be made to the effect that all that Lord Krishna has enjoined as matter of principle, shall be observed [by the initiated person]. This I am laying down for the future. Make an inquiry from me, when the opportunity may arise. About the genealogical tree, your tongue uttered the right thing. It is exactly like that, even though a little before time."

Lord Krishna's dictation : "You should not feel sorry for the turn of of events today. I desire to put you directly in to the chain of my system, so that my chain starts anew with you. You included your Master in it. I liked it much. Only [your] style was objectionable. That, I have pardoned."

[Note : My experience was that apart from my Revered Master, a current was connecting me to Lord Krishna, and my Master was not included in it. As such, I submitted that I wanted it through my own Master. On their being delay in receiving a reply, I was just going to cut of the connection, when Revered Master's voice forbade. 'Don't do like that'; I am also included.]

Revered Master Master explained : "The delay in reply was caused because He [Lord Krishna] wanted to orient [redirect] that current through me [Revered Laalaa Ji Sahib] on your request."

Friday; 13th October 1944 :

Revered Master's [Laalaa Ji Maharaj] diction : "Incarnations arrive from the levels of 'Kala' [destructive time force] and '**Maha Kala**' [all annihilating time fore]. When more harshness is needed the manifestation of the incarnation is from '**Maha Kala**'; and when less than that strictness is required, it descends from the point of '**Kala**'. These [incarnations] possess all powers : both powers [of merciful teachings and relentless destruction] remain within their command. Their shape can be devotional [**Bhakti-rupa**] as well as destructional [**Kala-Rupa**]. One hand holds the sword, while the other holds on book. Those arriving from the level of Righteousness [**Satpada**] do not possess this authority. Their natural power does not work [help] in fighting [and war]. Hazarat Mohammad Sahib was the storehouse of mercy. Those other incarnations, renowned in the name of animals, are fabrication and gossip. Rama and Krishna are the only two incarnations."

Revered Master [Laalaa Ji Maharaj] explained further : "[Take for the example] the incarnation in the form of 'fish' [*Matsya Avatar*].

When the degradation of Hinduism set in, the sages also went on falling from the state that was in keeping with their grandeur and glory. When this shape of deterioration made appearance, the thought of honor and respect came up [in their minds]. The situation by and by came to such a pass that every such fellow started writing his own book and fabricated some anecdote or other due to which the forthcoming generations would remember them with respect and honor. I am telling you the circumstances of the person who laid down the foundations of '*Matsya Avatar*'. He indulged in lots of austerity and penance thereby developing his inner capacities quite well. [plan came to view]. His approach had not reached that concept where the idea of development withers away. What ever was there, he considered just that to be adequate. He was very fond of bathing, and was in the habit of catching fish. He used to reveal in catching fish and throwing them in the river. This [habit] in a way had become part of his very basic recreation. One day it struck him that in order to remove his defect from the general view, something strange should be fabricated so that the opinion of people that was going against him may improve and also the forthcoming generations would not take his defect in to view but instead would bestow honor on him. Thinking this way brought forth the same fish jumping in the river of his comprehension, with the result that he put a small fish in his dried cucumber-bowl [*Kamandal*]; and then caught a bigger fish which could not get accommodated in the bowl. Throwing all the fish in the rivers, he returned home and started writing a book. What a fine evidence is there that the same sage is writing that the fish which could not get accommodated in '*Kamandal*' was thrown in the river, and when it was not accommodated in the river, it was put in to the ocean. When it could not be accommodated there as well, it started talking to him. The course [flow] of a river is always zig zag, which means that when the fish increased in size, God knows how many turns it adopted in its body; and who would be the powerful man to put it in the ocean!"

"People have not used their intelligence; otherwise the anecdote is itself proof enough of its being fabricated. My position was different and yours is some what else. I was not used to cross [and contradict] any book, written in times of yore. You must say what is right and reasonable. I am telling you something very secret : those, who have a casual body, are not incarnations."

"Do you know why [the hermit] 'Durvasaa' is designated as the incarnation of *Rudra* [Temperamental God of destruction - Shiva]? He made gradual progress [through austerities] to connect himself to that sphere [Mandala], where from destructive powers come down. He did a lot of swimming there, and absorbed a large part of that power in to himself. As such, where ever he went, the same power, which had got stuffed in to him, found expression through him. This power being destructive, cause pain to others, brought sorrow and grief to them, and made their tears flow. Since this power, having been absorbed to an almost perfect extent, had come to belong to him, and had descended in to him, he happens to be designated as the incarnation of 'Shiva'. He never attained liberation. Since it was a [destructive] Godly power, pity sages and other people gave him respect out of fear. There was no answer to this [destructive] power."

Dictation from Lord Krishna : "I respected sages to establish their honor and dignity. My story concerning 'Droupadi' and him [sage Durvaasaa] is correct, and was performed by me to give a lesson to people. He did not suffer a fall from his status as a sage, as I had no intention against him. Your Master's [H. H. Mahatma Ram Chandra Ji, Laalaa Ji] reach was poles higher than his

[Durvaasaa's]."

[The reference is to an incident, when sage Durvaasaa together with his large number of companions went to Droupadi and the Pandava brothers, during their exile in the forest, and demanded meals with the threat of curse, if denied. Droupadi had no provision for the purpose. She sent the mendicants to take bath etc. and remembered Lord Krishna in a most helpless way. Lord Krishna arrived and demanded a meal for Himself. Droupadi narrated her condition and predicament. Lord Krishna, however, insisted to eat something; and started scrutinizing the utensils, used for cooking, and still lying uncleaned. He could discover a few grains of rice, which he ate wistfully. This made Durvasaa and his companions, who were washing themselves, fully satiated. Lord Krishna then sent Bhima to bring the mendicants to have their meals. As their was all gone, they were not ready to come, while Bhim was insisting that they must eat or else the cooked food would waste. Finally, Durvaasaa and his hordes ran away without eating.]

A prescription for mental illness is dictated. - "नुस्खा दुरुस्ती दिमाग़ मौसम सरमा में सुर्ख चन्दन और और गर्मी में सफ़ेद चन्दन = डेढ माशा और दाना-इलायची सफ़ेद = डेढ माशा। इन दोनों का सफ़ूफ़ तैयार सफ़ूफ़ तैयार करके एक वख्त सुबह या शाम को फंकी लगायें। अगर पागल-पने की हालत ज़ियादा हो तो हो तो सफ़ेद चन्दन इस्तेमाल करें। सुर्ख इलायची के छिक्कल का पानी तीन रोज़ तक बराबर जब प्यास लगे, प्यास लगे, इस्तेमाल करावें। मतलब यह है कि पागलपन ज़ियादह हो तो सभी मौसम में सफ़ेद इलायची इलायची इस्तेमाल करें। फंकी हमराह अर्क-मुंडी एक छटाँक और अगर अर्क उम्दा हो तो आधी छटाँक।" छटाँक।"

Saturday; 14th October 1944 :

Revered Master's [H. H. Mahatma Ram Chandra Ji, Laalaa Ji Maharaj's] dictation : "Dear Ram Chandra has brought about one more very effective invention. The western people [scientists] mostly oriented 'matter' towards destruction; and some shortcoming remained even in what they did for the general good. He [Ram Chandra] has brought about such invention as may enable material power to cast effect on spirituality. I permit him to think more in this regard."

"This invention is concerned with using various colors created by making electric light pass through a glass-prism, on the particular practican in accordance with the colors of different spiritual regions. I am making an amendment in it, viz. the intensity of the effect on the practican of the colored light passed through the glass-prism will be proportional to the intensity of electricity. The dark grayish color will be suitable for the cosmic region; and yellowish white for the 'para-cosmic-region'. For the organic region, the right color will be reddish-pink. If somebody may possess a bad character, there will be a good effect of [appropriate] colored light together with similar transmission. Just this training was obtained by Revered Prophet Mohammad from Lord Krishna, viz. moral behavior [**sulook**] tinged with very light absorbance beyond self-hood [*majzoobiat*]. It was just this amendment introduced by Lord Krishna. In case of the incarnation of Lord Rama, there was emphasis on moral behavior [**sulook**] alone. This is a very [important] matter. You have to introduce complete destruction."

Dictation from Lord Krishna : "At the time of my birth, I had completed the great battle [Mahabharata] conceptually, and it actually came to its [concrete] conclusion in the last part of my life. My incarnation was to wash off these poisonous effects which had pervaded the atmosphere. Much admixture has taken place in the books. All needs to be removed. People cooked up peculiar insinuations with regard to my relationship with cowherd girls [**Gopis**], even ignoring consideration of my age at the time. The enemies of intelligence believed all gossip cooked up by the selfish class of priests to level in their own depravity. Arrangements in this respect have also been made, which shall come to completion through this very system. Your Guide [Laalaa Ji] has already spoken a lot of this connection, which is all correct." Some more remarks about the social structure followed.

Revered Master's [H. H. Mahatma Ram Chandra, Laalaa Ji's] dictation : "There is no need for broadcasting all these revelations being brought to you; or else people will develop animosity of your life. If, perchance, these secrets fall to somebody's ears, who may prove to be an enemy, then you have to do away with it through a particular [spiritual] practice. It is just possible that you need to leave in the world [physically] for quite a long time. It will depend on the need : what ever is proper will be done. I like to confer some special powers on Rameshwar Prasad, so that he may work in that [particular] sphere."

"Not even one generation of this fellow [Chaturbhuj Sahai] can earn liberation. Never call him to your place. I can pardon Shree Krishna Lal. I grant you the right to be as relentless to that person as you may like; and Madan Mohan Lal should also not be sparing in the regard. There is no need to consult me [any further] in this matter."

"Nanhe [i.e Revered Laalaa Ji Sahib's own younger brother - Mahatma Raghubar Dayal, affectionally known as 'Chachchaa Ji] had no idea even in a dream as to what personality dear Ram Chandra was going to be. What power could have stopped it from coming in to being! I have prohibited him [Ram Chandra] to use that power. He can use it only to serve the purpose which he [Ram Chandra] has come to fulfill. If he now invites the [Sudarshan] boomerang [powerful destructive weapon of Lord Vishnu, the God of Preservation], it will start its action immediately. Since I was aware of these conditions, I had restrained him much earlier concerning these matters. He should never invite the Destructive Time appearance [Kala-Rupa] of Lord Krishna. Nanhe [i.e Revered Laalaa Ji Sahib's own younger brother - Mahatma Raghubar Dayal, affectionately known as 'Chachchaa Ji] had referred to this some time in his gossip - mongering. His impression that a special personality had come in to being was correct, though he had no knowledge about his whereabouts. What elder sages have written about him [special personality] is rather metaphorical. One thing more has been mentioned as a secret about him, viz. his origin from a virgin [mother]. That was an expression of their conceptions."

Dictation from Lord Krishna : "The complexion of 'Maha-Bharat' deserves corrections. I had brought the condition of the cosmic region at its zenith to Arjuna's vision ; and I had shown him the point where events occur [in subtle form] before taking place [in a concrete way]. I had also brought to his comprehension the way of perfect self-surrender, for which I had incarnated. The references to Patanjali etc. in it are wrong. Only this much was the teaching [plan came to view]."

Revered Master's remark : "The darkness you have seen in this plan, preceded by innumerable armies, is the same plan that was brought to Arjuna's vision."

Diction from Lord Krishna continued : Just this much was the sermon, I had delivered to Arjun."

"This plan of Mahabharata, I have just shown to you. Bout the 'Gandeeva' bow [of Arjuna], your guide [H. H. Mahatma Ram Chandra Ji, Laalaa Ji Maharaj] has already told you. More than that [its being hypnotized] it was also connected to the wheel of Destructive Time [Kala Chakra]. Duryodhana was very licentious. He was blinded to the extent of losing discrimination between good and bad. The effects of that had pervaded everybody. Karna etc. were all under his influence. When I went [to Duryodhana] as a messenger to avoid conflict and war, his egotism went to the extent of preparing to put me under arrest. As such, since I did not like to take up arms myself, I took the five Pandava Brothers in the forefront. That was my power [in the form of Droupadi] which was incarnated only to bring about the 'Mahabharata' [Great-war]. People have resorted to exaggeration to the extent of accusing such a great woman as 'Droupadi', who was absolutely devoted to her husband alone [Pativrata], of polyandry, having five husbands at one and the same time. She was married to just one person, to whom alone she was wife. Everybody [no doubt] dreaded her. Dharmaraj [Udhishtra] possessed the knowledge that she was an incarnation of [divine] power. Just as people have cooked up so many things about me, even so all that has been said by way of casting aspersions [of primitiveness] on Droupadi's character and personality, are all false."

"As regard of references concerning [the custom of] Niyoga [temporary cohabitation by a virgin or a widow with some man for the sake of bearing child] about Kunti [mother of Karna and five Pandava brothers], the truth of the matter is that she had attracted through her spiritual power, different godly forces [powers of Nature] in the awakened state in to her womb. At that time the spiritual will power was in such an advanced state, as to turn every [and any] power of Nature into something alive [and awake]. The story about the birth of Karna [and others] is correct. However, the ladies who resorted to [the technique of] Niyoga for begetting children, did not submit to the ordinary [or general] way. Having a second husband under any circumstance was not valid for a woman [at that time under the prevalent social order] as it resulted in admixture of progeny [**Varnasankar**]. Women did not become widows at that time : they insisted on remaining together, somehow or other, with their husband who got killed on the battle field. Celibacy was observed by both [husband and wife]. As such there was no intense carnal desire. Moreover, there were schooled every where, which provided character training to children from the very beginning; and they were given education to develop pious thoughts from the outset. Every sage considered it his duty to be oriented to the training and education of children. There was provision for deterrent punishment by the king for persons breaking laws. The king's coffers were for the public, and were used for public good. The land was fertile. Crops were good. People were prosperous. They had few needs. Most of their time was spent in remembrance of God. I like to see that race prosperous, in which I was born. That race has suffered a terrible fall, for which the priests are responsible. They are destined to hell. I leave those amongst them aside, who even though being priests, did never consider themselves as such. I hurl condemnation only at those fools who are no better than animals and yet are always ready to have their feet worshiped. Just as such ones are in large number in jails, even so they are to be found in hell."

"Niyoga does not mean begetting children through cohabitation. I had only eight queen. Rukmini was the most superior of them all. Radha was not my wife. She was [much] elder to me. At the time [of being with her] I was only a child. She no doubt loved me in the spirit of conjugation, but her

thoughts were always pious. All additions in the 'Mahabharata' are the outcome of the [selfish] intellectual exercise of a particular class of people, whose destruction is also essential. Another power will bring out their annihilation."

Dictation from Revered Master [Laalaa Ji Maharaj] : "Whatever Lord Krishna has revealed is correct, word for word. The five husbands of 'Droupadi' are an invention of the left-way [Vama Margin] priests."

"Intuitive comprehension of the Vedas had descended [on seers] exactly as it is coming upon you just now. Only the shape [of it] was somewhat different in accordance with [the difference of] the times. If your connection had been turned after that [old] way, you would not have been able to comprehend [anything]. Due to the practice of celibacy [**Brahamcharya**] generation after generation, people possessed such a plan quite naturally, as [it] used to be identical [to and] in harmony with the voice of the [unknowable] Transcendent."

In response to a question from Rameshwar Prasad, Revered master [Janaab Laalaa Ji Sahib] explained : "Every action of a human being leaves an impression on the mind, which remains in touch with the casual body. When one departs from one place and is reborn at another place, that material [of accumulated impressions] persists and is carried over by oneself [from the past life to the new one]. If, in the present life, one has not performed good deeds, the impressions brought from the previous life will start their fruition [**bhoga**] i.e. being enjoyed [or suffered] when a favorable climate [for tier fruition] is available. The actions performed in the present life, whatever, will mostly bring immediate punishment or reward in their trail; and a few shall be carried over for fruition ahead. This chain shall continuously go on up to the final desolation [of creation]. Impression will be coming one after the other for fruition [enjoyment or suffering] ; and this chain will continue without being broken, unless it comes to an end. Now the question arises as to how this fruition [of impressions] may be brought to an end! The device for this purpose, which is most superior, is to surrender oneself to somebody and have no concern with the fruition of impressions. There is no book of accounts [balance-sheet of actions and their fruition etc.] in Nature : a human being structures his own fate; and creates by himself the shape of the fruition of the impressions."

To another question, Revered Master [Janaab Laalaa Ji Sahib] continued to reply : "I have already replied to this query, i.e. the condition of the fruition of impressions takes shape when the climate is favorable to it. There is no question of compound interest. There is no third or fourth place realization in it. Everything germinates and grows through warmth. Just this is to be comprehended, that the ripe condition for the fruition of the impressions brought [from earlier life] shall develop quickly to the extent that these remain in touch with the warmth of love for the Real; and that an aspirant [immediate] potency for fruition [of impressions] restrains their being carried over [for fruition in the future]. In our fold formation of the impressions of present actions gets stopped if the real form of love [and attachment] is developed. Only fruition [suffering] of [impressions of] past actions remains. This is a philosophy and it can be detailed out, which, however, shall need pages after pages being scribbled on; and the mind of the person, through whose medium-ship [the knowledge of] all these things is descending, will not be able to work continuously in revealing these [mysteries] for that long period of time. Moreover, there is also not much need for grasping all this. I have brought a lot [of knowledge] for comprehension, in a few words. If you [Rameshwar Parasad] like to see it practically, it can be possible. That will take less time as well. However, one thing is

certain, viz. if an impression is brought down, the shape of its fruition shall start immediately. That is not to be quite congenial. Dear Ram Chandra has referred in his diary to a mass of impressions descending on his heart. He has been suffering that for thirteen years now."

Sunday; 15th October 1944 :

Revered Master's [Janaab Laalaa Ji Sahib's] instructions : "Snap off all connections above me. There can be no order other than this; nor any other device [other than this] comes to comprehension [for the fulfillment of the purpose]. I am helpless in view of God's command. Those who are initiated on my Revered Master's [Hazarat Maulana Fazl Ahmed Khan Sahib's R. A.] hand, will have to be initiated on my hand. In other words, the initiation of all those, who have not been initiated on my hand, shall get snapped off. I am utterly helpless in this matter. Those, whom I have initiated myself on my Revered Master's [Hazarat Maulana Fazl Ahmed Khan Sahib's R. A.] hand, shall retain their connection with me without the need of a fresh initiation. I shall draw that power or effect [of initiation] to myself. The difficulty arises in case of those who have been initiated by my Revered Master [Hazarat Maulana Fazl Ahmed Khan Sahib R. A.] on the hand of His Revered Master [Hazarat Khalifa Ji Sahib, Maulana Ahmed Ali Khan Sahib R. A.]. The same is to be the difficulty in case of those whom my Grand Master [Hazarat Khalifa Ji Sahib, Maulana Ahmed Ali Khan Sahib R. A.] has initiated on the hand of His Revered Master [Hazarat Maulana Abul Hasan Naseerabadi R. A.] and so on and on. Enlighten Dr. Krishna Swarup of Jaipur that this system has now got reoriented; and all systems, which were earlier connected to it, have come to an end. This work can be certainly done by way of indication; but you do it actually after the Annual Function. When you give permission [for training] to your respected Aunt [Shrimati Brij Rani, the wife of Revered Laalaa Ji Sahib], then you establish her connection with me, before granting permission. Whatever difficulties may arise in that respect, you consult me about all of them."

Diction from Lord Krishna at 05.00 P. M. : "What is ascribed to Bhishma Pitamah in 'Shani-Parva' of Mahabharata with reference to meat-eating is a later addition [to the original text]. Meat is certainly good for health. Bhima [elder brother of Arjuna] was a meat-eater. Those who are pilgrims on the path of God-realization should not be oriented to meat-eating : for them it is harmful. Your spiritual guide was in accord with this principle. You have been permitted with a view to your health-condition."

"Nobody loved me more than Radha. At the second place was [the love] of the Gopis. The description concerning 'Raas' [night long dance - revelry with Gopis including Radha, with all restraints abandoned, and every Gopi having Krishna as her dance-partner at one and the same time] is a later addition, as a result of the imaginative flight of the mind of romantic poets fond of amorous indulgence. Kshatriya [warriors] were allowed to indulge in hunting. It is permuted even now. They were, however, expected to hunt dangerous [carnivorous] animals. There has not been any warrior to match Bhishma Pitamah in bravery : Arjuna was just a school-boy in comparison to him. The custom of gambling was very much prevalent [and very popular] in those times, no laws were there to prohibit it. Bhim's will was very strong in this respect, so that the dice would come up as he desired. He was, therefore, removed from active playing of the game. The troubles, which are referred to as having been suffered by Arjuna, are quite correct. ***Keechak had been killed by Bhima.***"

In reply to a query about the birth of Bhishma Pitamah from Ganga, the dictation of Lord Krishna continued : "Ganga is not a goddess. It is only a current of water, in which medicinal qualities are present. This [story] is only with a view to establishing the prestige of Ganga. Bhishma Pitamah was the son of a princess, who was resident of [the region called] Pandu-desh. She was very brave. She thought of, and also took up practices of giving birth to a brave son, who may be matchless. She lived with her husband, having this thought in her mind. All else in this connection is exaggeration. The story concerning the boatman's daughter is wrong. She was a Kshatriya, who had agreed for marriage under certain conditions. Nobody maintained the dignity of the Kshatriya-dharma [obligations] by observing it better than Bhishma Pitamah. He alone is the example after King Ram Chandra [of Ayodhya]. I want that the adulteration in these various ancient books be corrected through you. On [correction of] Mahabharata having been completed, you may ask me about 'Ramayana'. Many additions have been made in the Vedas. The volume of the Vedas was not so huge originally [as it exists now]. It is regrettable that you do not know Sanskrit. The correct interpretation of the Vedas, that is its sum and substance, in brief words you comprehend from your Guide [Mahatma Ram Chandra Ji, Laalaa Ji]. At the time of initiation, the principles will be the same as mine during my lifetime. Your Guide [Mahatma Ram Chandra Ji, Laalaa Ji] shall help you in this regard also, since modifications [in those principles externally] will be needed with respect to the [changed] times. The [dominating] class cannot persist now; its time has come. Your life will be spent working. You will have to establish my prestige [a new]; and your Guide [Mahatma Ram Chandra Ji, Laalaa Ji] will remain with you. He will issue orders that will be my orders. Your connection to me is direct as well as through the medium-ship [of your Guide, Mahatma Ram Chandra Ji, Laalaa Ji]. Work as circumstances may require [directly connected or through medium-ship]. My powers shall all come to you through your Guide [Mahatma Ram Chandra Ji, Laalaa Ji]. Orders can be direct also."

Revered Master's [Janaab Laalaa Ji Sahib's] dictation : "Reverend Lord Krishna has reserved a huge treasure for you. I have been appointed [to work] after your physical veiling [as well]. This God's command. As such, there can be no escape from it. I have given indications earlier also, that proposals are under consideration [to this effect]. Your perfect merging will not be found in any one else."

The dictation [of Janaab Laalaa Ji Sahib's] continued, in reply to a query from Madan Mohan Lal : "Disciples will be able to acquire merging in you to the limit just short of Prophet-hood. Do not transmit to anybody for the point of Prophet-hood. This has been made reserved for someone else. The knot [of his secret] shall be unraveled later. Nobody has understood you."

Monday; the 16th October 1944 :

Dictation from Lord Krishna : "The Mahabharata war continued for eighteen days. Therein people from other countries were included. Many of them worked as load-carriers. The story of Babhru Vahan [Arjun's son born to an Assamese tribal princess, who later on defeated his brave uncles and father] is correct. Such a brave person has never been born as yet. Guru Drona has much capability. He was a Master of archery. Almost everybody received education in that discipline from him. However, there remained a very great shortcoming in his character, which is concern with the story of the [tribal] Bhil youth. He [Drona] did not [properly] appreciate the attachment and faith of that tribal-youth."

[The reference here is to the story of the Bheel-youth named - Eklavya, considered unworthy being only a low caste tribal. he went back and started practicing archery before a clay-image of Guru-Drona; and acquired much expertness. Once the princes who has learnt archery from Guru-Drona went in the forest for hunting and other games. A cog of their party started barking at Eklavya, who was busy practicing by himself. Feeling disturbed, Eklavya shoot some arrows that just filled the open mouth of the dog to stop its barking without injuring it. The disciples of Guru-Drona were astonished at such a feat; and Arjuna particularly felt shocked to learn from Eklavya that he considered himself as a disciple of Guru-Drona. Arjuna complained to Drona that even though he had declared him [Arjuna] as his most superior disciple, actually Eklavya, who claimed to be his disciple, was superior most. There upon Guru-Drona went to Eklavya; and on being addressed as 'Master' by him. Asked for the fee or wage due to the teacher form the disciple [Guru-dakshina]. On Eklavya asking as to what he would like to have form him as 'Guru-dakshina', Guru-Drona' demanded the right hand thumb of Eklavya, to destroy his expertness and superiority as an archer. Eklavya at-once cut off his right thumb, and presented it to the Guru. The story goes further to culminate in Eklavya continuing his practice with the left hand to retain his expertness and superiority.]

"This was against the principles of Kshatriya Dharma [warrior obligations]. Brahmans were prohibited to use armament. [Drona being Brahman, and performing Kshatriya obligations] both of his actions were against the principles."

"The story of Parashu Ram and Bheeshma Pitamah is also true. He had a long life. Shikhandi was a eunuch. That story is also true."

[Anecdote under reference : Parashu Ram is treated as a human incarnation of God, immediately preceding Rama. Bheeshma Pitamah learned archery from Parashu Ram. Bheeshma had taken a vow never to have any claim to kingship, and also never to marry and produce children as possible contenders to kingship, in order to facilitate marriage of his father King Shantanu to Satya Vati or Matsyagandha, who had desired an agreement that her progeny alone should have the claim to kingship, as a precondition to her marriage with king Shantanu. She had two sons, the elder having died before being married. Bheeshma took away by force three daughters of the king of Kashi at the time of their free choice of husbands in an assembly of princes according to the custom of that time. Two younger daughters were married to the surviving younger step-brother of Bheeshma; but the eldest princess of Kashi complained that she had determined to have a certain king as her husband; and Bheeshma had obstructed the fulfillment of her heart's choice by bringing her by force to the Kuru Kingdom. Bheeshma, thereupon, sent this princess Amba with full honour and respect to King Shalva of her intended choice with the request that she be accepted not not only as a daughter of the king of Kashi but also as the illustrious princess of the Puru Kingdom, offered in marriage to king Shalva. Shalva refuse to marry her, as he considered it as insulting to his valor. Amba returned to Bheeshma, and asked him to marry her, as he had taken her by force and prevented the fulfillment of her heart's desire in a natural and customary honorable way. Bheeshma expressed his helplessness due to his vow sworn to his step-mother; and offered to marry her to his step-brother or to any person of her choice most honorably. Amba became very furious and insisted that under the circumstances, Bheeshma must marry herself to and nothing else. When Bheeshma insisted on his helplessness, Amba went to Parashu Ram for help and justice. Parashu Ram came with her to

convince and force Bheeshma to have her as his wife or else fight with him. Bheeshma most humbly expressed his helplessness, whereupon there was a fight between Parashu Ram and Bheeshma for several days. Bheeshma could not be defeated. Parashu Ram went away disgusted ; and vowed that he would no more accept any Kshatriya as his disciple. Amba immolated herself on the pyre, after many austerities ; and bowed that she would arrange her indignity against Bheeshma in due course. Subsequently she was born as a daughter of king Drupada, father of Droupadi; but later lived as a male warrior. In the great war, when it seemed impossible to vanquish Bheeshma as first commander in chief of Duryodhana's army, he was respectfully approached by Lord Krishna and Arjuna to show the way to vanquish him. He narrated the long story and said that he would not use arms against Shikhandi, who was really reincarnation of Amba, who had bowed to avenge her indignity by becoming instrumental to Bheeshma's death. Next day Lord Krishna put Shikhandi in the forefront, whereupon Bheeshma hung his head and left the arms. Thereupon Lord Krishna made Arjuna, under cover behind Shikhandi, pierce Bheeshma's body with arrows all-over. Finally Bheeshma fell down from his chariot and rested for several months on the bed of arrows to die at his own will when the sun crossed over to the northern hemisphere of the earth. Amba could thus avenge the wrong done to her, by causing Bheeshma's vanquishment and death.]

"Bheeshma Pitamah never budged one millimeter from his principles worthy of the Kshatriya. I had to adopt many clever devices to end the great war [in favour of the Pandava brothers]. The elephant was really named Ashwatthama. Yudhishtira even then did not tell a lie. I just managed to keep the second part of the statement drowned in the noise of drums, conch-shells and other instruments, so as not to reach Guru Drona's ears. It is wrong that king Yudhishtira had to cross the hell due to speaking a lie once."

[Story under reference : After Bheeshma had even vanquished, the army of Duryodhana was placed under the command of Guru Drona, who was also invincible, so long as he was using arms. He had very great love for his son named Ashwatthama ; and had bowed that he would not survive his son. Under Lord Krishna clever device, this son of Drona led away fighting to a very long distance. Then Bheema killed an elephant also named Ashwatthama. There was an all-round noisy announcement that Ashwatthama had been killed, causing a very great shock to and disheartening Guru Drona, who was still not ready to believe the rumor, so forcefully announced by every body he met. He knew that king Yudhishtira was staunchly truthful ; and so he went to him for unquestionable verification. Yudhishtira, unflinching even by Lord Krishna's advice said "yes, Ashwatthama has been killed, be it man or elephant." Drona could hear only the first part of the statement : [the other part - "be it man or elephant" - was drowned in the deliberate noise of various instruments, managed as a device by Lord Krishna.] Guru Drona left the arms, and sat in the kind of depression or meditation to end his life through yogic practice. There upon Dhrishtadyumna, the other brother of Droupadi chopped off Guru Drona's head with his sword, to fulfill a vow taken earlier by him. Ashwatthama, who was immortal, avenged his father's death through deceit, by wiping out the entire family of king Drupada, including Droupadi's five young sons, in due course. It is also narrated in the Mahabharata, the king Yudhishtira, due to this slight wavering in speaking unalloyed truth, was taken to heaven through hell, where he was surprised to find many good and virtuous people, who were later transferred to heaven, after completion of their little suffering, that fell to their lots due to small sins. All residents to hell felt relief due to the presence of Yudhishtira there, who together with all of them was soon transferred to heaven, from where sinful people like Duryodhana etc. were shifted to hell, after the enjoyment of the fruition of their little virtuous actions

was over.]

"Duryodhana had to reside in hell for a very long time, since he had not left the slightest lacunae in his attempts to dishonor Droupadi. All those who are killed on the battle field do not get in to heaven allotted to their fortune. Only those who suffer martyrdom for the tight cause, and those character has been unblemished, can entertain hope [for attaining to heaven]."

Revered Master's [Revered Laalaa Ji's] verification : "All that Lord Krishna has told you about Duryodhana is correct."

Dictation from Lord Krishna continued : "*Ashwamedh Yajna* is correct. A horse left free to move. If someone held it, he would have to fight the King performing the sacrifice [Yajna]. When the horse was brought back to its starting place, a declaration of conquest of the world, trodden over by that horse, was made and the sacrificial fire was lit, in which the horse was sacrificed and offered as oblation to the fire. *Gomedha Yajna is* interpolated ; and those responsible for it are other ones. The story of the ox, under reference [in your discussions] is wrong. [Note : There was discussion concerning a reference in 'Mahabharata' somewhere to the practice of a certain king getting one thousand oxen killed daily for eating and feasting.] Many stories are introduced in Mahabharata, which cast an ill effect on customs and traditions in the Hindus. All these imaginary constructions. Many other things written in it are beyond comprehension, and no intelligent person believes them. Subsequent to the downfall of Hindus, which started after the great war, many interpolations were made by Brahmans on their own, and in case of some others they were pressurized to do so that people may shift over form Hinduism to other religions. The blind people themselves indulged in cutting the throat of their own progeny. These people had no tendency to die for what was right [and true]. That is the condition of degenerate times. That [dying for rightness and truth] was the wont of the warrior [Kshatriya] class. The priests had developed ill intentions even during my times."

Dictation from Revered Prophet Mohammad : "I have issued orders for the disconnection of systems. The soul has been withdrawn and an atmosphere of wilderness has started of manifest. Destruction, however, has not started yet. Indications have no doubt come in to being. There is a need to work and try. The elders, who are really revered, have merged in the Ultimate Being, and have withdrawn their connections."

At 10.00 PM the last remaining system [Naqshbandiya Stream] got smashed and 'Zadeed' [a new one] started.

Tuesday; 17th October 1944 :

Dictation from Revered Prophet Mohammad : "You did good work during yesternight."

Remark from angle Gabriel : "The systems have ended. These people indulged in terrible tyrannies. The whole area needs to be overhauled."

In the morning of October 16th, awakening of the condition of *Qutub in* Rameshwar Prasad was set in. In the morning of 17th also transmission for [the awakening of] the same point was administered.

Dictation from Revered Master, Laalaa Ji Sahib : "Warn Rameshwar Prasad that if he ever goes against my orders, I shall snatch away [everything from him]. Those who have performed initiations on my hand and whose connection to me is not direct, i.e. those who are not initiated by me, are all cancelled. Nanhe [i.e. Revered Laalaa Ji Maharaj's own younger brother - Mahatma Raghubar Dayal] has done this quite a lot. Initiations on my hand [performed by Nanhe] all stand cancelled. In the future, all initiations to be performed, will be done in a new system. Who ever enters this new system viz. '**SANTMAT**', shall be required to recite the **Gayatri** incantation [Mantra] as compulsory."

Dictation from Lord Krishna [at 05.00 PM] : "Whatever bravery of Arjuna is reputed, was all due to my help. Bheema never hesitated to fight. He was not very intelligent. An example of wisdom exceeding that of king Yudhishtira is not available. An example of will [power and right intentions] more than Bheeshma Pitamah is hard to find. After Rama's incarnation, his [Bheeshma] was the second place in this respect. Obedience [and subservience] to one's father more than his cannot be found."

Wednesday 18th October 1944 :

Dictation from Revered Master, Janaab Laalaa Ji Sahib [at 08.30 PM] : "Move Sage Agastya for effecting political change just today. Thereafter work shall be assigned to Madan Mohan Lal by me. Just now [the angle of] my eye on Brij Mohan Lal has undergone a change. This fellow screaming complexities. You are dealing concessions. If had not possessed this capacity, those people would have finished my spiritual-assembly [Satsang]. I have done away with complexities. I am dealing softly in consideration of Maulaanaa Abdul Ghani Khan [of Bhogaon]."

Submission by Madan Mohan Lal : "Maulaanaa Abdul Ghani Khan [of Bhogaon] had no consideration for us."

Reply : "Goodness unto the virtuous; badness for the vicious [a Persian proverb]."

At 09.30 PM Revered Master, Janaab Laalaa Ji Sahib informed : "The status of Qutub has been bestowed on dear Rameshwar Prasad from God's Almighty Court. May God's benignant be always with him. O brother, thine is the great sepulcher of worship [a Persian half couplet]."

Communication from Sage Agastya : "The star of the British [Kingdom] has plunged down. This has brought happiness to me; and I have praise [for it]. I had come to know that you have been assigned a spacial duty. I offered prayer also for you. God has accepted [it]. There will be friendship between you and me; and we shall be helpful for each other. The times have changes a great deal. What has been achieved by you shall be difficult to come to anybodies fortune amongst Hindus. Such a personality has not manifested since the period of the incarnation of Lord Rama. All this is your Guide's miracle. A Samarth Guru of His caliber has never been born. I bless you and get yoked to my work. The ancient treatises of India have not gone anywhere. A huge treasure lies with me. It will be available at the proper time. The delay is only till orders from God are received. Be perfectly confident. The discipline of [ancient] archery too has not been lost. The stock of that is also safe with me. I have given instructions to Sage Atraya. What ever work be in store for him, you assign it to him."

Revered Master's [Janaab Laalaa Ji Sahib's] dictation directed to Madan Mohan Lal : "I am feeling so happy today that a person like dear Ram Chandra came in to being through me. If I permit him to apply full force, he [Ram Chandra can turn up the whole earth. I, however, have structured his tendency so as to entertain thoughts to that effect. Such a personality shall not come now. If somebody may study his earlier life and circumstances, many such things will be found therein as will be noted in the biographies of some great personalities in some form or the other. He has been dealt to such harms through thought, as are dealt in the manifest way to the great personalities. His initial condition which he is often able to remember, and compare also with his state, is what came to the lot of sages after traveling all stages. The times, however, did not retain that state. He is the person whose biography needs to be written down. I have deliberately removed him from the work of destruction; and what has been assigned [to him] is Nature's command, so that he may not in his usual way be [unduly] hasty which may happen to be against [the course of] Nature."

"Tell Rameshwar Prasad that this is a high status. He should remain careful."

Thursday; 19th October 1944 :

Revered Master's [Janaab Laalaa Ji's] dictation : "I was in high spirits at the time. I had ordered dear Ram Chandra to awaken the condition of '**Qutub-ul-aqtaab**' in Rameshwar Prasad immediately. His opinion, however proved correct. I called Rameshwar Prasad and observed him to find that he was really not your fit [for that status]. He should remain hopeful. I could not form a proper estimate out of love. I found myself in such high spirits today I could not contain myself. Rameshwar Prasad was granted the status of '**Qutub-ul-aqtaab**' [Dhruvadhpati]; and Madan Mohan Lal was raised to the status of 'Ghous'. May they enliven my name. When nobody else was available, helplessly had to cool my heightened spirit with dear Ram Chandra. Now I am calm. Now listen to what I have to say about the status of dear Ram Chandra. Imagination and supposition is capable of forming an estimate of it. His status has been raised future yesternight by the power of the Lord of Preservation [**Vishnu-Shakti**]. He has been permitted ; and the power subservient to that has been ordered to work in accordance with his [Ram Chandra] instructions. Just this had been communicated to him last night by Sage Agastya. Dear Ram Chandra correctly grasped the cause of my heightened spirits. The reason was that I became full of enthusiasm to observe the status of dear Ram Chandra. This has been my condition since yesternight. Vishwa Nath Tandon committed a mistake by going away [early yesternight]."

Dictation from Lord Krishna [concerning the principles of living under the new system of spiritual-discipline] : "The principles of life should be most simple. The habit of speaking truth should be developed. Abstinence from [useless] audio-visual pleasures. Affection to children. Respect for elder. Service to parents. Honest living. Remaining intention-ed . Having no covetous eye on what belongs to somebody else. Avoidance of adopting a threatening attitude to others. Trying to keep cool and calm. Restraint of utterances that may cause hurt to somebodies heart. In spite of all these [principles] drawing out one's sword in the face of the enemy is not [to be] forbidden, but it should be remembered that this [drawing out one's sword] should for the defense of somebody [including oneself]. Prayer and worship [Sandhya] should be performed twice daily. In view of the altered times, I have not ordered 'Sandhya' a third time. 'Gayatri' is essential. These are ordinary principles, which everybody ought to observe."

"I had done away with rituals in my time; and laid the main emphasis on elevation of thought. Love was its main element. Greater emphasis was given on the way of surrender of seeking shelter [**Sharanagati**], as the time of '**Kaliyuga**' [age of low capacity] was near at hand. Mental power had started bidding farewell. The practice of celibacy [**Brahmacharya**] had begun to deteriorate. The principles enunciated by me are still applicable. My incarnation was to make this affair easier [and simpler]. By Sandhya I mean whatever devices may be possible for union with God, or whatever may be prescribed by [a competent] guide. Another kind of **sandhya**, like the ritualistic one, i.e. reciting incantation [mantra] etc. meaning thereby that what people of different Samaj [Arya Samaj, Brahma Samaj, Deva Samaj etc.] do, may also not [be altogether] forbidden."

Revered Master's [Janaab Laalaa Ji Sahib's] instructions : "In the genealogical-tree, 'Om Tat sat' will be written to start with."

Friday; 20th October 1944 :

At 08.20 P. M. conditional permission to impart training was granted to Thakur Munishwar Singh by Madan Mohan Lal, certified by Shri Ram Chandra Ji of Shahjahanpur.

Dictation from Revered Master [Janaab Laalaa Ji Sahib] after 08.00 P. M. : "Brij Mohan Lal had started a certain practice. Your writings have created havoc. His [Brij Mohan Lal] power has been snatched off according to the need."

Saturday; 21st October 1944 :

Dictation from Revered Master [Janaab Laalaa Ji Sahib] : "The above mentioned principles [dictated by Lord Krishna] are concerned [mainly] with practice. God's entity should be taken to be one. Useless kinds of worship should be abstained from. Religious bigotry is to be detested. God alone is worthy of worship; and as such God alone is to be worshiped. Guru should be honored [and respected]. Such principles are to be adopted as may cause benefit to others. Living should be made so simple that on seeing it, people have an impression of good thoughts. I have always been, and am even now, opposed to idol-worship. Its grossness spoils the heart. A promos to this effect should be taken at the time of initiation. Otherwise observance of all these principles of good conduct is essential. Idol-worship is to be strictly prohibited. If the **Ghous of Najda** [Arabian plateau] may like to join the [new] system, he too should be required to accept observance of these principles. I think it will be good if this [new] system be named 'Sahaj Marg'. I do not like any adulteration of Mayavic [phenomenal] elements, which may create upsetting trends in it and cause sectarian [or factional] conflicts [and quarrels]. as regards designation, the name suggested by Madan Mohan Lal viz. 'Sat Pad Panth' can also be alright. However, there is no need now to change it. Let it [Sahaj Marg] remain, just as it is."

"The method of transmission will remain unaltered. In case of ritualistic practices [like reciting incantations etc.] changes may be introduced according to particular mental tendencies in keeping with ancient Indian [Hindu] traditions. This will be known in proper time. I shall be telling these sorts of new methods also to dear Ram Chandra. If somebody may need some special practice for some special purpose of warding off [or correction] etc., he may consult him [Ram Chandra]. If proper care

is not taken of such a tremendous personality [as that of Ram Chandra], who knows what may come to happen [all of sudden]. I am telling the event of the previous night to Madan Mohan Lal. Since dear Ram Chandra has an inventive temperament, he entertained a thought yesterday as to what effective method costing least labor may be there to have a large number of sages divested of their spiritual status. As such, he could comprehend the method in a dream yesternight; and he immediately started its application. I immediately introduced the antidote and compensated the harm. The method is worth nothing and quite unique. [It is, however, to be strictly confidential]."

Sunday; 22nd October 1944 :

Vishwa Nath Tandon is initiated in accordance with Revered master's [Hazarat Qibla Laalaa Ji Sahib's] instructions, by Madan Mohan Lal, just before 12.00 noon.

Tuesday; 24th October 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] dictation : "Today Vishwa Nath Tandon is brought unto the region of *Kubra* at 10.00 A. M. Sughra is called Pinda Desh [Organic region]. '*Kubra*' is called '*Brahmanda*' [cosmic region], and 'Ulia', '*Para Brahmanda Mandal*' [Para cosmic region]. Beyond that starts '*Satpad*' [Region of purity of being]. '*Qudsa*' [Region of pity] is the top condition of '*Satpad*'. For the reply from the 'Ghous of Najda', a waiting period of three days may be allowed. Your method for snatching of [spiritual status] is best."

Revered Master [Hazarat Qibla Laalaa Ji Sahib] dictated the basic principles concerning aspirants under the system of 'Sahaj Marg' :

[01] In our fold much emphasis is laid on 'faith' [*Aitaqad*]. That is the first step [of the staircase]. To ripen it is every aspirant's duty. Without this proper benefit is not derived.

[02] Every aspirant must first decide in his heart whether this particular method shall do him/her good; and this will be evident to him/her through [his/her own] experience. Then there should be an orientation to ripen faith; and compliance of one's guide's orders should be considered as duty.

[03] It should be made comprehensible to the aspirants that what is being done to them [through transmission] is not mesmerism [hypnotism] but the way of connecting [the aspirant] to the Ultimate Being; and that this is the main thing [under this new system viz. 'Sahaj Marg']. So long as an aspirant does not decide well in his/her heart and comes to have trust in the guide, there is no need to make him/her start.

[04] The consideration of character is the main thing and 'Bhrmacharya' [celibacy] is also strictly essential. This is the way of devotion [Bhakti], and whatever else may be achieved along-with."

Wednesday; 25th October 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] dictation : "The merging of myself in you, that I have brought about, has never been done by any elder [Master] in his successor - representative till now. Your movement has gone still further. The matter is settled. The [proposal] of

movement ahead is that you be made completely rid of '**Samsakaras**' [impressions of past actions]; and in order to maintain physical existence, 'Vishwa' [Universe] may be taken [to be your form]. This matter has, however, being left [entirely] to me. I am worried most about my work. Your age is just nothing yet. I am, however, telling something to be noted for future reference, that it is all the miracle of Master's love. I understand there has been never such an example on earth to this date."

Dictation addressed to Madan Mohan Lal : "You [Madan Mohan Lal] have no awareness of your state. Excepting dear Ram Chandra, yours is also a unique example. The knot of this secret shall pen afterwards may your life be long by God's grace. I have brought a very happy tiding for you. From this day on-wards, whomsoever he [Ram Chandra] will transmit to, he/she will get connected to Lord Krishna. This is the very first connection, that will start with him [Ram Chandra]. This condition contains a some-what grayish green hue in it. I liked not of you [Ram Chandra and Madan Mohan Lal] to be benefited ; and hence gave orders to you."

"The condition of dear Ram Chandra has undergone metamorphosis, the zenith of which has not been arrived as yet. The source of transmission [to him, at the root of this metamorphosis] is to be kept confidential. In him the connection combining me and Lord Krishna has started."

"During my life-time, I have very often been taking [my] representatives to my side. Today I took dear Ram Chandra to my side. Nobody can have the power to tolerate my taking him to my side in this free state [of myself]. My taking somebody to my side means something. It means that I have left no wealth [with me] that has not been bestowed to him by me. He is over-flooded with [divide] wealth from head to foot. He had once said that there is effect in the dust of his feet. Now I shall say that the dust on which he happens to tread, shall acquire the characteristic of the burnt power of the 'कोह-तूर' [Tur mountain] as the proverb goes [about the mountain on which Moses had the vision of Divine Light, turning the mountain to burnt ashes and throwing Moses in to unconsciousness]. This [dust tread upon by dear Ram Chandra] will have the effect of awakening the vision of the Ultimate. This [however] is not to be taken to mean that the dust on which he treads be thrown in to one's eyes. This narration is meant to express the idea of piety."

"A new kind of transmission will start with dear Ram Chandra, which is to be designated as 'Ganga-Jamuni' i.e. a combination of my and Lord Krishna's transmission."

[Revered Laalaa Ji Sahib belonged to Fatehgarh in the district - Farrukhabad of Utter Pradesh - Northern State - of India, which is at the south bank of the river - Ganges, while Lord Krishna's place of birth and chief activity is Mathura [and its vicinity] in the same state of India, situated at the bank of the river Jamuna [Yamuna]. As such the condition of the names of these two sacred rivers is designated as 'Gaga-Jamuni'.]

Thursday; 26th October 1944 :

Revered Master's [Janaab Laalaa Ji Sahib's] dictation : "He [Ram Chandra] has brought about a marvelous invention; and made the matter extremely easy. But this work can be possible only by him. The method is correct and people shall derive best benefit. There is moreover no harm in adopting it."

"The new method is like this : First of all the points of the organic region be all cleaned through force of will. Then the points and areas of the cosmic region up to where the aspirant is to be taken, be cleaned. Thereafter the points of the organic region be opened in the natural way; and just like that the points ahead of that [in the cosmic region and beyond] be opened in the natural way. If transmission is oriented to both at one and the same time, the perfection of the organic region will also be achieved, and the stages ahead of that too will be getting perfected side by side. [The application of this] method, however, certainly needs celibacy [*Brahmacharya*]; and the brain [mind] must be sufficiently strong."

"The second technique that can be used consists in opening points and stages in accordance with the stage of the strength of an aspirant's heart and brain. But this estimate cannot be there in every person. As such, everybody should not start using this [technique]. It will remain in his [Ram Chandra] lot alone."

Dictation [by Janaab Laalaa Ji Sahib] addressed to Munshi Madan Mohan Lal : "Can such an example be found anywhere else? He [Ram Chandra] has thing still more in his mind viz. enabling the aspirant to train in all stages side by side. But there will be nobody to take up such training. For all these things the instructions are [to be noted] : love is the [main] condition of the aspirant, since he / she is certain to develop [perfectly] but the danger of going against [the guide] shall persist [unless perfect love is there]."

The dictation [by Janaab Laalaa Ji Sahib], as usual, continued : "Only I know your status [and capacity]. Your training since the very start has been just like this, viz. you always grasped everything; and your assessment was ever correct. I also never concealed anything from you, nor shall ever hold back anything. As such, I am imparting this [very special] instruction to you : 'whatever terrible hardship you may have to undergo, you should not open that eye [i.e. activate that power], which Lord Krishna had done during '*Maha-Bharat*.' That power is active to this extent automatically; and that is Lord Krishna's gift. If Lord Krishna orders for some work, you should open [the eye]; but it must be for that work alone. It is not to be used for any other work. I have bestowed immense power on you for destruction : you can use it [anyway]."

Dictation by Janaab Laalaa Ji Sahib, addressed to Munshi Madan Mohan Lal at 09.00 P.

M. : "You were getting too much worried and worked up about the idea that some such invention be possible that whoever is made devoid of spiritual condition, be aware of it immediately. He [Ram Chandra] has invented something like that, viz. the purpose be served without the need of snatching off [the spiritual condition]. The technique consists in stopping and solidifying through one's will wherever the effect of spirituality may exist [in the person concerned] even unto the sound or vibration [effect] technically called 'shabda'. This will turn the concerned person's inner state to something like stone, which may be made as solid as desired. This technique is for teaching a lesson [to the person concerned]; but this should not be used unless one has no other choice. [Pause] Just now he [Ram Chandra] has introduced a modification, which has made me bounce up [out of joy]. May God bestow upon him [Ram Chandra] yet higher status and make my name live [for ever]. The modification is something quite natural, and I have mentioned about it also earlier somewhere. It consists in solidifying [the condition] from one's left side, and retain the power of one's right side for reopening it. Now this technique is perfect. [Pause] He [Ram Chandra] has made this system, viz. 'Sahaj Marg', so easy that the labor of a huge time is saved. But alas! Where are

the aspirants [to reap the benefit] !! If somebody is trained through these methods, without creating capacity, he/she cannot appreciate it, nor can proceed on through the strength of the trainer or guide."

"It is more than twelve years since my physical veiling. During this period, the harm suffered by our brethren, i.e. disciples, is known to God or to my heart alone. The reason is that during my lifetime, my subtle body was present in everybody, which ensured their security and brought about their spiritual progress. With my physical veiling the subtle bodies also went with me, and they became devoid of this blessing. As such, during this period [of more than twelve years], who ever liked, dealt harm to them [disciples], and misguided them one way or the other, trying to keep them away from me. When that [gap] period came to an end, and the Omnipotent Nature boiled up to come to its own, a [suitable] personality again came in to being, who's subtle body is now present in them; and security is ensured [again] in every way. As such there is always need for the controlling agency of the Master; just this is the meaning of the '**Sajjadaanasheen**' [successor-representative]."

"If something remarkable may happen, one should immediately get oriented to the [Master's] controlling agency."

Friday; 27th October 1944 :

Revered Master's [Janaab Laalaa Ji sahib's] dictation : "I am telling something very remarkable. If sometime there is an occasion of difficult conflict and confrontation with someone, who may be really perfect, then one should merge oneself in the controlling agency. Then my own power shall start functioning. There is no difference between the guide and the '**Sajjadaanasheen**' [successor-representative].

some day I had referred to you as '**Vasu**' in some form. These are posers of Nature; and the entire solar and terrestrial order depends on them. There are eight '**Vasus**'. Now I am telling something about him [Ram Chandra]. He is controlling the '**Vasus**'. This status did not fall to the lot of anybody except him since the beginning of creation. This is matter of great secrecy, that I have revealed. I am also surprised that his stationary residence is nowhere. Whatever step is there, it is forward."

"You [Ram Chandra] have been granted a place among 'Nabi' [prophets]. Angel 'Gabriel' has just brought that same message. Yours is the second place after Revered Lord Krishna. This is the beginning. The end still far off. God willing, my dear one is to be honored even with further prosperity. Your words shall function as commands. The status of Prophet starts with 'Imam' [religious leadership]. The condition starts earlier than that. That is also called the condition of '**Naboovat**' ['Prophet-hood']. I was in that condition, and had transferred it to you up to that state in my life-time."

Dictation addressed to Munshi Madan Mohan Lal : "Nobody understood me during my lifetime. If people had appreciated me and take work from me, I would have survived further on. I had compromised [myself to the fact] that people did not need me. All of my capacity and whatever gifts I had received from my Master, was all transferred by me to him [Ram Chandra] and put in the dormant state. Mark the fineness of dear Ram Chandra's brain : he has grasped the technique immediately."

"Reverend Lord Krishna had arrived together with me; and transmitted to dear Ram Chandra. Madan Mohan Lal has also derived benefit to same extent. He [Lord Krishna] has blessed dear Ram Chandra to be filled up [fully] with spirituality; and also made provision of butter and candy [which Lord Krishna is reputed to very fond of for his own consumption as well as distribution among play mates] for him, and to whom ever it may reach through him [Ram Chandra]. There will be no dearth or scarcity. Dear Ram Chandra remain linked only to me in thought. It was disrespect to some extent. It has been pardoned. He should take care in future. There has been some more progress occurring in him. Lord Krishna has put 'Kuber' [god of wealth and prosperity] under his [Ram Chandra] charge; and this prosperity shall increase on and on beyond him in the system. [Plan came to view]."

Submission by Munshi Madan Mohan Lal [time 09.00 P.M.] : "When Guru-Shishya [Master] got located in one disciple, others remain frustrated [and unfulfilled] --- --- etc."

Answer : "You might have studied 'Jugraphia' [Geography]. The sun's rays fall directly and sharply on the equator. Beyond a certain angle the sun's rays, on account of the distance etc. do not create that [account of] heat, but remain providing light to that region continuously. Just this is the reply to this thing, viz. why my current has become located on and is going straight to some one. In other words, it can be that if one who has acquired closeness to me to a certain degree, my ray falls sharp on him/her to the same extent. The shining power remains one and the same i.e. my eye is the same for everybody and I consider everyone as my own."

Saturday; 28th October 1944 :

Revered Master's [Janaab Laalaa Ji Sahib's] dictation : "It has now become very difficult to stop dear Ram Chandra from climbing up in the [sphere of] the Ultimate Being, where his real residence is located. One device comes to comprehension viz. he may start transmission to me when such a condition should arise; and I shall immediately control the situation. he has carved out his position efficiently there, and tremendous expansion has started."

"I have just revealed the state of Ram Chandra birth to both of you [Madan Mohan Lal and Rameshwar Prasad]. It was that same transition which condition came down with him. This condition was purely 'Zaat' [Ultimate Being] without the least touch of Maya [phenomenal materiality] in it. I too had come down together with a state, at birth, which was akin to it."

Dictation from Lord Krishna : "For [your] going to '*Naimisharanya*' [*Neemsar*] after Mathura is just my own order. There is no need for Ayodhya now. There, the priests, playing hosts to pilgrims, have created many evils."

"Destroy Kashi. The particular temple at 'Jagannath Puri' had been constructed by left way [Vama Margi] Tantrika worshipers to defame me. Destroy it immediately. There is one place close to it, which is pious."

Revered Master's [Janaab Laalaa Ji Sahib's] instructions : "At the time of the destruction of Kashi, you should throw a ring al-around, so that no body [needing destruction] may be able escape. The blood of the martyrs of Kashi is even now falling its destruction. The sight of their restlessness

and pain at thrill last moments is live before my eyes. At such sacred places, there was [organised] bloodshed. The blood of kings have also been shed therein. They have shed the blood of such persons as were responsible for the maintenance of an entire world."

"The sight [of happenings] at that particular temple is passing [like a reel] in front of y eyes. Dishonoring of mothers [and sisters] there has brought bloodily tears to my eyes [even] on my being free [from physical bondage]. Such cruel persons have to be dealt with [there] as may not be present even amongst tyrants. The race, which consists of elements that assign to themselves no job except sucking the blood [of others], deserves being entirely ruined and destroyed. It was race whose flag has flown over the whole world, which has stated the biggest and best people with the nectar of its spiritual attainments. Piety was [developed] to the extent that every ion and air was a emitting its fragrance. And now this day of [degeneration] is here! If you observe this intuitive vision, you shall find every particles of these [persons] filled up with that condition, which has its pull towards hell. One great secret, I am telling you : in case of some one, whose condition does not indicate any possibility of improvement, and whose actions are to take that person to hell, his/her plan [to this effect] starts developing in hell during his/her lifetime."

"The work of Varanasi be assigned to Madan Mohan Lal.He should do it with full force. Rameshwar Prasad should remain drawing out life of every one, making exceptions in case of those who are good and God-worshipping. The work of Jagannathpuri is to be done by you [Ram Chandra] and Madan Mohan Lal together."

Dictation from Lord Krishna : "There is a temple Laalaa Babu in Vrindaban, wherein corruption has started. Try to remove it [Corruption]."

"If you find it impossible, pull it [temple] down to pieces. You will nee to go in to that temple, and have to study the climate there, and only then form an opinion [to take the final decision]. It is a fact that I had a very great love for the [river] Yamuna. I have played and revealed a lot at its banks. Although its status is nothing more that a river, but its sight is such as to compel [us] living on in Mathura. Try to change its [river] direction. I understand, there will be no appreciation of your work in the temples. You will be considered as a dry, unimpressive fellow. It is not everybody's job to discover light. My full power shall be there with you, because it is a very big job that has been assigned to you,"

"There are certain [religious] buildings standing at sacred spots, These shall be razed down [some time]. The building closed to the [river] Yamuna was constructed for establishing the possession of a sacred spot and dishonoring ladies. Many idols are buried in the big building. The red mosque is coming up in your thought : my place of birth is close to that. During the time of **Kansa** [legendary maternal uncle of Lord Krishna, who killed the seven elder brothers of Lord Krishna, as soon as they were born, and made many attempts to kill Lord Krishna but was finally killed by Him] It was a prison, My mother was incarcerated in it. There is also a [sacred] place at **Nandagon** [village close to Barsana where Radha was living, to which Lord Krishna's foster parents - Nand and Yashoda moved later due to difficulties at their original place of residence, Gokul] where the washerman work now at the riverbank. There is a mound of earth close to your [Ram Chandra] father-in-law's house. The well of Kubja has really got conceal under the earth. The place designated by that name is not the right one"

[Reference : A maid servant of Kansa happened to have good features but a deformed body, due to a hump, on account of which she was nicknamed Kubja. When Lord Krishna went to Mathura, she met Him near a well. She felt great love for Krishna and offered him a scented paste, she was carrying for Kans, to apply all-over the body before taking bath. Krishna applied it on His own body and then pressing her feet with his foot, he raised her up putting his hand below her chin. She immediately got rid of her physical deformity and invited the Lord to her residence. He went there later after cans had been killed]

"If the rich lady of the business community, whose progeny are adopted but do not survey, may reveal these places in accordance with your bidding, her family will not remain remain devoid of continuation of light in the genealogical order future ahead. [Here reference is to some accused family] I also promise that in case this lady and her widowed daughter-in-law honour you [and act on your instruction], I will bestow salvation to them at their end. She had served meals to many mendicants consumed lots of the nectar of their foot wash [**Charnamrit**] to no purpose. Now is the opportunity. If she really likes to see, she will find the gloom of my form in you. This message you may sent to her, with perfect self-confidence, to the best extent. In what form the message is to be delivered, will be indicated to you by your Guide. In all these matters you shall receive like from your Guide."

Revered Master's [Janaab Laalaa Ji Sahib's] instruction : "What Lord Krishna may tell you, you shall get verified by me, so that the possibility of missing it may be removed."

Dictation from Lord Krishna continued : "A den [of bad people] is operating from behind the D. D. temple. In all these matters do as directed by your Guide. No better Guide can be available. At Maha Ban, there is a holy spot covered under a mound of earth."

Revered Master's Orders : "Destroy the temple H. G. just today. An event just now has been prevented from happening there. A pious lady [devoted to her husband] happened to reach there. An attempt was made to infringe upon her modesty. She immediately prayed to God for protection of her honour. Nature waved up at once; and no harm could be caused to that lady. She was the wife of a crippled person, who would not have been able to protect her. This work is essential above anything else. That temple should go up in flames. Make use of the special powers of your present state. Even if you have to sit awake for the whole of this night, this work is not to be stopped. Until I issue some other instruction, this work [of destruction] should continue unabated ; and this work is assigned to you only. All other work to be left aside [for the time being]. One thing more is necessary : the homes of all those who were a party to the infringement upon that lady's modesty have to made devoid of light [to continue the genealogy of their family line] by the morning."