

Naqshmumra Stream of Sufism



**NaqshMuMRa,(Naqshbandiya Mujaddadia) Holy-seat of H H Mahatma
Ramchandra(1873-1931), affectionately known as Laalaaji Maharaj, of
Fatehgarh(UP),**

Mahatma Ramchandra Publication League

Fatehgarh (U.P) - 2096201

CONTENTS

• NaqshMumra Stream of Sufism	3
• Laalaji”s Life & Mission	6
• Fatehgarh	12
• Invitation	24
• Laalaji Nilyam	27
• Laalaji : At-a-Glance	51
• Vasihatnaama (The Will)	57
• Golden Chain - Shijrah Sharif	59
• Esoteric Transmission	144
• NaqshMuMra Heritage	146
• Religion	147
• Teachings	151
• Writer of Sahajmarg - Script - I.....	152
• Writer of Sahajmarg - Script II	546
• Writer of Sahajmarg - Script III	1076
• Souvenir - Thus remembered Laalaaji on his first birth centenary	1231
• The NaqshMuMRa School of Spirituality.....	1252

Naqshmumra Stream of Sufism

NaqshMuMRa, an abbreviation used for Naqshbandiya Mujaddadia Mazahariya Ramchandriya; is the Holy-seat, of H H Mahatma Ramchandra(1873-1931), affectionately known as Laalaji Maharaj, of Fatehgarh(UP),



established by his son, the spiritual and de jure heir, Mahatma Jagmohan Narain(1901-1944).



When a child is born, it is tuned with nature, later on, the parents and society influence the child, and try to change him as per their wishes. Thus, from the beginning, education and the deeds have influenced man in such a way that he is extremely far from his original nature or character. Hence to regain the same original Divinity, we have to struggle, we have to go to schools and institutions to become stable. First we need the help of books, then the practice, followed by associations and Satsang with

Saints.

-Faquir Ramchandra

"Faquir" is the title chosen by H. H. Mahatma Ramchandra Ji (Laalaji) Maharaj for his own self. It has been noticed to be translated by the ignorant people as "beggar". In the Sifi-Tasawwuf, a "Faquir" is a person who has subsistence for self and family for sometime". A "Faquir" is one who has lost his self. An Apostolic hadith says:-"I take pride in faquiri and faquiri is from me". Another hadith says:-"Fuqr is the blackening of the face in two worlds". When the face is blackened, it disappears. Hence a "Faquir" is self annihilated, even this case. Naqsh MuMRa

Hazrat Maulana Fazl Ahemad Khan Saheb affectionately called as Hujur Maharaj (peace be upon Him) was the 35th Sufi Master of this string the Holy Shizra Sharif. Laalaaaji was 36th, but also the 01st non Muslim. Mahatma Jagmohan Narain (1901-1944), son of Laalaaaji, took its spiritual sequel in the intiatiq string.

It is his own son, Shri Dinesh Kumar Saxena (Dinesh Chaachaa Ji), who is the representative of the spiritual teachings of this hierarchy, he being the current spiritual and de jure heir of H. H. MAHATMA RAM CHANDRA JI [LAALAAJI] SAHIB of FATEHGARH [UP] 20961.



<laalaaajinilayam@gmail.com>

=====

Brief account of life and mission of:

H. H. Shri Laalaaji Maharaj



Fatehgarh a small but important town, situated on Kasganj- Kanpur section of North Eastern Railway, is civil head quarter of the Farrukhabad district in Utter Pradesh (India). This small town was chosen by Laalaaji Maharaj as center of his spiritual activities and with the lapse of time, came to be regarded as the heartthrob of the mission, which has spread to all corners of India, attracting millions of devotees from all castes and creeds and from different regions, speaking different languages strung together as beads of the same rosary with the thread of love that passes through them all.

The path of saints transcends barriers of caste and creed, race and religion; it is a unifying force that binds man and man through spiritual practice, perception and experience

It was at this place, Fatehgarh, that Laalaaji who had drunk deep the nectar

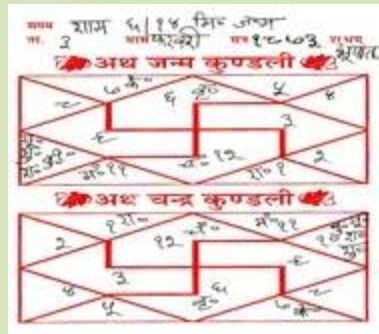
of life at the feet of the great Sufi saint, Hazarat Fazl Ahmad Khan Sahib Raipuri, for full sixteen years, first lit the lamp of spirituality in the year 1911, which has engulfed every nook and corner of this country and has spread to foreign lands as well. It was here that he chose his final resting place and his mortal remains are laid in his Samaadhee, situated in Navadia (Kanpur Road), Fatehgarh (U.P.). Here the seeker after truth throng in ever increasing numbers, as years pass on and assemble once in a year in Easter Holidays at the annual congregation, 'Bhandaaraa' to quench their spiritual thirst and renew the bonds of love

Parampujya Laalaaji Maharaj, a household-saint, assimilated all that was best in different religions, did research and evolved a system, which was most suited to the present circumstances and the short span of life which is the lot of us, the 'Grahasthas' (householders) to whom it was mainly addressed. It made possible for them to realize God in their existing lives and that too within the shortest possible time; the Guru (spiritual Master) standing sentinel on them watching their every step to uplift them from Morass in which they might fall and to goad them on the pastures new, irrespective of the fact whether he/she is living with us or not. That was its special feature. Having attained oneness with God, he was best qualified to establish the missing link between man and his creator.

He was not only great spiritual leader but also molded the temporal life of his followers in more ways than one by laying down guide lines for conducting the affairs of daily life in matters of birth, marriage, death etc. He was also great social reformer, advocating a life of simplicity, austerity, without ostentation, doing away with outmoded, expensive and meaningless social customs. He was a champion of adult education, Harijan-uplift widow-

remarriage and abolition of dowry. Truly he was 'Maryaadaa Purushottam' keeping within bounds all the constraints of life, aimed at a social and spiritual regeneration.

As a result of the benediction of a great saint, the Holy Man Laalaji was born to Chaudhari Harbaksh Rai (Adhauyaa), the superintendent of Customs and Excise, Farrukhabad, on Basant Panchami, February 03, 1873.



Having passed his Middle class 'Anglo-Vernacular Examination' in April 1891, he entered in Government service. It was at this time, at the early age of 18, that he came in contact with his peer-o-Murshad (Preceptor) and was formally initiated by him on June 06, 1896 and was granted full powers of the saint-preceptor on October 11, 1896.

He is not only a Saint par-excellence but is a complete Sat-guru as well. He had not only attained the highest stages of 'Yoga', but is such a thorough Master of all its various steps leading to the highest ones, that he could make others to realize any of these stages at his will, at any moment of time, and like a very competent 'Physician', he could prescribe both, the cure and the regimen, to his devotees according to their special needs, for which he had the insight of a great seer.

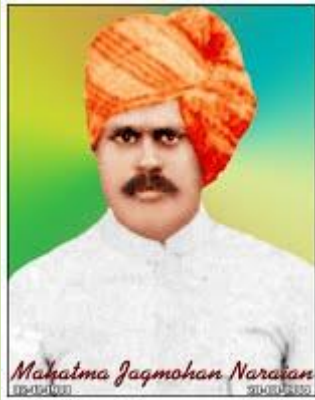
Not only this, he put his experiences in words so as to make them

comprehensible for the common man, he was a prolific writer and the numerous works he turned out, bear the stamp of his grasp, learning and scholarship, thoroughly ingrained as he was in all great religions of Hinduism, Islam, Buddhism and Christianity.

He was a great pillar of Santmat (Sufism beyond religion). No rituals, no dogmas and no ceremonies were prescribed by him. His Writings meant for householders are truly soul string and have universal appeal and application. They are simple like truth.

The Holy man Laalaaji lived in a small house (now known as “**Laalaaji Nilayam**”) in Mohalla-Talaiyalane (renamed as Mahatma Shri Ramchandra Marg), Fatehgarh, Uttar Pradesh, India, is a well known hermitage of **NaqshMuMRa** Citizens. Parampujya Laalaaji Maharaj served the Government for earning his livelihood. He was epitome of virtue, etiquette, culture, kindheartedness, truth, purity, simple-living and amicability. He did not accept service from others for personal needs rather he used to take pleasure in serving his disciples and devotees, who thronged in numbers at his feet. Such was his human touch that he would described his caste, if ever, equivalent to that of a sweeper and a washer man, perhaps because he was chosen to cleans the Augean stables of the teeming millions. He had immense and in-shakable faith in God.

Laalaaji breathed his last at Fatehgarh (in the house referred to above) on August 14, 1931 and his tradition was ably carried on by his son, Mahatma Jagmohan Narain,



till his demise on September 17, 1944.



After passing away the later, his son-Mahatma Akhilesh Kumar carried on the work of the mission by publication of the work of his grandfather and by editing a periodical “Adhyaatma Dhaara” till his untimely death on May 15, 1974. Now the burden of carrying on the torch of the Master has fallen on Mahatma Dinaysh kumar, his younger grandson.

The present Dean of the Seat:



Born on October 28, 1944 Mahatma Dinaysh Kumar, the grandson, spiritual and *de jure* heir of Mahatma Ramchandra Ji (Laalaaaji) Maharaj is the present-day Dean of this Seat. A graduate of the Agra University, Dinayshkumar Ji is a householder-saint. After completing about 36 years of his acknowledged services in the Railways, he opted for voluntary retirement in the year of 2002 and is now whole-time servant of 'Humanity'. His permanent dwelling abode is; 'Laalaaaji Nilayam', 01/45-A Talaiya Lane, Mahatma Shri Ramchandra Marg, Fatehgarh (UP) India 209601. The aspirants can meet him, with prior appointment.

His day-to-day movement is available on 'Facebook'. Presently, he is in LAALAAJI NILAYAM, FATEHGARH. During next three months he will be in Chennai. <laalaaajinilayam@gmail.com>

=====

Fatehgarh

Fatehgarh is a city in Uttar Pradesh state of northern India. It is the civil headquarters of Farrukhabad District. Fatehgarh derives its name from an old fort. It is a small city with no significant industrial activity. The Indian army has a big establishment in the form of Rajput Regiment Center and Sikh light Infantry Center. The city is located on the south bank of Ganga River. FATEHGARH is a unique city in itself due to these facts---

1- There is Ganga River.

2- There is a famous ***Samaadhee Temple*** (of an acknowledged household Sufi saint widely known as Laalaji Maharaj)



and his house, renamed after his name-'Laalaji Nilayam'. The Samaadhee is situate at Kanpur Road, Navadia, just half Km. beyond the "KOTWAALEE". 'LAALAAJI NILAYAM'

is H/No. 01/45-A in Mohalla- Talaiya Lane, MAHATMA RAMCHANDRA MARG (03rd lane from 'MAIN CHOURAAHAA' on the KANPUR ROAD



The Farrukhabad District consists of three tehsils, of which Farrukhabad is one. The other two are the tehsils of Kaimganj and Amritpur.

The district is bounded by Badaun and Shahjahanpur on the north, Hardoi District on the east, Kannauj District on the south, and Etah and Mainpuri districts on the west, the Ganga River and Ramganga River are located to

the east and the Kali Nadi River to the south.

Farrukhabad is situated between Lat. 26° 46' N & 27° 43' N and Long. 79° 7' E & 80° 2' E. It forms a part of Kanpur division. It is bounded by Badaun & Shahjahanpur on the north, Hardoi on the east, Kannauj on the south and Etah & Mainpuri on the west.

The climate of the district is characterized by a hot dry summer and a pleasant cold season.

Economy

Besides above places Kaimganj is known for Chewing Tobacco cultivation and processing. The district Farrukhabad produces about 8 Lac tones of Potato per annum and has about 61 Cold Storages perhaps largest number of cold storage in a city. The district is also known for its Sunflower cultivation. Apart from this, the city attracts much of tourists' values on account of the birth place, Samadhi Shrine and the house of H H Mahatma Ramchandra Ji (Parampujya Laalaaji) Maharaaj, a Worldwide acknowledged Householder Sufi Saint of Naqshbandia lineage. His school of spirituality is now known as 'NaqshMuMRa Faith' and the head quarters, of which, is presently known as 'Laalaaji Nilayam', situated at- 01/45-A, Mahatma Ramchandra Marg, Talaiya Lane, Fatehgarh 209601.

Population

The population as of the 2001 census is 15, 77,237. This population is 0.95 percent of the total population of the entire Uttar Pradesh

Farrukhabad was founded by Nawab Mohammad Khan Bangash, who named it after the reigning emperor Farrukhsiyar, in 1714, the district of Farrukhabad forms part of Kanpur division. The township of Farrukhabad,

Fatehgarh consist of two district towns, Farrukhabad & Fatehgarh, the former being the headquarters of the Tehsils & the latter forming the headquarters of the district, both lying about 5 Kms apart. The district as it exists now is bounded by Badaun and Shahjahanpur on the north, Hardoi on the east, Kannauj on the south and district Etah & Mainpuri on the west. Rivers Ganga & Ramganga are located towards the east & Kali Nadi towards the south.

Fatehgarh derives its name from an old fort. Fatehgarh remained a Military Station of considerable importance and in 1802 it became the headquarters of the Governor Generals Agent for the ceded provinces. In 1818 a gun carriage factory was established here.

ANCIENT PERIOD

The early history of the region now covered by the present district of Farrukhabad goes back to remote antiquity. During the Bronze Age numerous pre historical weapons and tools were finding here. Large numbers of stone statues are found at Sankisa & Kampil. Farrukhabad can claim great antiquity in sculpture. The Aryans settled in this region who was close allies of Kurus. The traditional history of the district from the earliest times till the end of The Mahabharata war is gleaned from the Puranas & Mahabharata.

'Amavasu' founded a kingdom, the capital of which later was Kanyakubja (Kannauj). Jahnu was a powerful king since the river Ganga is said to have been named after him as Jahnau. This region rose into great prominence during the Mahabharata period. Kampilya was the capital of South Panchala and it was here that the famous Svayamvara of Draupadi. The name Panchala being used for the entire region, of which Kampilya (Kampil) was the chief city which has till then been the capital of South Panchala.

Panchala figures as the tenth in the list of the sixteen premier states (Mahajanpada) in the time of Mahavira and Buddha and is said to have comprised the region covered by the present districts of Bareilly , Badaun and Farrukhabad. About the middle of the fourth century B.C., probably in the reign of Mahapadma, this territory was annexed to the Nanda Empire of Magadha. Ashoka also built a monolithic pillar at Sankisa, which was noticed by the Chinese traveler, Fa-hien. A large number of coins were found at places like Mathura and Kannauj and in Panchala region which are supposed to be associated with the Mitra rulers. The basis of the coins is generally believed to have flourished between C.100 B.C. and C.200 A.D.

Kannauj was a famous and important city in the second century is also attested to by its mention under the name of Kangora or Kanogiza by the geographer, Ptolemy (C.140 A.D.). The present district of Farrukhabad shared the fruits of the golden age of the Guptas and contributed much towards its peace and prosperity.

Fa-hien, the Chinese pilgrim visited Kannauj between 399 and 414 A.D., during the reign of Chandragupta II. Fa-hien spent his retreat at the Dragon-Shrine and when it was over he traveled seven yojanas to the south-east, which brought him to Kannauj. Sankisa was one of the greatest Buddhist pilgrims centre at the time of Fa-hien's visit. Fa-hien remarks "This country is very productive and the people are flourishing and happy beyond compare. When man of other nations comes, care is taken of all of them and they are provided with what they require". There was a renewed invasion of the Hunas with far greater success. After this, Harivarman appears to have been the founder of the Maukhari house of Kannauj. Harsh also advanced towards Kannauj. The Chinese pilgrim, Hiuen Tsang, visited Kannauj in 643 A.D. There were 100 Buddhist Monasteries with more than 10000 priests. A religious assembly was also held here by Harsh. Hiuen

Tsang mentions Kah-Pi-Ta (Kapitha, identified with Sankisa) as the other important place of the district.

The close of the 10th century was marked by the Muslim invasion of India. Rajyapala was the ruler of Kannauj when Mahmud of Ghazni attacked India. After sacking Mathura, Mahmud proceeded towards Kannauj in 1018 A.D. He saw "a city which raised its head to the skies and which in strength and beauty might boast of being unrivalled." Mahmud captured all the seven forts of Kannauj in 1019 A.D.

An inscription of the Chalukya dynasty of Lata dated 1050 A.D. associates the Rashtrakuta dynasty with Kannauj. During 1089-90 A.D. Chandradeva the first Gahadavala king of Kannauj ruled and have protected the sacred places of Kushika (Kannauj). Kannauj once more recovered a large measure of its old importance during 1114 A.D. to 1154. During the reign of Chauhans (1170-1194 A.D.) Kannauj became powerful and annexed to Delhi. Kannauj (Jaichandra's capital) was the scene of Svayamvara of his daughter Samyogita, who was carried off by Prithviraj III. Mohammad Ghauri invaded India and killed Jaichandra in 1193 A.D.

MEDIEVAL PERIOD

Jaichand's son, Harichandra continued to occupy Kannauj even after 1193 A.D. The Muslim supremacy over the kingdom was perplexing or abhorrent to him and so he discreetly omitted any specific reference to Harichandra or his Muslims overlord. In 1233-34 Iltutmish ordered the Kannauj Garrison to join the imperial forces in an expedition against Kalinjar. In 1244, The district of Kannauj was conferred by the dissolute Alauddin Masaud on his uncle Jalaluddin for his maintenance. The royal forces reached Kannauj and besieged the fort of Balsandah. This fortress was very strong and the royal forces returned with immense booty

Ghiasuddin Balban, who then possessed the Delhi throne, (1268-87) marched towards this region and divided the whole area into a number of military commands. At each of these place he erected forts,garrisoned with seasoned Afghan troops. Balban himself remained in the vicinity for many months. Ziauddin Barani writes "Sixty years have passed since these events, but the roads have ever since been free from robbers." In 1290 Jalaluddin Firoz Khalji visited the fort of Bhojapur and is believed to have built bridge across the Ganga near the fort. In 1346-47 Muhammad Tughlaq went on another expedition on to this region and reach Sargdaori. In 1392, after a gap of about forty five years, this region was once again up in arms against the imperial authority of this area. In collusion with the Chauhans and Solankhis of the surrounding tracts, the Rajputs of this area broke out in open rebellion. In 1394, the suspected outbreak of another rebellion in this region, the sultan conferred on Khwaja Jahan the title of Malik-ul-Sharq "and appointed him governor of Hindustan from Kannauj to Bihar devolving upon him full power." Malik-ul-Sharq died in 1399 and his adopted son, Mubarak Shah became the virtual ruler at Delhi and reached Kannauj.

In 1414, Khizr Khan (whom Timur had left in charge of his possessions in India) occupied the throne of Delhi and inaugurated the rule of Saiyid dynasty. Immediately after his accession in 1423, Mubarak Shah Saiyid marched to Kampil to suppress the Rajputs of the place.

On Sikandar Lodhi's death in 1517, his son, Ibrahim, became emperor. He reached Kannauj where he was greeted by Azam Humayun Sarvani, the governor of Kannauj. The result was that several Afghan chiefs willingly joined and Kannauj became a fief under the sovereignty of the Mughals. Kannauj appears to have been recovered by Afghans. In 1527 Babar mobilised his forces against the rebel chief of Chanderi. Babar now captured Chanderi but lost Kannauj and Shamsabad to the Afghans. Kannauj became

a dependency of the rebels who found themselves at the head of Muslims and Rajputs. Humayan's continued occupation in the north and gave the ambitious Sher Shah Suri a free hand to prosecute his designs in the east. In July 1537, he entrusted the government of Kannauj to his brother-in-law Nur-ud-din Mohammad. Sher Shah Suri now cut off Humayun's communication with Delhi while the desertion of Hindal and Nur-ud-din (governor of Kannauj) completely blocked Humayun from all sides. Humayun fled across the river to Mainpuri and later in 1543 left India for Kandahar.

It appears that immediately after the capture of Kannauj Sher Shah destroyed the old city and built a fort of burnt brick there "and on the spot of gaining victory he built a city Sher Sur." In 1555 the Afghans were overthrown and the power of the Mughals was once again established by Humayun, who returned India after 12 years but he died soon in January 1556 and he was succeeded by his son Akbar. Kannauj was the headquarter of a Sirkar containing 30 Mahals. Kampil, Saurikh, Sakrawa, Sakatpur and Kannauj of Akbar's time have also retained their old names except Kannauj. In 1592 Kannauj was given to Muzaffar Hussain Mirza, but he proved to be a drunkard and was soon deprived.

In 1610, Jahangir (1605-27) granted the government of Kannauj to Abdurrahim, the son of great Bairam.

MODERN PERIOD

After the death of Aurangzeb in 1707, the references to the district become more frequent. The decay of the Mughal empire led to the establishment of several independent principalities in north India of which was the territory of Farrukhabad which played an important part in the subsequent history of the

district.

In 1665 was born at Mau-Rashidabad (a suburb of Kaimganj) Pathan child, who was named Mohammad Khan. When he was 20, Mohammad Khan joined the bands of Pathan freebooters. At the emperor Farruksiyar's invitation to join forces with him to suppress his cousin Jahandar Shah, he joined him. when Jahandar Shah was defeated Mohammad Khan was rewarded and received the title of Nawab. After having successfully commanded he obtained leave to return home where he founded the towns of Kaimganj and Mohammadabad. The first name after his eldest son, is not far from Mau-Rashidabad. Mohammadabad (about 23 km. from Farrukhabad) which he named after himself. On a high mound called Kal-ka-khera, he built a fort, of which only the ruins now remain. It is said that Farrukhsiyar became angry when he heard that Mohammad Khan had founded a town in his own name. To abate his benefactor's wrath, the nawab announced his intention of founding another town which he would name after the emperor. Mohammad Khan asked for and obtained a grant of fifty two Bamtela villages as the site of the new city which he named FARRUKHABAD after Farrukhsiyar, the foundations which were laid in 1714.

Ahmad Khan, Mohammad Khan's second son was chosen leader of the revolt. Ahmad Khan was made Amir-ul-umra and imperial pay-master, served the emperor well at the battle of Panipat. In 1769 the Marathas again made their appearance under Mahdaji Sindhia and Holkar and attacked Farrukhabad. Hafiz Rahmat whose territory in Etawah was also threatened, joined hands with Ahmed Khan and encamped between Fatehgarh and Farrukhabad. Ahmad Khan died in July 1771. Shah Alam was then at Kannauj and decided to resume the Farrukhabad territory. In 1773 Shuja-ud-daula succeeded in expelling the Marathas, the south parganas of the district included all Farrukhabad south of Kali Nadi except Chibramau. From

1780 to 1785 a British resident was appointed in the district, probably at Fatehgarh. Warren Hastings has also promised to withdraw the resident of Farrukhabad, but did not do so. From the early part of 1857, there had been great excitement in the district as rumours that the government was issuing leather rupees coated with silver in order to depreciate the currency and to destroy casts. The freedom struggle started in Meerut on May 10 and the news reached Fatehgarh on the 14th. At Fatehgarh (a few km. from Farrukhabad) was posted the 10th Indian Infantry, Commanded by (Colonel) Smith.

On June 1, the officer of Aligarh Police Station rode into Fatehgarh with the information that there was uprising in the trans gangetic parganas under the freedom struggle. The two regiments marched up the Grand Trunk Road through Gursahaiganj and Chibramau, sacking the police stations at these places. On 18th the Avadh freedom fighters entered the Fatehgarh regiments lines. By Sept. 1857, Delhi was back in British hands which completely changed the fate. Niyaz Mohammad evaded capture for many years by taking to a life of wandering in the course of which he visited Mecca many times. The close of the 19th century saw the rise of the activities of the Arya Samaj in Farrukhabad and other towns. The 20th century saw the down of nationalism in the country. During the anti partition of Bengal agitation of 1905, public meeting, strikes and protests were held. Mohan Das Karam Chand Gandhi the great nationalist leader's movement for boycotting foreign goods also went ahead.

The non-co-operation movement started by Mahatma Gandhi in August, 1920 also had its impact in the district. Meeting and Hartals were held at Farrukhabad, Fatehgarh, Kampil, Shamsabad, Kannauj, Indergarh and other towns. In 1928 a complete Hartal was held, large number of people staged demonstrations by marching in procession, waving black flags and carrying

banners with the words "GO BACK SIMON." In 1930, the civil disobedience movement was started in Farrukhabad. Salt was also manufactured at Sikandarpur, Bholepur, Chibramau and Kannauj. En route from Kanpur on Nov.30, 1931 Jawahar Lal Nehru was met at each station in the district by large crowds. Subhash Chandra Bose visited Farrukhabad on Jan.25, 1940. He made a violent speech. On Aug.15, 1947 the country was liberated from alien rule. The district also remembers those of its people who participated in the struggle for freedom.

GEOGRAPHY

LOCATION AND BOUNDARIES: - Farrukhabad is situated between Lat. 26° 46' N & 27° 43' N and Long. 79° 7' E & 80° 2' E. It forms a part of Kanpur division. It is bounded by Badaun & Shahjahanpur on the north, Hardoi on the east, Kannauj on the south and Etah & Mainpuri on the west.

TOPOGRAPHY: - The district is a level plane, varied only by a few gentle undulations and slopes, sometimes abrupt, which lead down to the river valleys. The highest recorded elevation is 167m. above sea level at Mohammadabad and the lowest 145.69 m. at Mau Rasulpur in the Trans Ganga flats of Tehsils Farrukhabad. The only marked variation of level is between the two divisions, the upland or bangar, which is a continuation of the doab and the low lands or Tarais, cut away from the upland by the erosive action of the rivers.

CLIMATE: - The climate of the district is characterized by a hot dry summer and a pleasant cold season.

PLACES OF INTEREST

KAMPIL: - Situated at about 45 Kms. from district headquarter in Tehsil

Kaimganj, it is a place of great antiquity and is said to have been founded by the Sant Kampila. It was here that the famous Svayamvara took place in which Arjun succeeded in winning the hand of Draupadi. The temple of Rameshwarnath Mahadev, which stands in the town, is very old. The temple is traditionally attributed to Shatrughana brother of Rama. It is said that he had brought the idol (Lingam) of Shiva, which was worshipped by Sita, the wife of Rama in Ashok Vatika while she was held in captivity in Lanka. This idol is said to be stalled in this temple. The Sarogi community subscribed to the erection of three temples dedicated to the Jain tirthankara, Neminath which has made the place sacred to the Jains.

SANKISA: - Situated at about 38 Kms. to the south-west of the district headquarters. The place is known for its association with Buddha and its ancient Buddhist remains. According to the Buddhist belief it is believed that it was here that Buddha descended again upon earth after he had been for three months in heaven.

Besides above places Kaimganj is known for the chewing Tobacco industry and a Sugar Mill. The district Farrukhabad produced about 8 million tonnes of Potato and hence have about 61 Cold Storages, the district is also known for its Sunflower cultivation.

How to Come to Fatehgarh

Distance From Meior Cities:

From New Delhi To Fatehgarh	325 Km.	Via Etha, Aligarh
	Bulandsaher	
From New Delhi To Fatehgarh	380 Km.	Via Agra, Mainpuri

From Kanpur To Fatehgarh	135 Km.	Via Kannauj
From Lucknow To Fatehgarh	220 Km.	Via Kanpur
From Lucknow To Fatehgarh	180 Km.	Via Hardoi

By Train:

From New Delhi-Fatehgarh-Kanpur - Kalindi Express ===== Train No
4023/4024

By Road:

There are frequent buses are available for Fatehgarh (Farrukhabad). The buses will be starting from Anand Vihar (I.S.B.T) Bus Station. The frequency of buses is more in the morning and evening time compare to day time. The bus takes the 7-9 hours from New Delhi to Fatehgarh (Farrukhabad).

=====

Invitaion



We are grateful to our beloved Grand-Spiritual-Master H.H. Mahatma Ramchandra ji (Laalaaaji) Maharaj, a householder Saint of Naqshbandiya (Sufi) *Nisbat*, Who has given opportunity to drown all-of-us in the vast expanse of the infinite grace of the whole Guru-Parampara (hierarchy), by organizing an annual congregation, during Easter-Holidays, right since his life-time (In the year 1926). By the grace and the extreme benevolence of God, the anniversary of this Holy fervour is still continued, every year from Good-Friday to Sunday in the 'Samaadhi Campus' of Parampujya Laalaa ji Maharaj, in the form of "Bhandaaraa", like bathing in the most fragrant and cool waters of a Savior, which makes possible a spiritual-renewal of the abhyaasies bathing in it.

The Bhandaraa as usual will be held this year on Friday, Saturday, Sunday the April 14,15 and 16, 2017 in the 'Mahaa Samaadhee-Campus' at 01/114, Navadia, road-side at Kanpur Road, Fatehgarh (UP).

To pay homage and glorify the liturgical fealty of the place, we have installed his tangible presence, where Reverend Laalaji Maharaj lived to expound the purpose of human life i.e. self-realization until left his physical-remainders and resumed in the main-stream of Eternity. We have named the appurtenant Hall, as "**NIRVANA DHAAM**" and sit daily for prayers, round the year, beneath his Lotus-feet from 09.00 to 10.00 Hrs in the morning and from 06.00 to 07.00 Hrs in the evening. During Bhandara days, we hold an extra meeting from 06.30 to 7.30 Hrs in the morning, for prayer-session [*SHANTI PAATH*].

The participants will make their own arrangements for food and lodging etc. Since the seating-capacity of the Hall is very limited, the doors will be restrained, soon after it becomes full.

We welcome with thanks, the voluntary donations through the account payee draft/cheques only, in favor of "**LAALAJI NILAYAM CHARITABLE TRUST**" payable at Fatehgarh (U.P.) 209601.

Dinesh Kumar Saxena

Grandson, spiritual and *de jure heir* of H. H. Mahatma Ram Chandra

[Laalaa Ji] Sahib, Fatehgarh

**ManagingTrustee 'Laalaaaji Nilayam'
(Samaadheevaalon kaa Ghar)**

**01/45-A Mahatma Ramchandra
Marg (Talaiya Lane)**

**FATEHGARH (UP) 209601
India**

INTROCESSION LAALAAJI NILAYAM

Bringing forth 'Laalaaji Nilayam' to curious attention; its expeditious recital would be a 'cloister' an abode of religious fraternity substantiated by a Naqushbandia (Sufi) mystic, Mahatma Ramchandra, affectionately known as 'Laalaaji' (1873-1931). During his life-time, this small house was the habitat of Laalaaji sahib and he lived here for more than some two decades and during this space of time 'Laalaaji Nilayam' has been the heart-throb of a great socio-spiritual movement, thereby, he worked for the all-round felicity and the upliftment of humanity.

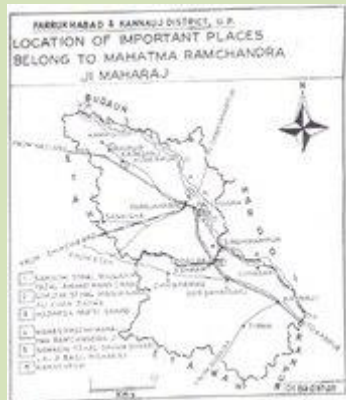
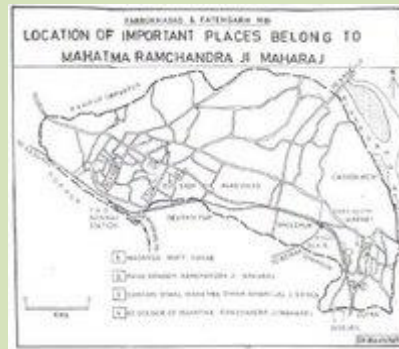
Laalaaji sahib is a Naqushbandia (Sufi) shaykh (spiritual-Master), greatly acknowledge even today. Laalaaji has been admitted Novice in to the tradition without the formal conversion in to Islam by his pir-o-murshad (spiritual-master) Hazrat Maulana Fazl Ahemad Khan Sahib (place be upon him of qusba Raipur, Kaimgangj District Farrukhabad (u.p.) and he is, Laalaaji and Laalaaji alone who brought the Sufism, out from the four-walls of Islam making it accessible to one and all, irrespective of any cast and religious. According to Laalaaji Sahib the Sufism means mysticism as applied to natural science and thus a new genealogy sprung as "NaqshMuMRa Faith" from the hierarchy of Laalaaji sahib, but of course, adding no genetic name of any particular religion. This is how 'Laalaaji Nilayam' is felicitous as supreme holy-place, where all and sundry, who owe allegiance to same banyan tree, come from for and wide in millions prevalent in some 92 nations abroad, to genuflect, every off and on.

The realities of things are permanent, the word is transitory and the reality about Laalaaji is that he is the living example of a Hadith of Holy-Quran, which says-“poverty is my pride.” Laalaaji is epitome of simplicity and sacrifice. Laalaaji is one who preached renunciation to the householders, i.e. guarding one’s self against seeing “other than God”, in this world and the ‘world beyond the veil’. These were his ideas to breathe, which kept his eternal body alive and active. Which he was in his physical form and his entity is to the view by the cardiac eye, here in Laalaaji Nilayam even now.

Laalaaji, a house holder of high spiritual excellence, served the Government for his family-livelihood,. He got his house divided in to two portions, out of which, one to used as gynoeceum’s and the other one, which, is now known as Laalaaji Nilayam he developed it as a ‘hermitage’, where the disciple house-hold-couples lived in solitary cells in order to practice austerity and self disciplines under sentinel guidance of Laalaaji sahib and again he was Laalaaji and Laalaaji alone who used to arrange their livelihood sharing from his own salary. The floor and the walls of ‘Laalaaji Nilayam’ still use to narrate such facts about the catholicity of Laalaaji Sahib.

The glow of Beatific-vision, which Parampujya Laalaaji Sahib used to focus (Tawajjoh) on the hearts and the souls of the visitors, has un-interruptedly been succeeded by ‘Laalaaji Nilayam’ evidently radiating the same light and the same sensation of eternity and the entrant experiences the living presence of Laalaaji sahib, event now.

MAP LOCATION OF LALAAJI NILAYAM AND OTHER RELATED PLACES



Thus remembered Laalaji on his first birth centenary-day

Reverend Ones!

To-day we have assembled here to celebrate the birth centenary day of a Great Saint on this holy occasion of 'Basant Panchami', when he was born. This is a very auspicious day amongst the saints' world.

His name was Mahatma Ramchandra. Due to our great esteem and love for him, we used to address him "Laalaji Maharaaj". His respected father was Chaudhary Har Bux Rai, was Superintendent of Excise at Farrukhabad (Utter Pradesh) India. His ancestors were one of the biggest property owners of the area and lived like almost as a mini "RAJA" (king). I have had occasion to have a visit to his ancestral house in Bhongaon, in District Mainpuri (an adjoining District to Farrukhabad). An Elephant could easily pass through its Main Porch. For a considerable, time Chaudhary Har Bux Rai remained childless.

Chaudhary Sahib's wife was a great devotee of Lord Raam and a great lover of 'Ram Charit Maanas'. She was sad because she had no issue. Maataaji (Laalaji's wife, to whom we used to address "Jijji") narrated to us that one day one Mazzub (saint of a very high pitch but derailed from the through path) appeared at their door and asked for alms. The saint expressed a desire to have fish for meals. Fish were, therefore, sought all round. It is well to remember that meat fish were taboo in the women quarter occupied by Laalaji's mother. It so happened that on that very day, the Nawaab of Shamsabaad had sent

two fish for being used by Chaudhary saahib who needless to add, was a meat eater. The fact was within the knowledge of their maidservant, which she informed Chaudhary Saahib's wife (Laalaaji's mother) and accordingly sought for her permission to fetch the same for the use of the saint from the male quarter. She did it immediately and brought the fish for the saint who enjoyed his meals with fish and was ostensibly very pleased. The maidservant was precisely waiting for such an occasion for a separate favor for her mistress. She narrated how the couple was still childless and how unhappy the mistress was on this account. The maidservant prayed that the saint might grant the boon of a child for the couple. Having bestowed the boon, the saint went his way. At the appropriate time two sons- Laalaaji Maharaaj (Mahatma Ramchandra Ji Maharaaj) and his younger brother Chachaji Maharaaj, (Munshi Raghubar Dayal Sahib) were born to the Chaudhary Sahib. There were many who called two children as "Raam" and Laxman but I, who have been a witness to their abiding love and culture, will prefer to compare them to Raam and Bharat instead.

The elder one Mahatma Raamchandra Saahib was born on 'Basant Panchami', February 02, 1873 at Farrukhabad. As stated above, his mother was greatly devoted to the Raam Charit Maanas, Laalaaji used to recall that his mother wafted the first breath of devotion in to his ears. She could cradle her love up to the age of seven years of her son, until her death, thereafter he deprived of it. Thereafter, Chaudhary Saahib alone looked after him and his younger brother, Chachchaaji Maharaaj, Mahatma Raghubar Dayal Saahib's upbringing. Soon after performing, the marriages of both the brothers Chaudhary Saahib also died.

After passing English Middle, Laalaji Saahib joined service in Collectorate, Fatehgarh at Rs. 10/- per month. After the death of his father, the burden of supporting the families of both the brothers fell on his shoulders. He used to reside then in Ganj (now Nitganja) near Ghumna Bazaar. He would some times go with us to that place and show us the old house where they had lived. This being a very small house, he shifted to a nearby small apartment in the premises of 'Mufti Saahib's Madarsa' (school). In the premises of the 'Madarsa' very great saint, known as "Maulwi Fazal Ahemad Khan Saahib", occupied an adjacent small room. Swami Brahmand, who was then very old, used to call Rev. Maulwi Saahib as the "Qutub" (spiritual Governor) of Farrukhabad. He originally belonged to Village Raipur under Police Station Kaimganj, of the same district. He used to live in that small room by virtue of his being a teacher in the same Madarsa of Mufti Saahib. Swami Brahmanand occasionally used to come and sit with him. Maulwi Saahib's nature was very generous. His catholicity was non-communal. As an instance of his catholicity of outlook at the time of his initiating Laalaji Saahib in the path, he bade him to spread his mission amongst the lonely and the forsaken. He said unless the people are aroused spiritually, they will not be true to their culture. Maulwi Saahib's Master was the Rev. Maulwi Ahemad Ali Khan Saahib of Mohalla- Mau Rashidabad in Kaimganj. He was also Qutub. Both these venerable were the preceptor of the Naqushbandia sect of Sufis, although they were beneficiaries of all other sects also. That is why they could vary their teaching to suit the needs of different disciples. They were great seers and their outlook surmounted the matters of the world and the spirit. To quote just two instances-

The first one is that Maulwi Fazal Ahemad Khan Saahib and Maulwi Abdul Ghani Khan Saahib of Bhongaon (Mainpuri), both the disciples of Maulwi Ahemad Ali Khan Saahib appeared, either at Urdu-Middle or 'Normal' examination. Both of them could not do well in the examination and reported to Rev. Ahemad Ali Khan Saahib accordingly. The later (Maulwi Ahemad Ali Khan Saahib) told them that they might not read or written anything but he (himself) done for them. When the result announced, both of them declared as successful. Such was the glory of his spiritual Governorship.

The other instance; when Maulwi Fazal Ahemad Khan Saahib a street jacket, as regards money and the family suffered its pinch. The fact then made known to the notice of Rev. Ahemad Ali Khan Saahib. The later asked for how much money per month will suffice to support his family. Rev. Fazl Ahemad Khan replied that Rs. 10/- per month would do for the purpose. The former told him that he would get the job at Rs. 10/- per month with effect from the first day of the month. The day of this dialogue was in fact the 14th day of the month. The naturally crossed his mind as how it was possible for him to have been engaged from the former date, i.e. the first of the same month. While he was coming back to Raipur from his visit to Kaimganj, the Nawaab of Shamsabaad came across his way and asked him to coach his two sons from the next day. He accepted it happily, but when on the first day on the following month he received his pay as Rs.10/- for the entire month, he surprised. He protested that he had started the coaching from the middle of the month, was brushed aside by the Nawaab who insisted that he would get his pay from him for the entire

month, i.e. the first day of the previous month and not from the 15th. On his second visit, he narrated the episode to his Master, who said there upon “Fazl Ahemad! How a disciple like you could not have faith on my words? It seems adversity makes a man disbeliever.”

There are numerous instances relating the Maulwi Saahib of Raipur. He showed the path of reality to the numerous persons who had gone astray. More of it is in the narrative of Laalaaji. Here I have touched upon then in brief only to emphasize the face that we may not lose sight of the grand teacher and other saints, because the progress in our spiritual system is possible only by the grace of the holy masks.

As far as known to me, Laalaaji Maharaaj met his guru in the year 1891. It happened thus, once while returning from Fatehgarh, he was drenched in rain and was shivering with cold, perhaps it was winter season. As he passed, be the cell of Maulwi Saahib, the latter asked him to tarry a little, and warm himself by the fire, which he was preparing for him and that will do him good and remove the effects of cold. These words had effect of magic. Laalaaji told him to come back after putting of the drenched clothes. When he returned, Maulwi Saahib had a blazing fire ready for him and he basked in its warmth. Maulwi Saahib covered him with his own quilt. Often Laalaaji would utter to the feeling of extreme bliss that the covering with his quilt, had then provided to him. Perhaps that was the supreme moment, when the deal of eternal love between the two, struck thus and he had started the path of spiritual training unseen. He took him as his disciple after performing a formal ceremony, on January 23, 1896 at 05.00 p.m. He made him full-fledged Master (guru) on October 11,

1897 and in return for this conferment, the “guru” asked his “dakshina” (charity) -“ you should go on serving the lonely and the lost with love selflessly and without expectation of any reward. That you should do in the same way as I have bestowed today these riches on you in the name of Lord”. He added- “never Endeavour to be Master but, as befitting to the times, always have the service-motto of mankind and always serve the children of God, considering your self merely as their peon and doorman. These are critical times and people are having so many shortcomings that in spite of having the inner desire and will to do so, they are unable to tread the path of spirituality without anybody’s help. It is they who will claim your attention”. His intention was that he should serve all who come to him and never think for a moment of utilizing the source of anybody for his own sake.

All through his life, he spread his mission with this ideal before him. Even though we were then young, but he would never allow us even to wash his clothes. On the contrary, he would himself draw water from the well for his bath. If even we volunteered to do any thing for him, prompt came the reply that he was not disabled. In brief, he planted in all of us, from the very beginning, the seed of selfless love and ingrained the idea in us; never to assume the role of a Master.

Through the period of his posting at Kaimganj, it was his routine to go regularly from Kaimganj to Raipur, a distance of about three and half miles, to meet his guru. Once during such a journey there was a storm followed by rain. He took shelter under a tree, When the storm abated a little he continued his journey to he Master, and look at wonder of wonders; though there was rain and wind on all sides, but

he himself was untouched by both. Nor was there a single drop of rain under the tree, where he had taken a shelter. When he reached his guru, even he told him, “so rain and storm could not deter you from coming to me”.

Once he becomes very ill, perhaps due to gout. He was unable to sit, much less to move. When he was slightly better, engaged a palanquin top to his gurudev and when he met him, the latter told him- “my son, you have taken a lot of trouble in coming here” and he recited the following couplet-(meaning);

All those who possess bodies, suffer pain but they learned do it with understanding while the fools do it with tears.

Soon after his arrival back from there he had no pain in his knee.

Once upon a time, when he was perhaps in tahsil- Aligarh, he thought that his *satsnagies* would stand him in good stead at the time of his need. However, when the occasion, came nobody even cared to go to him. That led him to contemplate that this is the result of one’s placing reliance on no mere men, rather than on God. He wrote about that to he is gurudev at Raipur giving expression to his doubt that if the state of affairs continued, the entire gathering would disperse. To which his gurudev replied, “The world has come to such a sorry-pass, if they do not want to help us, we should ourselves seek then and help them”.

He used to narrate, once when he presented himself before his gurudev, he was gambling in water sprinkling it all over his body and drenching it repeatedly. He saluted him and thought that it was not

proper for him to stay at that hour and, therefore, he returned. When he went to him the next time, he found him in very happy-frame of mind. He said- "Puttu Laal Ji (he used to address Laalaaji by the names during all those days) you have not given me a single occasion for displeasure. Last time when you were here, I had desired that no body should stay with me. You understood my meaning and returned at once." Laalaaji used to say that almost all the *satsnagies* used to massage the feet of gurudev, but he himself never dare to do it, fearing that the feet of gurudev was so tender and his hands were so hard that they may not cause pain to him.

One venerable old man of village Bhojpur, near Fatehgarh, used to meet Laalaaji with afresh. His habit was to drain off all the spiritual attainments of others, whom so ever he used to meet his gurudev. Having perpetrated he mischief, he and Laalaaji went their way. Laalaaji reached his gurudev, but the other had a burnt of giant pain in his chest which did not abate in spite of several days treatment. He then compelled to own that none other than Maulwi Fazl Ahemad Khan could cure him. As a result, he made to bring him to the Maulwi Saahib in a palanquin. He told him that his son Munshi Ramchandra of Fatehgarh has deprived hi of his spiritual wealth and that he was in great agony of pain. The Maulwi Saahib upheld that he (Laalaaji) was a very noble boy; such a thing is not possible from him. There must be some misunderstanding. As it turned out Laalaaji also reached there at the same time and confronted by the Master with the allegations of the venerable old man. Laalaaji refused that he himself did not know any thing about draining of anybody's acquired spiritual wealth. Therefore, Maulwi Saahib told the man, you yourself had tried

to play this trick on the boy in an attempt to deprive him of his all, but the tables have turned upon you. “Go back and do not indulge in this malpractice of aim”.

Brothers, this is an art, which is some of the saints and ‘Fakirs’ indulge in to do harm to others. If one has not attained oneness with one’s Master, such a malpractice may harm such a one for a while. Therefore, whenever you have to meet people unknown to you be particularly careful. One venerable Param-Hans of Bihar was a victim to such a mischief during his journey to Vrindaban at the hands of another saint. He too has cautioned all aspirants never to embrace outside peoples. In the past, also this venerable saint had met Maulwi Saahib of Raipur, at the Farrukhabad railway station and offered him his ‘*hukka*’. On the next station, again while loitering before reaching the train he offered him the ‘*hukka*’. This happened several times. He silently watched this trick quiet. However, on the next occasion, Maulwi Saahib told him that he would not be able to reach the next railway station before the train. In fact, the saint wanted to exhibit to the Maulwi Saahib that he had on such a high pitch of spirituality that he could fly in the air. This is fact that some saints do possess such powers, but they do not make a show of it, while others misuse such power. If one does not attain oneness with his spiritual Master, it is very likely one may falter.

Once upon a time Maulwi Saahib (of Raipur) was going from Raipur to Kaimganj along with Laalaaji Maharaaj. They come cross on the way with a woman who was stark naked. A huge crowd gathered there and they were apparently ill at ease. For some time he watched silently

and thereafter uttered some prayers (Mantras). There was a shriek moved by “do not burn me; I am leaving this woman’s body just now”. That woman was under domination of some evil spirit, who was troubling her.

One goldsmith was agnostic and did not believe in God. When the goldsmith was at his deathbed, he suffered from pricks of conscience. He therefore called Maulwi saahib and told him that he was never a believer in God. Was that fact not the cause of his present troubles? Maulwi Saahib told him that there was no time left for entering in the merits or demerits of this dogma. He should now bear with that now. There after Maulwi saahib sat in deep meditation, near him and helped him to secure eternal bliss.

A venerable *Mazzub* used to live in Farrukhabad. During the time, Maulwi Ahemad Ali Khan Saahib of Kaimganj was alive. Maulwi Saahib of Raipur was passing that way and he tested the *Mazzub*. That *Mazzub* was a great saint and took offence at teasing. Maulwi Saahib (of Raipur) felt as if some was churning his breast between millstones. He immediately remembered his guru, where upon the venerable *Mazzub* told him that, had his guru not have then come to his rescue, he would have not unscathed, and that he would have taught him a lesson for his life. As soon as he presented before his guru, the latter told him that it was improper to confront and tease the other saints.

Laalaaji Maharaaj has also said and written somewhere that our spiritual gurus are great seers. As an instance, he sited the fact once he went to somebody’s house and began to narrate that such and

such ancestor used to sit for meditation at a particular place while other one used to do the same on the other place. When the time of Maulwi Saahib's (of Raipur) departure from this world was nearing, he called all his disciples and told them that they should not shed tears or fall in grieve at the time of his demise. He made clear that once he becomes free from the trammels of the physical body, he would be able to render all the more help to all of them". Until his last breath, he continued to pour his divine light on all his disciples. We are silent witnesses to the same phenomenon and continue to reap its benefit; although this is a matter of experience and feelings for all and sundry. This so now and be so in the future.

As I have stated earlier that unless one attains oneness with his guru, one cannot attain the highest ideal in the spirituality. Having attained one ness, not only he gains in spirituality but also the tribulation of this world and dissolve with ease. When a person achieves oneness with his guru, no person with a foul intention can easily harm some body or cast an evil on him. Every moment of our lives, we are getting help by the spiritual gurus, who in their twinkle ness helped and protected by the guru. The guru follows him like a shadow. Those who have achieved this stage can fully comprehend the mysterious help to receive from him.

Laalaaji Maharaaj used to say that he could achieve this state of oneness with his gurudev with in twenty-four hrs. He narrated this incident to clarify this point- the occasion was his marriage. In those times, dancing girls used to accompany the bridegroom's party. The bridegroom used to sit in the center of the congregation, while the girls

danced and showered all their attention on him, along with all the erotic gesture, common to other class. Laalaji had to do so unwillingly, but he took the precaution of concentrating all his attention on his guru, no other thought crossed his mind even for a single moment, with the result that for the twenty four hours he was lost in the contemplation of his guru and achieved oneness with him.

Another incident relates to his early life, when he presented himself first time before his gurudev. He was serving in the Collectorate and his colleagues arranged a sort of picnic at the riverbank named '*Ghatiaghat*', where they prepared the *Bhang* (a sort of intoxicating herb). One of his very close friends Pt. Maataa Charan played a dominant part in this '*Bhang*' affair. Everybody had to partake of '*Bhang*' including Laalaji, which he refused to accept whereupon it was decided by the friends to force the '*Bhang*' down his (Laalaji) throat. Pt. Mata Charan threw him down on the ground and seated himself on his chest for forcible feeding. At that juncture of time, Laalaji's face assumed the countenance of his gurudev, and Pt. Maataa Charan supposed the same feeling. He thought it was not Laalaji but some body else. He immediately stepped down from the chest of Laalaji and narrated the whole story to the other friends. The too were astonished at this happening and to desist from pursuing their mischievous deed against Laalaji. Swami Brahmanand also narrated this story. Later on Pt. Maataa Charan turned his follower. Laalaji Maharaaj started his work at Fatehgarh in the year 1915. Some one of the rest said that the '*Mission*' took its roots in 1911 or 1912, when plague ranging in Fatehgarh and Laalaji was staying in the castle of King of Tirwa state. However, the '*Mission*' was formally

launched in the beginning 1915 and amongst to first disciples were Pt. Pyaare Laal and Pt. Maataa Charan. May these souls rest in peace; they were very devout and self-effacing persons. With in the next 3 or 4 months we also joined the 'Mission' and began to bathe ourselves in the showers of love and affection. Those who have seen those times can now content themselves in the thought that what ever we saw was a dream, what ever we heard was a story.

The sum and substance of his (Laalaji) teachings was love and service. Even for a short period of three or four months only who so ever came in his contact, all of them, so firmly, tied with the bonds of true love, that not even one dared to budge from his company. We were then youngsters and at some nearby place, the people were celebrating the festival of kites. He took all of us to the place of celebration, and gave each one of us two paisa for enjoying and eating sweets. This was the love, which he gave us in such abundance and he always used to behave with all of us without any discrimination. During the course of anybody's trouble, he always used to make all possible arrangements for his/her food or medicine etc., which so ever was required then and that too from his own pocket. He would always think of the troubles and tribulations of others as if his own and used to deal with accordingly.

He used to say if you have a rupee in the evening of which your friend is need and you need it in the next morning, keep trust in God and give that rupee to him immediately. God will give you much more next morning. Do not shrink to help your friends in need.

Astounding things were daily happening but every body felt irresistible. There had once, one of his daughter's marriage had to take place. All of us were looking after the different arrangements. It seemed to us that the food that was available would not be adequate. He (Laalaaji) at once bid us to cover to food with the cloth, in the name of God, and commence feeding the marriage party. With the result, all the marriage party and whole of the host's side group satisfactorily eaten but still there was stuff in the stock.

By the year 1919, the 'satsang' had had deep roots. During the period, we use to sit regularly, in evening satsang. Often, Chachchaaji Maharaaj used to come from Aligarh and he used to sit right through the night, surrounded by our company. He himself shouldered the main responsibility of imparting spiritual knowledge to the disciple flock. In good humor some mood, Laalaaji used to call him "Nannhe", adding further, "I have fed these persons with my love, let them not scare and bolt away, looking to your '*tapasya*' (hard work in spiritual practices) and its serious application".

Once at the time of the annual gathering at Bhongaon, it was a new experience to see the devotees then present. Laalaaji Maharaaj sat continuously from 06.00 A.M. to 02.00 P.M., with out changing posture even for a single time. He discoursed on the topic of '*awtaats*' (incarnation). The (Muslim) audience was spellbound and was of the view that in some body narrates to us; there can be no dissent (Between Hindu and Muslims). This speech came to public in the form of a small booklet. Soon after the assembly dispersed, the participant briefed the speech to the Maulwi Saahib (Maulaanaa Abdul Ghani Khaan Saahib (may God rest him in piece), he remarked with

full of joy, "God knows what wisdom has been inducted in the Munshi Ji (Laalaaji) by our elder brother (Laalaaji's gurudev), that no one has been able to fathom it so far.

I observed several times that Laalaaji had a divine all pervading vision. During the period of my Government service, I had been working at Dildaarnagar, in district Ghazipur. He wrote to me about his visit to my place, for two or three days. It was per chance that he could not reach by scheduled train. I thought he would have changed his mind to come down to me. However, he reached there on the third day all of a sudden, and knocked the door. The house allotted to me by the department was out of the main city. I surprised how he could find my residence and that too at the odd hours of 03.00 A.M. I showed my feelings, how much trouble he would have crossed through in finding out my house at such a remote place. He replied that he had come straight to the house and it was only this door, which he had knocked, adding that it had seemed to him, which had already been managed much before. The same thing repeated once more, while I was seriously ill in Lucknow and he again came straight to my residence, without having any knowledge about the situation of the same. He often used to say that he visits at least once in every twenty hours to each disciple. Like his own gurudev, he too used to follow the devotees like shadow. Once Bhaai Saahib, Dr. Shree Krishna Laal left from Sikandrabad (UP) and by the time he arrived at Shikohabad he had a severe attack of cholera. There he had to be admitted in the hospital by his colleagues. When he reached Fatehgarh later in the morning, on interrogation by Laalaaji as to how he was feeling then, he informed that he was better. Exactly on the same time when Dr. Shree Krishna Laal was ill at Shikohabad, while some body wanted to

He avoided talking to so engrossed and he continued in own thoughts. Anxiety on his countenance shows that at that moment, he was deeply involved in Bhaai Saahib's indisposition at Shikohabad and he was silently praying for his fast recovery.

He was deadly against liquor. Once, at the occasion of Deepawali-festival, one of his relatives invited him to his house. When he reached there, he found, that some 'satsangies' in the company of their relations were partaking the liquor. In the morning when I called upon him, I found him lying with his face covered. Maataaji (Laalaaji's wife) told me that he was said and unhappy since last night at the thought even after sitting in his company these persons could not shun that evil society of drunkard when the concerned person knew about his unhappiness, he gave up taking liquor altogether.

He was in great favor of widow marriages. One person who was not even a 'satsangi' expressed a desire of widow-marriage. He was apprehensive that his relations would not participate there in, openly.

Laalaaji Maharaaj came forward and materialized the celebration from his own house. The pair who married thus led a happy life with his family.

One particular instance, to which we are witnesses, is worth mentioning. One boy named 'Munnaa' fell seriously ill. Some three or four doctors, who had come to him, went with him to see the boy at Farrukhabad. We asked him as to how he was arranging for his treatment within his meager income. We of course offered to contribute with money. However, he did not accept saying that Laalaaji Maharaaj

had given him Rs. 50/- the previous day for his treatment. On returning, we found that Laalaaji had arranged that money on his own resources, with great difficulty.

One of my classmates and me used to go to Laalaaji for meditation. Once while we were going together, he showed his inability for he was going some of his relations leaving word that he would soon be coming back. When he came back after some time, and sat for meditation, he could not concentrate as he was afflicted with undesirable thoughts and informed to Laalaaji. After sitting with Laalaaji for some time as we asked his permission to leave, he asked him "how did he felt now?" He replied that he could meditate well then and was happy. Laalaaji admonished him not to partake of meals from all and sundries. In the way, I asked him how it was. He clarified that his made servant had brought the meals from some other place, which he had taken. This all was visible to the eyes of Laalaaji, which could detect as soon as he came to him that he had eat the undesirable food.

Once I had gone to Laalaaji, after a walk of several miles in the scorching heat of June. As a result, I had several bloody vomits on the way and was consequently very weak. My lothes were also soiled. I thought that I should not appear before Laalaaji in those dirty clothes. Therefore, I first took bath, changed the cloths and walked slowly to his house. No sooner did I touch his feet, he asked why had I come in such blazing son? I felt almost fit and strong and all the troubles vanished. His affection is but a sad memory now difficult to come across again in life.

The affection of Laalaaji and the many benediction of Chachchaaji

Maharaaj, both are evergreen in the minds of old devotees. That was a wonderful time. Laalaaji Maharaaj himself used to say then that the small assemblage of his could dare the biggest following of others in matters spiritual. I have traveled a lot and have come across a many saints, some of whom were presiding deities of their sects. They had unequivocally stated that we have a jewel (Diamond) amongst us and still we are mum, while others, who do not know any thing about spirituality, make all the fuss with great pomp and show. Even those great saints paid fulsome homage to Laalaaji Maharaaj.

Laalaaji Maharaaj used to say that one who has sat in meditation with him for as little, as three days could spiritually activate the heart of others. We were but silent spectator's o f this marvelous phenomenon. To be a vain scholar is an entirely different matter from leading a practical life of devotion and spirituality.

He had an abiding fait in his spiritual teacher. When his daughters came to marriageable age, he used to say that though he was searching for suitable matches for them, but the Gurudev Seized of this and has more anxiety in this regards.

When the number of satsnagies began to during which we may multiply, he suggested that we should fix suitable holiday meet here. Consequently, at those times the four days Easter holiday considered the most suitable for the purpose. This was decided in the year 1921 and the first "Bhandara" commenced in that year during Easter holidays.

In the year 1921, Chachchaaji Maharaaj fell seriously ill and every hope of recovery diminished almost. Chachchaaji made to have full

faith on the person under whose treatment had to undergone. Soon after such a 'vaidya' commenced his treatment, the same continued but all of us who were then present were convince that Laalaaji Maharaaj had donated a portion of his own life span for Chachchaaji and save him from certain death. This is evident from another fact. Chachchaaji Maharaaj told us that he will go before Laalaaji, but when Laalaaji went first, I asked Chachchaaji how Chachchaaji declared that in 1921, during his serious illness, Laalaaji had transferred a part of his life span to him and lengthened his life.

One of my friends in his letter to Laalaaji, complained that for a long time he had not received any letter from him, from which he assumed that Laalaaji was displeased with him. To this he sent an affectionate reply which is available in his published letters- concluding with the words "I constantly see your eyes". This was all his embarrassing love.

He had a very sweet voice as singer. He would often say that his singing was all-spiritual, that is why it was so sweet. His fame as a singer reached to the extent that a reputed theatrical company offered him a salary of Rs. 200/- P.M. in those times, he simply refused to accept. However, he was always ready to sing as an amateur for disseminating spirituality.

Once he was serving under a Deputy Collector, who called him for listing to his music. Since the Deputy Collector was a spiritual bent of mind, he went there. He called him repeatedly; he went there for the purpose. On the third occasion when the peon of the Deputy Collector came to invite him, we were then sitting with him; he declined and told the peon telling him that he was not a professional musician and cannot pay court to him. He had gone to him previously because the

Saahib was of a spiritual bent of mind.

When he fell ill, he took care to go to meet all his devotees. Beginning with Sikandrabad in the first trip, he went to Bulandshahar and Etah. In the next trip, he went to Kanpur also. When he started from Bulandshahar, in car, he embraced everybody, which was unusual with him. It struck me then that we may not meet him again. He then onward made his mind to live in 'Navadia'. If arrangements could be made for some helper and milk supply, the fresh open of that place would be particularly beneficial to him. It was the 'Navadia', which he had (perhaps) chosen for final resting place. This is the same 'Navadia', where his Samaadhi is now situated.

Such was his devotion that he became one with his gurudev. So far as I know, he passed away on the same day on which his gurudev his mortal remains.

At the time of the last Bhandara in his lifetime, he used to repeat often-

“Dame waapisi bar sare raah hai,

Azeezo, ab Allah-hi- Allah hai

Waadae wasl choon sabad nazdeek

Aatash shauk tez tar gardad”

(Now the time to come back home is on the way. O my loved ones, it is God and God alone. The time to fulfill the promise of oneness is very near now.)

Never will he disclose the secret of on follower to another. I was very

close to Bhaai Saahib (Dr. Shree Krishna Laal of Sikandrabad) and this he also knew. Still he will never pass on my secret to him or his to me. However, he used to discuss such secrets amongst over selves; such was his etiquette and culture.

His whole life was a sage of neatness, love, service, etiquette and a life of sharing the tribulations of others and all this with out thought of self. That was, secret of the bond with which we all came so close to each other. However, much we may have traveled; we did not come across like him- a soul who bestowed the deepest of the soul to us with out enforcing rigorous discipline.

This was possible due to his unbounded love for every body.

To day, so far as we have been able to gauge, he has left behind a following of five/six lacks of devotees, be they attached to any of his disciples, they are found every where in this world.

Our spiritual teachers are always waiting for us. If we brothers continue to work with courage and devotion, we will bring all the greater glory to the Master.

May god bring peace to his soul and let his spiritual love continue be showered on us all now and hereafter.

Discoursed by Dr. Shyaam Laal

An adherent disciple of Rev. Laalaaji Maharaaj, right since his school days

=====

Laalaji Maharaj at-a-Glance

Name : Ramchandra affectionately known as "LAALAA JI MAHRAJ.



Father's name : Chaudhari Harbaksh Rai (Al- Adhauliya)
Mother's name : (Mrs.) Durga Devi
Indigenous of : Quasba- Bhogaon, District- Mainpuri, Uttar Pradesh, India
Date of birth : Basant Panchami; Sunday, February 03, 1873

Time at 06.14 P.M Place - Farrukhabad (UP) 209625

zodiac sign - Leo



Birth place : Farrukhabad, Uttar Pradesh, India

Academic qualifications : Passed Anglo vernacular (Final) examination

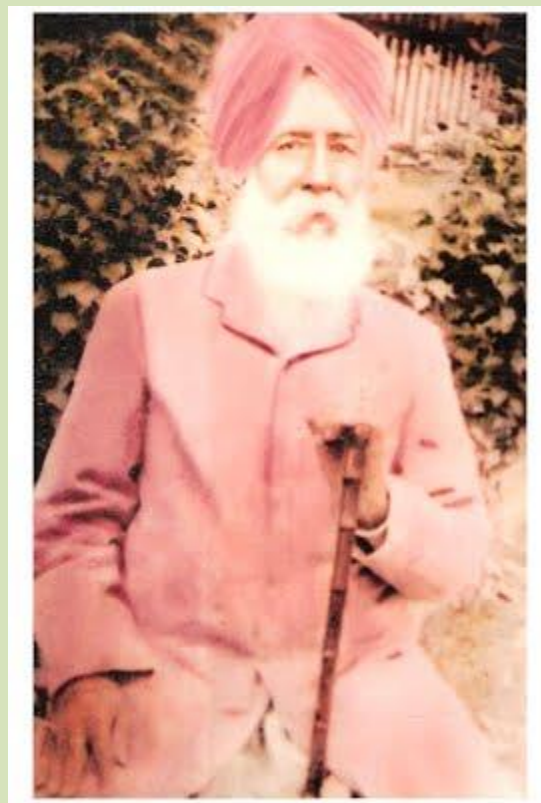
Name of educational Institution : Christian (Mission) High School, Farrukhabad, Uttar Pradesh, India

Marriage: Year-1885, Wife- (Mrs.) Brij Rani, daughter of Shri Yadunath Sahai Kanchan, resident of village- Kamalnayanpur, Tahsil- Kanth, District- Shahjahanpur, Uttar Pradesh, India.

Children : 02 sons and 08 daughters. The elder one, named Harish Chandra passed away within two/three months after his birth. The younger-one named Jagmohan Narain born on 02nd November 1901 worked for the Missionary until his demise on 17th September 1944.

Profession : Government service. He joined in the year- 1891 and retired
in 1928

Spiritual Master:



[Mazaar Shareef - Rev. "Huzur Mahar" of Quasba- Raipur (Idgaah), Tahse
- Kaimaganj Distt. Farrukhabad Uttar Pradesh, Ind

Hazrat Maulana Shah Fazl Ahemad Khan Naqshbandi Mujaddadi Mazahari Rahamat Ullah Ale-hi affectionately known as "Huzur Maharaj" of Raipur (Kaimganj), Uttar Pradesh, India

Date of spiritual-initiation (Bay't) : On January 23, 1896 at 05 P.M.

Complete Spiritual-Master (Ijaazat): On October 11, 1896

Total number of disciples : 212 (two hundred twelve) only.

Author of:

1. *Tattwa Probodhini*, (Translation of complete text in Hindi is available for sale. The English translation of the original text is under review for publication)
2. *Shri Ram Sandesh*, (Publication in Hindi is available for sale)

3. *Quamal-e-insani*, (Translation of the original text is also available for sale)
4. *Praveshikaa Santmat Satsang* (original text in Hindi is available for sale)
5. *Vedaant Saagar*, (Original text in Hindi is available for sale)
6. *Satsangion ke Kartavya*, (Original text in Hindi is available for sale)
7. *Raamayana ki Roohani Tashreeh*- Baal Kaand and Aranya kaand,
8. *Raamaayan ki roohaani tashreeh*- Uttar kaand,
9. *Santmat Darshan*

Last residential house:

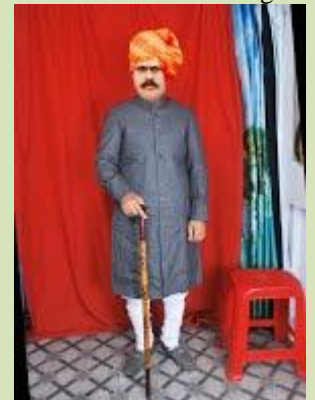


“Laalaji Nilayam”

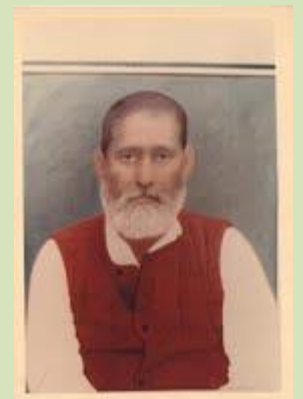
Door number- 01/45-A, Mohalla- Talaiya Lane,
Mahatma Shri Ram Chandra Marg,
FATEHGARH District- Farrukhabad, (U.P) 209601 INDIA.

Disciples appointed as functionaries:

1. Mahatma Jagmohan Narain- Managing Trustee of the 'Mission' and The President- Mahatma Ramchandra Publication League



2. Mahatma Brijmohan Lal- Special Missionary



3. Mahatma Raghubar Dayal- Kanpur, Templar- Central Region



4. Mahatma Dr. Chaturbhuj Sahai- Etah, Templar- Central Region



5. Mahatma Shyam Behari Lal, Templar-Central Region

6. Mahatma Prabhu Dayal Peshkar Kanpur, Templar- Eastern Region

7. Mahatma Dr. Krishna Swarup- Ajmer (Rajasthan), Templar-Western Region

8. Mahatma Dr. Shrikrishna Lal- Sikandrabad (UP), Templar- Northern Region



9. Mahatma Bhawani Shankar- Jhansi (U.P), Templar-Southern Region



Institutions Established for the spread of the 'Holy Mission' after (physical) demise of Parampujya Laalaaji Maharaj in the year 1931:

1. Shri Ram Chandra Mission, Shahjahanpur, W.H.Q.- Chennai (TN)
2. Ramashram Satsang Mathura.
3. Ramashram Satsang Sikandrabad,
4. Ramashram Satsang Ghaziabad,
5. Ramashram Satsang Shyam Nagar, Kanpur Road, District - Kannauj (UP)
6. Sant Bhawani Shankar Satsang Aashram Orai Distt. Jalon (UP)
7. Akhil Bhartiya Santmat Satsang Anangpur (Harayana)
8. Ramashram Satsang Sansthan, Ramsamadhi Aashram, Manoharpura, Jaipur (Rajasthan).

Samadhi Mandir: (the shrine)



At plot No. 01/114, Kanpur Road, Navadia (Roadside) Fatehgarh (UP) 209601 India.

Maximum information available : 'Divya KRANTI KI KAHANI' (Hindi), Written by Dr. (Mrs) Suman Saxena, Published By - MAHATMA RAMCHANDRA PUBLICATIONS FATEHGARH (UP) 209601 [ISBN 978 81 904595 0 1] Its English version published under the title - 'AUTOBIOGRAPHY OF A SUFI, ISBN 817646744-8, Published by B.R. Publishing Corporation DELHI 110052.



Parampujya Laalaji's Vasihatnaama (The Will)

LAST WILL SIGNED BY H H MAHATMA RAMCHANDRA JI (LAALAJI MAHARAJ)

"May God bestow our resolutions be unwavering and our syllogism be written in accordance with the illuminative-way adherent to their faith of our Pioneers and the Great Spiritual Guides. Amen! Amen!! Amen!!!

None knows the providence, when the (out going) breath may not come back in. Therefore a few words in the form of 'Will', as a precautionary-measure, I leave herewith, with the hope from my family-members and the spiritual descendants; if God bestow them capability and the courage, they should work in accordance with it; and the capability rests in His-hands only."

Sd/- Fakir Ramchandra
23rd October 1930(AD)

"For my son Jagmohan Narain-

1. Firstly the '*Jazb*' (to consider one's self as existing in the form of his spiritual guide and annihilated himself in to his being) and subsequently passing through the condition of '*suluk*' (a condition in which the seeker after truth is not hindered from seeing God on account of materiality) he should achieve the state of *Takmil* (totality) and this work will be done through your spiritual master only.

Marginalia- May God, if you don't get (this) opportunity, in that case, whenever the Godlike help invokes your conscience, then there will be no better person other than your brother (cosine), Brijmohan Lal, may God bless him long life, to keep you up adequately. Thus incumbents on you not to do differentiation in his obedience and should achieve the stage of 'totality' of this denomination by (doing adequate labor and the practice) heart and soul. I am confident; this family-member will leave no stone unturned for your sake.

2. So far as the intuitions; perceptive from the God-head, has been given to me by my *Hadrat Kibla* (center of devotion) is that the '*akhlaak*' (devotional propensity) is manifesting right since his birth, in my son- Jag Mohan Narain amongst all the children, but in my opinion, he is incomplete in the direction of '*jazb*' (loosing one's own consciousness in the form of his spiritual guide). He should achieve it.

There is difference between '*wahabi-akhlaak*' (God-send; inborn devotional propensity, manifests through the family-lineage) and '*kasbi-akhlaak*' (the propensity manifests through adequate labor and practice). There needs no initiatory-education, in the '*wahabi*'. Contrary to this the '*kasbi*' manifests after many experiences labored-difficulties, in which there remains apprehension of downfall too. I am thankful to God for the foregoing enlightened tenets about the inborn devotional propensity (wahabi akhlaak), has been revealed by my Spiritual Master. In the name of Great Masters of the hierarchy, may the providence bless him (Jag Mohan Narain), this gift to prove to its meaning.

The dear one mentioned above, should go on paying gratitude for this Godsend gift should always teemed with humbleness, because the one who bestows the gifts is self-empowered to, and can take back the same at his will.

3. So far as my intellect has activated this *aajiz fakir* (self annihilated one) has examined carefully the philosophy; the various faiths and the schools of thought but in the end I have found the beliefs and the path shown by the Holy Masters of this hierarchy, on which the steady hold with, carries hope to stay lively, up to the last breath.

I acknowledge that I have so far not been punctual to the ordains and the beliefs, as I ought to be. But undoubtedly, there has always been admissibility from my heart towards the same. But grievous is that no one amongst the fellow travelers did courage such like he would have even accepted these beliefs.

The fault I have detected, of course is my own, is that I did not put-forth the written directives of the 'faith' before them, although, I have been discussing always at coherent occasions, but verbally. (I am) Unaware from the friends, which of them acknowledged and adopted the same.

It is distinctive; the descendants are coming down weakening, generation-after-generation. Similarly, in the spirituality and the devotional field also it might be diminishing, everyday. But this is not altogether a fundamental rule. God is all pervading and his powers not limited. Such a vigorous man like happened five hundred years ago, can take birth in a family of weak parents, at His will"



AROMATIC SAINTS OF NaqshMuMRa Lineage

[HOME](#)

Out of total 44 the 33 couplets were composed and completed by "Huzur Maharaaj", Hazrat Maulana Shah Fazl Ahemad Khan Sahib Raipuri, Kaimganji, up to the August 20, 1887, the thirty fourth to 44th have been added afterwards.

**Bismillahirrahmanurrahim
Alhamdu Lillahai Rabbil Almeen (1)**

Arrahmanirrheem (2)

Maaliki Youmiddin (3)

**Ieyaa-k Na abudu WA Eiyaa-ka
Nastaien (4)**

Iehdin su siratul- Mustaqueem (5)

Alaihim (6)

**Ghairil-maghjubi Alaihim
WA lazzallien (7)**

Shizrra Sharief

(1)

**Yaa elaahi apni azmat aur ataa ke waastey,
Noore eima de Mohammad Mustafa ke waastey.**

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(2)

**Yaa elaahi noor-e-vahidat se munavvar yaa vaheed,
Hazarate Bubakr zebe itaquia ke vaaste.**

Allahumma swale ala saiyadana mohammadin

Maadnil-Jude-walquaram WA Alahi wa sallam.

(3)

Yaa elaahi nafse-qaafir se mujhe iblies se,
Lay bachaa Salmaan murshid baa safaa ke waaste

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(4)

Yaa elaahi ishq se apne mujhe kar SAR buland
Hazrate qasim imaame Beria ke waaste,

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(5)

Yaa elaahi ishq ki aatish se ho Siena quabaab
Jaafare saadiq Imaame peshwaa ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(6)

**Yaa elaahi juz tere bhoolun main sab dunian WA dien
Baayaziede Peshwaa Madre Khuda ke waaste.**

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT SULTAN BAYAZEED BASTAMI **[requiescat in pace]:**

या इलाही जुज़ तेरे भूलूँ मैं सब दुनियाँ व दीं, बायज़ीदे पेशवा मर्दे खुदा के वास्ते।

'O God, give me oblivion for the worldly affairs so that I should remember you only for thy grace
as did Hazarat Bayazeed Bastami. [R.A.]

INTRODUCTION : Hazarat Bayazeed Bastami. [R.A.] was born in 136 Hijri. He was initiated in to the Order by Hazarat Imam Jafar Sadiq. He completed his spiritual education as well as perfection of humanity with Hazarat Sadiq. While he was in the religious school, he read the Suah Lukman that one should pay thanks to Almighty God and to the parents. He reached his home and asked his parents that it was a very difficult job for him to pay thanks to two. Either you should make me free for the thanks to God or you should allow me not to pay you your thanks. His mother told him that they [father and mother] freed him from paying thanks to them. He was set free to love and thank God. Hazarat Bastami went away of syria. He was very young at that time. He remained in the forest of Syria for about thirty years. It is said that great sound of Allah was heard out of his heart, when he used to pray to God with name, ALLAH.

His piety was at the extreme. He never spat on the way from his residential house to the mosque. Once he went to Holy Mecca for his religious tour. He asked his disciples who were ready to accompany him. There were about three hundred disciples who were ready to accompany him. He told them to consider that he would not allow them to keep any thing to eat any thing to eat or drink. Think over it. After after three or four days he asked the peoples to come up who were ready to go with him. About fifty were in the line. He again put up one condition that he would not ask any body for feeding. He asked them to consider both the conditions. After 4-5 days again he asked the disciples if they were ready to go with him. In answer about twenty were. He again put the third condition that he would not accept any thing in charity. He asked the disciples to think over very deeply. After three or four days again he asked the disciples. Only three were there. On being asked how they would survive, they answered that they had no concern with all his conditions. They dependent on him. They would remain as the worthy Master kept them. Out of about three hundred peoples, there were only three brave ones. They were the real submissive and truly dedicated souls.

Once he heard the heavenly speech. Almighty God asked him as to what present he would put before him? He asked the God what he wanted him to present? He got the answer to bring "LAACHAAREE" / Misery and submissiveness. He became submissive and generous.

Once he was taking his meals with some of his friends, one of his disciples was present there, he asked him to take meals with him, but he could not, as he observed fast that day. Since he did not obey the Master he was caught in some false theft case and as a result his hands were cut off.

He did never remember anything except the name of God.

Once he was sleeping near his mother, she asked him to give some water to drink. Water was not available in the house, he brought water from the reverer at a distance about tree miles. I the mean time his mother fell a sleep again. He remained standing by her. When she again demanded water, it was presented to her. She was much pleased. She prayed to Almighty God to shower His loving Grace on her son Bastami. Immediately there was a sound, that God made Bastami his own. All kinds of blessings were showered upon him. Hazarat used to say that the work which he should have done first was the service to his mother. He got every thing after the heath prayer of his mother.

A few teachings are noted below -

- > Do not use God for your lively-hood.
- > Stagnant water becomes dirty, why should one like one not be like flowing stream?
- > Obedience is a good blessing for a disciple. The pleasure of the Preceptor is the highest boon to him.
- > While preaching meditation one should forget ones's acton. He would wait the opportunity to please his Master. it is his pleasure only which can take the disciple near to God.
- > Do not make the world your friend, nor the salvation.
- > What is the way to achieve God? Surrender your ego.
- > He is wise food does not accept any one except god and keeps his secrets within himself.

- > God does not see your actions. He sees only your will. [conscious].
- > When meditation becomes dedication, it becomes the way to reach God.
- > The period passed during meditation is not measured in terms of time.
- > He is the true man who has no relation to anybody except God.
- > Keep your heart open to receive the commands of God.
- > Purity of heart and having no concern with any one will take you to god.
- > Counting of names carries no weight, having dedication, you shall reach him.
- > The man who lives with his family and is busy with remembrance of God keeping his heart pure without unlawful actions, is near God.
- > Till one is busy to see the light within himself and hears sound within himself, he is not near God. He is on the way. When the path ends,he does not feel any thing, no sound no light.
- > Nothing of any kind but a sweet remembrance. To forget God is a great sin.
- > The fire in the hell is not so severe as forgetting God. It burns everything for ever. Keeping fasts in the saintly way, is the way to God.
- > Charity like rivers, tolerance like earth, the equal grace like sun will take one to God.
- > If some thing is done favourable to you, thank God and the doer, who has been made to do good things to you by god, through inspiration.
- > Be cheerful in all circumstances.
- > Do not be eager to have clothes, garlands, prayer mat, and other things from the Preceptor. They are of no use. Be nearer to your to your Master. It will take you to God.

Hazarat Bayazeed Bastami left for his heavenly abode a age of 225 on 14 Shavan 361 Hijri 970 {AD}. He was buried at the village Bastam.



(7)

**Yaa elaahi Fazl se de adulate fukro fanaa,
Bul Hasan qhwaaza hamaare baasafaa ke waaste.**

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT KHWAJA ABUL HASAN KHIRQANI
[requiescat in pace]:

या इलाही फ़ज़ल से दे दौलते फ़ुकरों फ़ना, बुल हसन ख्वाज़ा हमारे बा सफ़ा के वास्ते। ।
'O God, bless me with saintly and spiritual wealth for the sake of Hazarat Abul Hasan Khirqani [R.A.]

INTRODUCTION : The spiritual education of Hazarat Abul Hasan Khirqani [R.A.] was completed, and he was initiated by Hazarat Bayazeed Bastamee. Hazarat Bastamee used to pass through Khirqan to Bahistan for his religious tour. While he passed Bahistan, he used to experience some fragrance. He foretold that some saint would take birth in the town, he will be an agriculturist. He foretelling proved to be true. Hazarat Khirqani was a man of strong principals. In the evening he used to wash for prayers [Numaz], till morning he remained in the same state. He did not sleep for about forty years. He used used to pass on the night in his prayers.

Once a man came to him and asked him to give him his used closed clothes, which may help him in leading a pious life. Hazarat Abul Hasan told that fellow that no body can attain sanctity without doing job for it. Before attacking India Mahmud Ghazavi went to Hazarat Abul Hasan for blessings for victory. He offered him a bag full of gold coins. He did not accept it. On much insistence he gave his gown to Ghazanavi and told him that it would represent him. He could pray to God with his gown in the hands, the prayers would be accepted. He did the same when he feared defeat at the invasion of Somnath he got victory.

Once when he was hungry, along with his disciples for about seven days, someone came to him to offer some wheat-flour and a goat, as the donor had decided to give these things to Sufis. He refused with the argument that Khirqani did not think himself a Sufi [Saint]. Hence all of them remain hungry.

Once a gentleman came to see him at his residence. His wife was a bit harsh, she asked him to go back as her husband was not there. She abused him also and made him go away. He asked the neighbours about his whereabouts. He went outside the town to see him. He saw that Hazarat Abul Hasan was marching towards his residence with a bundle of woods on the back of a lion. The stranger was astonished to this all. Hazarat Abul Hasan told him that only one who can command one's wife, can have command over a lion.

A few teachings from Hazarat Abul Hasan Khirqani are noted below -

Anything which reminds us of God is the best thing in the world.

He is the Sufi who needs no light in the day and night. Have your heart open to God. Make God your friend and follow the teachings of the Prophet. Do not fulfil your desires. Once he desired to have cold water and a cup of curd-water. Then he did not use these things for forty years. In this way he controlled his desires. Do not expose yourself if you are some one. God likes the pious. Desire-less heart is liked by God. Those who have saints with them, have God with them. Do not do anything for show. Entertain the worldly persons, be humble to saints, have purity of God. Be desire-less. Be silent. One who follows God is

the heir. Do not let beggars go empty-handed, even if you have to borrow. Be cheerful under all circumstances.

After attaining pious life, he left for his heavenly abode on 15 Rajab 424 Hijri, 1031 [AD]. He left a will that his grave should be at least 30 yards deep, so that it may not be higher than the grave of his Master Hazarat Bayazeed Bastami. It was dug accordingly in the village 'KHIRQAN'.



(8)

**Yaa elaahi taa abad quaim rahe yah silsilaa,
Qhwaaza Abul quaasim Noorulhuda ke waaste.**

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

**HAZARAT ABUL QASIM GURGANI [requiescat in
pace]:**

या इलाही ता अबद काइम रहे यह सिलसिला, ख्वाजा अबुल कासिम नुरुल हुदा के
वास्ते। ।

'O God, make our line of the Order long till the end of creation fro the sake of Hazarat Abul Qasim
Gurgani [R.A.]

INTRODUCTION : Hazarat Abul Qasim Gurgani was the Spiritual Heir and was initiated in the Order
by Hazarat Abul Hasan Khirqani. He always liked to lead a simple life. He did not like to make himself
known to the people. He did not like to show his talent. he left for his heavenly abode in 440 Hijri,
1047 [AD] and was buried in village 'GURGAN'.



**Yaa elaahi jab main tera naaam loon tab hoa Huzur,
Bu Alee maqbul dargahe Khuda ke waaste.**

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT SHAIKH ABU ALI FARMEDI TAUSI [requiescat in pace]:

या इलाही जब मैं तेरा नाम लूँ तब हो हूज़ूर, बू अली मक़बूल दरगाहे खुदा के वास्ते। ।

'O God, give me your remembrance for the sake of Hazarat Abu Ali Farmedi. [R.A.]

INTRODUCTION : His early spiritual-education was conducted by Hazarat Abul Hasan Khirqani but the completion was made by Hazarat Qasim Gurgani. He was initiated in to the Order by Hazarat Abul Qasim Gurgani, and was announced his heir for the spiritual Order.

When he was reading in some academic institution, once he saw his pen had a white ink. He told his teacher. The teacher asked him to leave the school, and seek some spiritual-preceptor. Those days Hazarat Abul Qasim was staying in his town. He went to see him where he was staying. He was immediately impressed by the young man. He was told by the Master that there was very close relation between the two. He started to transmit the spiritual-grace to him. After a little time his education was completed and he was ordered to preach the Mission of the Order. Hazarat Abul Qasim Gurgani married his daughter to Hazarat Sheikh Abu Ali Farmedi. He obeyed his Master word-by-word.

Hazarat Abu Ali Farmedi left for his heavenly abode on 04 Rabi UL Av-val 477 *Hijri*, 1083 [AD]. He was buried at his village 'Taush'.



(10)

**Yaa elaahi kar hijabe tan se mujhko paak-saaf,
Qhwaaza yousuf qutbe aalam baakhuda ke waaste.**

*Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.*

HAZARAT KHWAJA ABU USUF HAMDANI [requiescat in pace]:

या इलाही कर हिजाबे तन से मुझको पाक-साफ़, ख्वाजा यूसुफ कुतबे आलम बा खुदा के वास्ते। ।

'O God, make my physical body quite healthy for thy grace on behalf of Hazarat Usuf Hamdani one of the greatest saint in the world [R.A.]

INTRODUCTION : Hazarat Abu Usuf Hamdani got his academic education from Hazarat Khwaja Khaliq. He was initiated in to the Order by Hazarat Abu Ali Farmedi. At the age of eighteen he went on tour of Baghdad, Asfhan, Iraq, Khurasan, Samarkand and Bukhara. He gained much experience. He completed the spiritual line of meditation transmission in his early age. He brought culture to Khurasan. Hazarat Muinuddin Jeelani used to attend his spiritual gatherings. The number of his disciples was large.

Once an old lady came to him. She asked his help. Her son was arrested by the 'Firangees' [European]. He told her to go home. When she reached home, she saw son sitting in the house. On being inquired he told her that he was under the guard. Some unknown fellow caught him by the neck and kept him here. When she asked Hazarat about her son, He told her to have faith in God. He can do any thing. He has all powers. Hazarat Abu Usuf Hamdani left for his heavenly abode on 27th Rajab 535 Hijri, 1138 [AD]. He was buried on the way to Maru, where he used to go daily.



(11)

Yaa elaahi izzate-duniyan wa deen howe ata Abde khaaliq ghuzdwaani baya ke waaste.

*Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.*

HAZARAT ABDUL KHALIQ GIZDBANI [requiescat in pace]:

'O God bless me with honor for the grace on behalf of Hazarat Abdul Khaliq Gizdbani [R.A.]'
या इलाही इज़्ज़ते दुनियाँ व दीं होवे आता, अब्दे ख़ालिक् गुज़्दबानी बा हया के वास्ते।

Hazarat Abdul Khaliq Gizdbani [R.A.] was the son of Hazarat Imam Sheikh Jamil who was one of the disciples of Hazarat Khazar Allah Assalam. His mother also was related to the royal family of Rome. Once Hazarat Khizar Allah Assalam foretold that he shall have a son, and also asked him to name the boy "Abdul Khaliq" who shall be his disciple. After some time Hazarat Imam Jamil left Rome for Bukhara, and later on he went to town Gizdban. The forecast of the saint proved true. He named the boy accordingly.

In childhood he used to read religious books. Some where he read "Shabad and Zakir". He could not understand the meaning. He asked his school-teacher who unable to explain. Hazarat Gizdbani had to wait for some saint. Once he was sitting in front of his garden, some saint came there. He entertained the Saint. The saint tole him the way how to have knowledge of "Shabad and Zakir" through meditation transmission. Hazarat Gizdbani accepted Hazarat Abu Usuf Hamdani his Spiritual-Master. Hazarat Abu Usuf initiated him in to the Order. He remained with him for his spiritual meditation-transmission for a long time, and got perfection in the Order. He was always busy in meditation. He lead a simple life, and remained contented in all the circumstances he had to face. He was quite cheerful and was constantly remembering God with full faith.

FEW TEACHINGS ARE NOTED BELOW :

Always remain quite desire-less. Read Quran and hadees daily.

Do not accompany the uneducated and uncultured manner-less saints.

Make saints your friends. Beware of young ladies. Always remain alone.

Honest earning should be a motto. The money earned through illegal means will spoil the spiritual wealth. Be cheerful. Do not build "ashrams" [building for religious gatherings]. Do not laugh loudly.

Never be gloomy. Do not be hopeless of the grace of God. Do not beg of any body. Do not amass money. God has promised to feed. Why should one bother for livelihood? Do not depend upon the world.

Have full faith in God. Keep fasts to have practice for religious affairs. Seekers of God should have simple-dress, ordinary and simple food, and company of persons busy with meditation-transmission. Do not love fame. Don't be proud of worldly wealth.

What is today will not remain for ever. Have spiritual-transmission grace every moment without fail. Remember God when you are free of all sort of worldly thinking. Do not forget God when you are breathing. The disciple should be cautious of all his actions that he has not forgotten his aim. While in meditation he/she should not sleep or forget his/her aim. He/she think him/herself aloof even among

a good quantum of gathering, and he/she continue remembering Him. All the time he/she must remember God. While under meditation he/she should control him/herself that there is no idea or thought otherwise throughout. This state is called the guard-ship on thinking.

Mind that no sort of worldly thought arises. The disciple should think him/herself the security deposit of God. He should think him/herself as if he/she is representative to do everything on behalf of God, for God, all for God.

HIS TESTAMENTS :

Honest livelihood, not to eat illegal earnings, not to become priest, not to right papers, not to attend courts, keep oneself aloof. Be on religious traveling so as to be unknown so that pride does not disturb, do not build Ashram, do not be pleased to hear your own fame, do not be sorry to hear your faults, be polite in your behavior. Be quiet in all circumstances. Be kind to all. Do not laugh loudly, because it brings pride, fear God, keep death always, in mind, never think of property. Have faith in God. Have patience. Have strong views in the way of God. Serve the elders with body, mind and money. Never defame the elders. If God has given you, you should give it to God by helping needy persons.

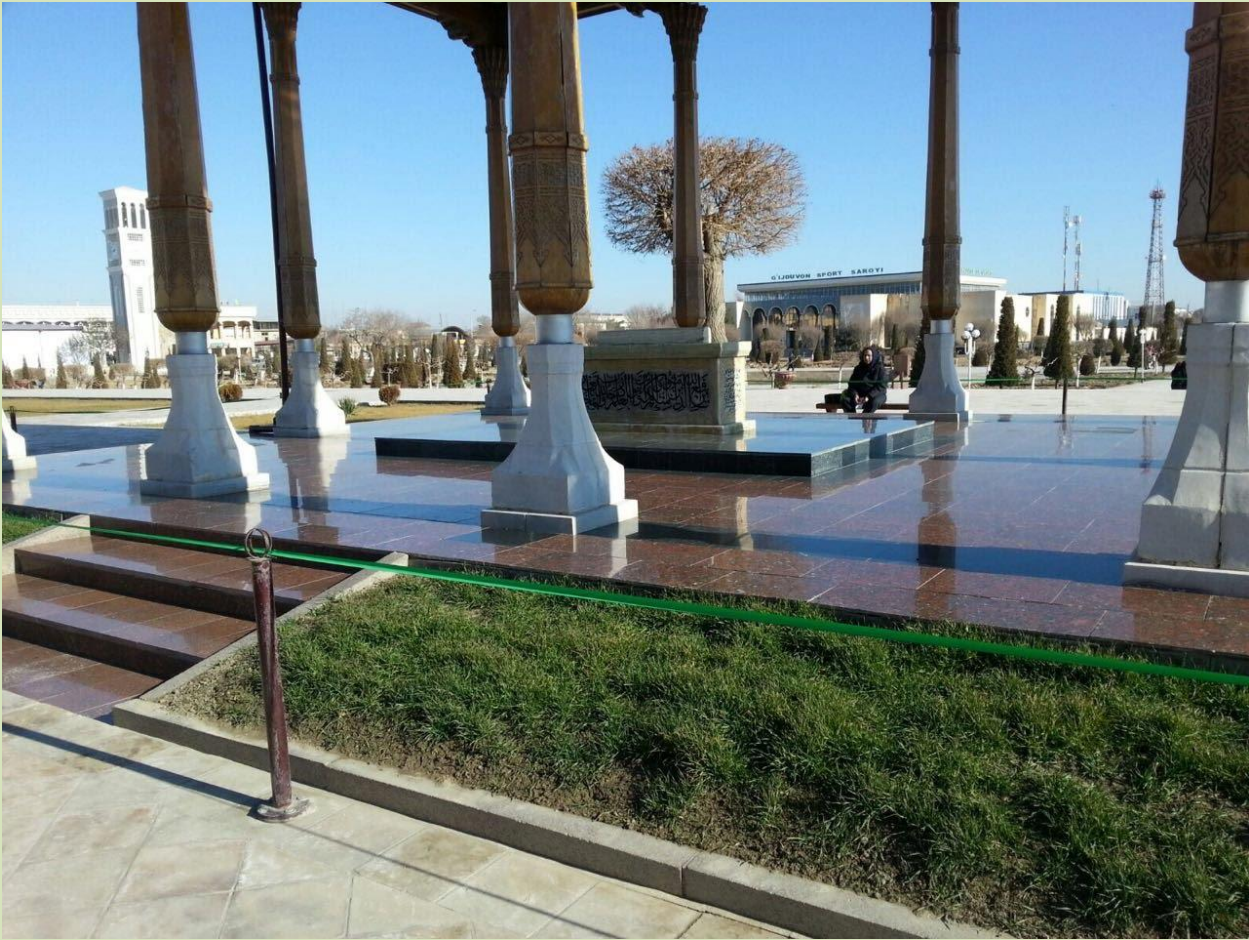
Do not decorate your body because it causes pride.

Always speak the truth. Love those who dedicate themselves to God.

Do not show that you are a saint. Ask your followers to follow the the above noted instructions. When a man thinks of worldly affairs he loses the affection of faith in God. The disciples should form their habits like ladies, they depend on husbands for all sorts of their needs, similarly he should fully depend upon his Master, and follow him in all circumstances with an open heart and a smiling face.

Once Hazarat Khuaja was going to Hajj. In the way every body felt thirsty. They went to a well. There was no rope and basket. It was a great difficult task. Hazarat Khwaja sat down in meditation, the water in the well came up to the brim of the well. Everybody drank water and had a bath. some persons filled up their water-bottles, for further needs. The water went down to its original form. Hazarat Asked his disciples that the water would not have gone down if they had faith in God.

Hazarat Khwaja Abdul Khaliq left for his heavenly abode on 12 Rabi Ui Av-val 575 *Hijri*, 1177 [AD]. He was buried at Gizdban.



(12)

**Yaa elaahi kar ataa eima ki jiske baad qufr,
Ho na Hazrat Khwaazaa aarif ba safaa ke waaste**

*Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.*

HAZARAT KHWAJA ARIF REVAGIRI [requiescat in pace]:

**'O God give me true knowledge and belief for thy blessings for the sake of
Hazrat Khwaja Arif Revagiri [R.A.]'**

या इलाही कर अता ईमाँ कि जिसके बाद कुफ़्र, हो न हज़रत ख्वाज़ा अरिफ़ बासफ़ा के वास्ते।

INTRODUCTION : Hazrat Arif Revagiri was the direct disciple of Khwaja Gizdevani. He was perfected in education by him, and was initiated in to the Order. Hazrat Revagiri passed most of his life with the Master. After the death of his Master he used to sit on the Holy grave of his Master. He used to preach his spiritual meditation-transmission education on his Master's grave. He was a true saint of the Order.

Hazrat Khwaja Arif Revagiri left for his heavenly abode on 05 Shaman 616 *Hijri*, 1217 [AD]. He was buried at Revagiri, 18 miles from Bukhara.



(13)

**Dur kar jisaami alaalat aur roohani meri,
Khwaazae Mahamood murshid baazia ke waaste.**

*Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.*

**HAZARAT KHWAJA MAHMUD ABUL KHAIR
FAGHANA VI [requiescat in pace]:**

**'O God make my body, mind and heart free of all sort of sickness for thy
grace for the sake of Hazarat Mah'mood Abul Khai Faghanavi [R.A.]'**
दूर कर जिस्मी अलालत और रूहानी मेरी, खवाज़ाए महमूद मुर्शिद बाज़ियां के वास्ते।

INTRODUCTION : Hazarat Hazarat Mah'mood Abul Khai Faghanavi [R.A.] joined his spiritual education under Hazarat Khwaja Gizdebani but he completed himself with Hazarat Revagiri. Hazarat Revagiri initiated him in to the Order. After completion he was announced heir to his Master. He was ordered by his Master to preach the teachings of the Order. He followed the Master word by word.

Hazarat Hazarat Mahmud Abul Khair Faghanavi [R.A.] left for his heavenly abode on 17 Rabi UI Avval 715 Hijri, 1313 [AD]. He was buried in village Anjeer Faghni.



(14)

**Yaa elaahi dur kar dunian WA dien ke dard-o-dukh,
Hazrate Khwaazaa azeeraan baadshah ke waaste.**

*Allahumma swale ala saiyanah mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.*

HAZARAT KHWAJA ALI AZIZAN RAMTEENI [requiescat in pace]:

**'O God make me free for worldly as well as heavenly troubles for thy grace
for the sake of Hazrat Khwaja Ali Azizan Ramteeni [R.A.]'**

**या इलाही दूर कर दुनियाँ व दीं के दर्द दुःख, हज़रते ख्वाज़ा अजीज़ा
बादशा के वास्ते।**

INTRODUCTION : Hazarat Ramteeni started his spiritual education in the spiritual-class conducted by Hazarat Khizar. Later on he was passed by his Master to go to Hazarat Mahamud Faghanavi. He initiated him in to the Order and after completion of his spiritual-education Hazarat Mahmud Faghanavi announced heir [Khalifa]. He used to meditate under the spiritual transmission.

Hazarat Ali Azizan used to call every body by name "azizan". That is why he was named - Azizan. Azizan means, "dear and near".

HIS DOCTRINES ARE NOTED BELOW :

People oblige others after rendering some service to them. But there are very few who are obliged after rendering some service.

In case the meditation state comes in the notice of others, it loses its credit. It becomes remembrance just as by mouth or by tongue, which is meant for the beginners.

What is Iman? To be near God, and come away from the

worldly affairs by heart not by actions. One should do every thing for the sake of duty. Remember God by sinless tongue. Be polite to the saints.

People away from me, remember me by heart, they are very near to me.

Those who are living very near but have no attention towards me, are very far from me.

If somebody tries to leave ego, it is a stage for doing actions.

[Shareh in Muslims and 'karm-kand' in Hindus].

If it becomes habit not to have ego, it is 'Tariqat' or 'Dharam' or binding of religion. When man becomes free of ego it is saintliness.

To put head on earth - means to leave all sort of desires.

Who is a saint? : One who has nothing in his hands, nor has any desire to have. Having everything in the hands but to have no attachment by heart is the saintliness. For saint they should have no desires/demand except God. "My demand is a strange demand, I like to ask God for God himself", it is saintliness. If somebody forgets God for a while, it an attack by the evil one or maya/shaitan. Good friends will lead you to good lines, while bad friends will take you towards bad ones. God loving people should love those who are loving God. In this way one shall reach the same stage of spirituality what his Master is having.

Once he was sitting in meditation with his disciples. A cock came there, spoke something and went away - it was the soul of his master. It is general happening for a disciple when he is merged in to the soul of his Master. His Master sometimes attended the mediation-sitting. After the transmission of soul he goes away.

One day a great number of guests came to him. There was nothing to serve the guests. At the same time a loaf seller came along with huge number of loaves. Hazarat Azizan became much pleased to see him. He asked to demand anything he liked, he demanded of him that he should become just like Hazarat Azizan. Hazarat tried to ask other demand what so ever it might be, but the loaf-seller did not agree to change his demand. In the end when there was no alternative, he took him in to his prayer-room. He transmitted his will and soul through meditation. He became just like Hazarat Azizan in all respects. But unfortunately he could not survive the soul-force. The result was that he could remain alive only for forty days.

Once he went away to Khuarzam after leaving Bukhara. There he stayed out-side the town. He asked one of his disciples to go to the King for obtaining written-permission to live in his town. He was instructed to have the permission under the seal and signatures on the order. The messenger did the same. After some time most of the people of the Town became his followers. Some evil people initiated the King against it. The king Asked Hazarat to quit the town. Hazarat sent the same disciple to the king who had brought the king's order to stay in the town, when the king was told by the messenger that they were staying in his town with the due permission give to them under seal and signatures, he was much pleased. He became his disciple. When the king became his follower, the whole of this staff also followed the saint.

Hazarat Ali Azizan Ramteeni left for his heavenly abode at age of 130 on Monday 28 Zikad 731 Hijri, 1329 [AD]. He was buried at Khuarzam.



(15)

**Yaa elaahi shrah par jab tak jiun saabit rahoon,
Hazrate Khwaazaa Mohammad ba ataa ke waaste.**

*Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.*

HAZARAT MUHAMMAD BABA SAMASI [requiescat in pace]:

'O God give me strength so that I may remain on religious lines for thy blessing on behalf of Hazarat
Muhammad Baba Samasi [R.A.]'

या इलाही शरः पर जब तक जियूँ साबित रहूँ, हज़रते ख्वाजा मुहम्मद बा आता के वास्ते।

INTRODUCTION : Hazarat Muhammad Baba Samasi was the right heir of Hazarat Ali Azizan Ramteeni. When he felt his last time coming, he asked all of his disciples to pay respects to Hazarat

Baba Samasi. Everybody obeyed the order of the Master. He had a big garden in village Smmas. He used to cut wood in the garden. Some times he used to go under meditation while cutting wood. Once he was going through Kaushik Hinduan. He felt some smell in the land of the town. On his return, he felt that same saint had taken birth in the town. He went to the house concerned. The master of the house showed the baby to Baba Samasi. Baba asked his heir, Hazarat Amir Kulal that he should complete the worldly and the spiritual-education of he baby. If he did not do his duty fully he would not be excused in the court of Lord Almighty. Hazarat Kulal promised to do his best. Hazarat Baba announces that he had accepted the baby as his disciple.

Once Hazarat Baba Samasi was staying somewhere. At the time of departure some of this disciples presented him a basket full of loaves. It was accepted. The next day he stayed somewhere else, where one of his disciples wanted to feed the full party, but he had no arrangement of bread. He had milk in hand. Hazarat Samasi gave the basket full of loaves. The whole party enjoyed the feast. At the departure from this town some one presented some pulse. It was also accepted. When the party reached another village, a man wanted to give feast to all. The gentleman was worried as he had no pulses. Hazarat Baba Samasi came to know everything. He allowed to use the pulse to that fellow. The party enjoyed the feast.

Hazarat Baba Samasi left for his heavenly abode on 10th Jamadi UL Av-val 755 *Hijri*, 1352 [AD]. He was buried at his village Sammas.





(16)

**Yaa elaahi hifze eima waqute murdan keejiye,
Hazrate meere qulaale paarsaa ke waaste.**

*Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.*

HAZARAT KHUAJA SYED AMIR KULAL [requiescat in pace]:

**'O God bless me healthy senses at the time of death for thy blessings on behalf of Hazarat
Khuaja Syd Amir Kulal [R.A.]'**

या इलाही हिफ्जे ईमाँ वक़्त मुर्दन कीजिये, हज़रते मीरे कुलाले पार्सा के वास्ते।

INTRODUCTION : Hazarat Amir Kulal was initiated in to the Order by Baba Samasi. While he was under pregnancy his mother used to feel great pain in her stomach, if she ate the bread earned by

illegal means. Only after vomiting it, she used to be free of pain. When it happened twice or thrice, she left the use of illegal earned money. Hazarat Kulal was very much fond of wrestling and boating. Once he saw some charming play [jugglery], the same time Hazarat Baba Samasi happened to pass that way. Hazarat Baba Samasi stood there and told the disciples that there was also a would be saint, standing there. At the very first sight Hazarat Kulal lost himself, and went with him. He remained with him for about 30 years to perfect himself for worldly and spiritual field. He used to go his village Sokhmar from village Samas twice a week, repeating the name of God in his heart, so that none should know what he was doing. He was full of spiritual-wealth.

Hazarat Khuaja Syed Amir Kulal left for his heavenly abode on 08 Jamadi UL Av-val. 772 Hijri, 1369 [AD].

He was buried at Sokhmar.





(17)

**Yaa elaahi mujhse aamaale shanieah KO chhurhaa,
Shah Bahauddien akmal baasafaa ke waaste.**

*Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.*

IMAM-UL-TARIQA HAZARAT KHUAJA BAHA UDDIN NAQSHBAND [requiescat in pace]:

**'O God make me free of evil actions with thy blessings on behalf of Hazarat Khuaja Imam-
UL-Tariqa Shah Baha Uddin [R.A.]'**

या इलाही मुझसे आमाले शनीयः को छुड़ा, शह बहाउद्दीन बासफ़ा के वास्ते।

INTRODUCTION : Hazarat Baha Uddin came out of the family of Hazarat Abdul Khaliq Gizdbani. He had full marks of spirituality form his forefather Hazarat Gizdbani. He was taken as a disciple by Hazarat Baba Samasi, when he was just a baby. Worldly and spiritual-education was imparted to him by Hazarat Amir Kulal. He completed himself to perfect humanity and to the highest degree in the line spiritual transmission.

Some time when he was under meditation, he felt that some body was telling him "O Bahauddin, don't you feel it is the time to turn to God after renouncing the world." This incident made a great change in his life. He immediately went to the river, washed his clothes, took bath and prayed to God.

He felt that hearty blessings at that time. He could not enjoy such blessings in future throughout life. After this he used to enjoy meditation and after it dedication. The effect of transmission was the merging in to the realization of soul with full command. He used to visit the graves of his town Bukhara throughout the whole night. Once he went to the grave of Hazarat Muhammad Vasi. He felt there that he should go to the grave of Hazarat Khuaja Muhammad Ashghar Nabi. When he reached Hazarat Ashghar Nabi, he was presented two swords and he was seated on the horse-back. At the same time the horse was turned towards the grave of Hazarat Khuaja Bazdakhin. There he saw the lamp was lighting dimly, he made the flame a bit higher, the lamp became quite bright. He sat down there remembering his Master. There he experienced that the wall of his Master's house moved to some other place. He saw a great gathering of saints. He felt in his heart to inquire about those people. Just at the very moment some one stood there, and told him the name of the members in the party, and that it was a gathering of the descendants of Hazarat Khuaja Abdul Khalid Ghizdbani. He was Baba Samasi, whom he had seen when he was a baby. Hazarat Baba Samasi had presented him a turban which was still placed in his house. He was blessed that no calamity could face him. Hazarat Khuaja Ghizdbani advised him to follow the teachings of Hazarat Muhammad, the Prophet. The hidden power and blessings will be clear and distinct by meditation transmission. There he was instructed by his Master to keep the turban in three covers. He promised to do so. After this he was allowed to attend any saint he liked.

Once he saw a saint in dream. He saw the same person in the market. The next day he was called by that saint, who was also a king of some place. He kept him in his service. During the day time he worked and in the night he was called by him. The king used to teach him **the principles of sainthood**. He told his four things to do.

[01] Nazar-bar-qadam - Have remembrance of God in all actions you do.

[02] Hosh-dar-dam - Have remembrance of God while you take breath.

[03] Safar-dar-vatan - While you under meditation, you must not sleep or rest.

[04] Khilvat-dar-anjuman - There may be any number of persons around you, you should feel alone and repeat the name of God constantly.

He used to say that he was connected with the Prophet totally. All the blessings that the Prophet had, were give to him. He had full command on nature. What ever he told, nature followed. Once he went for Hajj to Mecca. There was a festival of Edi-UL-Zuha. The priests of Mecca pressed him to sacrifice some animal. He told them that he sacrificed his son at Bukhara. His son at Bukhara died the same day. It showed that he had no attachment to anything in the world.

Once some saint was cooking food, rains started, Hazarat told him to say that there should be no rains. He did the same. It rained all around him but he was sitting with out a single drop of rains. Nature used to obey him.

Once his Master Hazarat Kulal went out for some time. He instructed him to keep the earthen utensils in the fire. Hazarat Bahauddid did the same, but he forgot to carve the pictures with black ink. Hazarat Bahauddin sat-down on meditation with the idea of making the marks on the utensils. After the matured time he opened the lot. He saw that the word Allah was carved on all the utensils. With this incident he was called Hazarat Naqshband. The order started with him was named "Naqshbandiya Order". The same order is connected with four persons [01] Hazarat Khizar Al-eh Issalam [02] Hazarat Zainuddin [03] Hazarat Bayzeed Bastami, and [04] Hazarat Abu Bakar Siddiqi.

A few teachings are noted as under -

Do anything but the heart should be attached to the master and God.

One should be attentive to his Master at all time without fail.

No pride of any kind should be there in the heart of disciples.

All circumstances good or bad, should be made known to Master.

Do not be inattentive to the Master or God. Have the society of the persons who are also having transmission through meditation. Merge fully with the soul of your Master. What is keeping fasts? - To turn every thing out of mind except master or God. Do not have the worldly impressions otherwise the concentration will be very different. Always have an eye on all your actions last they take you away from the required goal. The mind gets concentration in the society of saints easily. Sitting on meditation every morning and evening without fail brings one nearer to the Master. One should have very close contact with the Master and one should bring every stage to the notice of the Master. The next stage of concentration is mediation and then we get dedication. When dedication is perfect, it creates consolation and takes the disciple to merge himself with the soul of the Master. This is the last aim.

Most of the people are fond of worldly possessions. When they are with the saints they generally put-up the worldly desires before them. All saints command, but one should not ask them for any material gains. One should certainly be eager for their blessings.

One who keeps himself closed, gets something in spiritual line, and those who make propaganda for their spiritual stages, loose the whole thing. One should remain silent about their spiritual stages.

Hazarat Khuaja Bahauddin left for his heavenly abode at the age of 73 on 03 Rabi UL Avval 791 Hijri, 1389 [AD]. He was buried at Bukhara.







(18)

Yaa elaahi mujh mey Howe noor-e-wahadat aashkaar,
Shah Alauddin murshid rahnuma ke waaste.

Allahumma swale ala saiyadana mohammadin

Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT KHUAJA ALAUDDIN ATTAR [requiescat in pace]:

'O God grant me heavenly light for thy blessings on behalf of hazard Khuaja Ala Uddin Attar.[R.A.]'

INTRODUCTION : Hazarat Ala Uddin was the direct heir of Hazarat Khuaja Naqshband. He could not complete his worldly education as he was orphan. When he attained the young age, Hazarat Khuaj Naqshband went to his mother. He was poor and lay on a rag with a brick under his head. Hazarat Naqshband proposed to marry his daughter to him. He asked him that he was a poor man with nothing in his hands. Hazarat Khuaja replied that God had given every thing to his daunter, hence he should not worry about it. He was married. Hazarat Khuaja Naqshband was very kind to him. He started his spiritual education. Hazarat Alauddin completed his spiritual education within a very short time. Hazarat was very kind to him. He ordered all of his disciples to have their spiritual education from Hazarat Alauddin. They obeyed their Master. Hazarat Alauddin started to teach what was complete spiritual science through meditation-transmission. He made his father-in-law free from all burden of the family and that of the spiritual institution. It was he who taught the disciples everything about Yoga. He made Hazarat Yaqoob Charkhi his heir. He had many disciples, out of them two were very prominent. One was Hazarat Yaqoob Charkhi and the other was Hazarat Aharar. Both of them were keen and intelligent.

HIS TEACHINGS ARE NOTED AS UNDER :

If your mind goes towards God, let it go.

The disciple will learn as much as he has got faith in his Master.

If someone goes to a Samaadhee [Grabe], he should free himself from all worldly considerations and should think that he is sitting just before that saint. Now he will gain the spiritual wealth. Leave the

customary practices of the worldly people. The Master is the middle man between the disciples and God, he is the only way to reach God. Hence one should have the Master as the aim at all times. He should inform his Master that he has been going on with him. After completion when he realises God, the Master himself goes aside. There remains the disciples and God. After that there remains only God and God alone. The mind and the old the bad habits become tender, and turn towards good with the company of the saints. When the disciple feels presence of God within himself, he should thank God.

On the contrary he should pray with politeness and courtesy. "O GOD BE KIND AND PITY" ME.

Hazrat Alauddin left for his heavenly abode on 20 Rajab 802 Hijri 1397 [AD]. He was buried at Zafania. One of his disciples felt in his dream that one who sits in meditation by his gar for forty days will be made complete in the order.

(19)

Yaa elaahi de amanmin kulli daaiyen aur balaa,
Hazrate yaaqoob charkhie purziya ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT YAQOOB CHARKHI [requiescat in pace]:

'O God kindly save me from all sort of calamities and misfortunes for thy grace on behalf of Hazrat Yaqoob Charkhi.[R.A.]'

INTRODUCTION : Hazrat Yaqoob was initiated in to the Order by Hazrat Khuaja Naqshband but he completed his his spiritual-transmission through Haarat Alauddin. Hence he became heir of Hazrat Alauddin Attar. He ordered Hazrat Yaqoob to spread the meditation-transmission education to the needy. He obeyed his Master till the end of his life.

Hazrat Yqoob left his heavenly ebbed on 05 Safar 851 Hijri, 1444 [AD]. He was buried at his village - Balafnoor.



(20)

**Yaa elaahi pul pe aur mahashar men ho peiron kaa
saath,**

Khwaazae Ahraar raasul Atquiya ke waaste.

*Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.*

HAZARAT KHUAJA UBEDULLAH NASIRUDDIN AHARAR [requiescat in pace]:

'O God I be put-up with the sages of the order when I go to heavenly abode with thy grace on behalf of Hazarat Ubedullah Nasiruddin Aharar.[R.A.]'

या इलाही पल पे और महशर में हो पीरों का साथ, ख्वाज़ाए अहरार रासुल अतकिया के वास्ते।

INTRODUCTION : Hazarat Khuaja Aharar was born in the month of Ramzan 806 Hijri in the village Baghistan [near Bukhara]. He did not suckle his mother till forty days, as the mothers are not treated pure till forty days from the day of delivery. He started suckling his mother after she had taken bath on 40th day of delivery. The grandfather of Hazarat Aharar was also a saint. At the time of his death he announced that the boy "AHARAR" would be a great saint. He paid respects to the child "Aharar". Once some traders met Hazarat Aharar. They told him that if he like to have the spiritual education he should go a see Hazarat Yaqoob at Balafnoor. He requested Hazarat Yqoob to accept him as his disciple. Hazarat Yaqoob accepted the request and initiated him in to the Order. After his initiation he was granted spiritual-meditation. He was made complete within a very short time. He made him complete in the line and announced his heir. He experienced the transmission-meditation form the old sages like Khuaja Naqshband and others in the order.

A FEW TEACHINGS ARE NOTED AS UNDER :

Think of all the actions done during the day before you go to sleep.

Always have piety physically and mentally. Do every thing according to the will of God. do not follow your whims. The saints are very kind, if one is humble before them. Do not desire to get anything accept God. If you get the grace of God it is quite sufficient.

If some bad deed has been done due to some worldly and unavoidable circumstances pray to God for forgiveness. After meditation one should pray to God for the consolation of the soul of the Master and other grand sages of the Order. This will be a kind deed to the old Masters. At the same time God will also bless one with his mercy.

Once Shah Mirza Abu Syed saw a saint in his dream. The saint told his name also "Ubedullah Nasiruddin". Mirza Abu Syed narrated the dream before the Ministers of his Royal court. someone told him that a saint of that name lived at Tashkand. Hazarat Mirza immediately went to Tashkand. When he saw the same figure and name he fell down at the feet of the saint, and requested him to accept him as a disciple. He was initiated in to the Order. Hazarat transmitted his will power through meditation. Soon after many countries and Military-men became his disciple. When Shah Mirza expressed his desire to conquer Samarkand, he was allowed to go. He won the battle.

Once Babar invaded Samarkand. Hazarat Ubedulluah asked Babar to go back, but Babar did not go.

The next day there was a great restlessness in the Army and as a result Babar had to go back. Once two hermits went to see him, nut he had gone to the king. They were astonished to know that he had gone to the king. By chance, they were caught by the police in doubt of being thieves. When Hazarat knew it he asked the king to release them. They were set free. Hazarat told the hermits that if he had not seen the king, he could not get them freed.

Once a man went to Hazarat Ubedullah. He saw huge quantities grains were being taken to his stores. He was much surprised to see so much grains with him. After a little time there came a creditor and he asked him to repay his money immediately or he would kill him. Hazarat cleared off

the accounts and told that if he had not owned so much wealth he could not have cleared off the loans. That fellow was much ashamed and he begged pardon.

Once Hazarat Abu Syed Mirza wanted to have a drink. He took-out a bottle and tried to take out cork. In this process it was broken. Abu Syed told this to his Master Hazarat Ubedullah. He replied that if the bottle had not been broken in the way his heart must have been broken due to his drinking.

At the time of death of Hazarat Nasaruddin Ubedullah there was a flash of light which came out of the middle of both the brows. He left for his heavenly abode on 29th Rabi UL Avval 895 Hijri, 1486 [AD]. He was buried at Samarkand.





(21)

Yaa elaahi zuhdo taqwa aur mohabbat apni de,
Hazrate Khwaazaa Mohammad paarsaa ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT MAULANA MUHAMMAD ZAHID [requiescat in pace]:

'O God grant me heavenly affection and power of tolerance for thy blessings on behalf of Hazarat Muhammad Zahid[R.A.]'

INTRODUCTION : Hazarat Zahid was the grandson of Hazarat Yaqoob Charkhi. On completion of the worldly education he used to pass his time alone in some lonely places. He was fond of Naqshbandiya Order transmission-meditation. Someone asked Hazarat Zahid to go to Hazarat Aharar. Hazarat Zahid immediately set out for Samarkand. He stayed in Muhalla Dasar at Samarkand. While he was preparing to go to Hazarat Aharar, he he also felt the arrival of Hazarat Zihad. He saw him where he was staying. The camel sat-down just in-front the house where Hazarat Zihad was. Hazarat Aharar entered the house and asked him whether he was Hazarat Zihad. Hazarat Zihad was very much glad to have him as if the well itself came to the thirsty person. Hazarat Aharar transmitted the whole heavenly light and sound through meditation. He was made complete with in one night. Hazarat Aharar announced him his heir. He ordered him to preach his teachings to the needy. When Hazarat Aharar announced that Hazarat Zihad had completed the heavenly education, the other disciples who were already there, for as many as twenty to thirty years, objected to it. Hazarat Aharar told them that Hazarat Zihad came to him having perfect humanity and sound character. His lamp, oil and the wick were quite in order. He had simply lighted it. The formation of character is the main thing, first and foremost for the spiritual line.

Hazarat Zihad left for his heavenly ebbed on 05 Rabi UI Avval 930 Hijri, 1529 [AD]. He was buried at village Bahish near Bukhara.

(22)

Yaa elaahi saare isian aur nisan muaaf kar,
Shaah darweshe Mohammad murtazaa ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT MAULANA MUHAMMAD DARVESH [requiescat in pace]:

'O God excuse me for my sins and evil thoughts for thy blessings on behalf of Hazarat Maulana Muhammad Darvesh[R.A.]'

INTRODUCTION : Hazarat Darvesh remained in primary spiritual education with Hazarat Khizar Aleh Assalam. He loved loneliness. His master ordered him to go to Hazarat Zihad, who was his maternal uncle also. Hazarat Zihad accepted him and initiated him in to the order. Through spiritual-meditation-

transmission, he made him complete within 15 years. After his education he was announced his heir, and was ordered to spread the message of the Order to the needy. Since he kept him self-aloof people could know only that Hazarat Daravesh was simply a Reader of Quran. Once a hermit happened to stay in a town. He met Hazarat Daravesh also. That hermit was also a saint. He announced that Hazarat Darvesh was a complete saint. After this incident many people became his disciples.

Hazarat Daravesh left for his heavenly abode on 19 Murram 970 Hijri, 1560 [AD]. He was buried at village Kash.



doast mere howen hardam shaadmaa,
Khwaazaa Imkanki Mohammad baadshah ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT KHUAJA MUHAMMAD UMKANKI [requiescat in pace]:

'O God kindly make my friends quite happy for thy blessings on
behalf of Hazarat Khuaja Muhammad Umkanki [R.A.]'

INTRODUCTION : Hazarat Umkanki completed his worldly and spiritual education with his father Hazarat Darvesh. He initiated him in to the Order. Hazarat Darvesh worked for thirty years to spread the transmission through meditation in place of his father. He used to serve the guests and their horses. He used to distribute medicines for eyes, free of cost.

Once the prince of Torran who was the right heir of the country, saw in his dream that a big gathering of saints was there. Hazarat Prophet was also present in the celebration. Someone was introducing each one. When he was presented before the Prophet, he honoured him with a sword and told him to see Hazarat Umkanki. He liked to realise God. A picture of Hazarat Umkanki was also shown to him. When the prince reached Hazarat Umkanki at the address directed to him in the dream, he became very happy to see the same saint as seen in the dream. The prince fell at the feet of the saint. Hazarat Umkanki accepted him, and initiated him in to the Order. He surrendered himself and was completed in the line.

Once king Mohammad Khan invaded Samarkand. The prince of Samarkand requested his Master Hazarat Umkanki for his

protection. Hazarat took him to king Mohammad Khan, and made him understand that the Muslims should not fight against each other. He did not agree. Hazarat Umkanki asked Baqi Muhammad to go to war. He encouraged him for the victory. Hazarat Umakanki sat in meditation. Later on someone told him that his disciple Baqi Muhammad had won the battle. On hearing the news, Hazarat returned home. Hazarat made Khuaja Baqibillah his heir. He never liked to have any kind of worldly wealth. He always liked to remain without worldly possessions.

Hazarat Umkanki left for his heavenly abode on 22 Shaban 1008 Hijri, 1596 [AD], at the age of 90. He was buried at his village Imkinki



(24)

Yaa elaahi tu ho baaqi aur sabko jaaun bhool.
Khwaazaa Abdul baaqi murshid rahnuma ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT KHUAJA MUHAMMAD ABDUL BAQI BILLAH
[requiescat in pace]:

'O God let me forget everything except you only for thy grace
on behalf of Hazaraat Khuaja Muhammad Abdul Baqi Billah
[R.A.]'

INTRODUCTION : Hazaraat Khuaja Muhammad Abdul Baqi Billah [R.A.] was born in 971 Hijri at Kabul. While his mother was in pregnancy, she saw a dream that she was flying in the sky. She met a goddess there, who gave her a rose flower. She asked the meaning of the dream from some saint who used to pass by her residence. The saint foretold that she would deliver a male-child, who would guide the needy on the right path to realise God. Hazarat Baqi Billah became fully learned man of the worldly subjects when he was only seven years of age.

Once he felt light between both his brows. Since then he was in need of some Spiritual-Preceptor. He was very much worried at it. His mother could not tolerate the sufferings of her son. She prayed to Almighty God for the help of her son. Her hearty prayers were accepted. Hazarat Baqi Billah got the society of some saints. He went to Lahore in the, north-west of India. Vajistan, Kheeva, Balakh, Bukhara and Tashkand etc. There he met a good number of saints but no consolation. One night he felt that some one was telling him that Hazarat Aharar told him to go to Hazarat Maulana Umkanki. Again he felt that Hazarat Maulana Umkanki had been awaiting him for long. In the

morning he was very happy. He started to seek Hazarat Umkanki. They met each other very lovingly. Hazarat Umkanki completed Hazarat Baqi Billah within three days spiritual-meditation-transmission. Hazarat Umkanki initiated Hazarat Baqi Billah in to the Order and announced him his heir. After some days he was ordered to go to India and spread the teachings of the Order. He obeyed his Master. Hazarat Baqi Billah stayed at Lahore for about a year. After that he went to Delhi. At Delhi he stayed in Quilah [Fort] Firozi up to the end of his worldly life.

Spiritual transmission power of Hazarat Baqi Billah was keen. He was very generous and kind. He used to give his own things to the needy. He used to give his horse to the cripple. During one winter night a cat sat-down in his beddings, he did not like to disturb the cat. As a result he sat in the open through out the night.

In case he saw some inhuman action in his disciples he used to regard it as his own fault with the argument that it was the result of his society. Preceptor's faults generally effect the disciples. He always forced the disciples to see their own faults. Do not see others'. He was happy in all circumstances. He never cared for his clothes, his residence or other amenities.

He used to teach his disciples according to their nature. If the disciple had loving nature, he was taught to have inner contact with the Master. He had very keen eye to recognise the nature of the new students. He always liked to have pious cook, because the nature of the cook effect the cook. If one is not cautious in eating, it will harm one's prayers. His society was calm and quiet. One must not have attachment to the worldly things. Leave desires and depend upon the will of God. The system of the order is very easy. One can get himself purified only through meditation. The transmission through meditation

cleans off all the evil actions and habits, if it is conducted by a complete Preceptor. It needs only faith. If someone likes, to become like one's Master, one should see the Master with open eyes and also with inner eyes when he is not present before him. After practising for sometime one shall feel great change in one's self. The main aim of our Order is love and affection, but it is hidden. Through transmission under meditation it is arisen and effects the subject to a great extent. God gives lively-hood, not the profession. But the profession is the source of it. Meditation creates God gifts and also detachment towards worldly affairs and attachment towards God. Hazarat Khuaja had a very keen spiritual sight.

Someone used to pray for a Spiritual-Master on a grave. One night he felt guidance to go to Hazarat Baqi Billah. He went to him, and he requested Khuaja to have him as a disciple. Hazrat Khuaja refused with the argument that he knew nothing in spiritual line. That fellow went to Agra. [Those days Agra was the capital of India]. There also he felt the same. He returned from Agra to Delhi and requested Hazarat Khuaja again to have him as a disciple. This time Hazarat Khuaja accepted and started spiritual education through meditation.

Once Hazarat Mujaddid Alifsani sent some sweets through his servant. The moment servant reached him, Hazarat Khuaja had finished his meditation. When he saw the servant he was attracted with the spiritual glance. As a result he became senseless [मज्जूर] and did not return to resume worldly affairs.

Hazarat Khuaja always lead a simple life, simple food, simple dress and simple living was his motto. His mother had become very old, even then she used to cook herself.

At the age of forty he felt that he had finished his preaching job for the Order. One day he asked his wife that some body told

him that some saint of the order must leave the world. One night he felt that Hazarat Khuaja Aharar was asking him to have new clothes. He replied that he should have new clothes if he remained alive, otherwise shroud [कफ़न] should be his new clothes. Hazarat Khuaja Baqi Billah left for his heavenly abode on 25 Jamadi UI Akheer 1012 Hijri, 1603 [AD]. He was buried in the grave yard in Mohalla Ram Nagar about half a mile from New Delhi Railway Station. It is a place where Khuaja prayed once in his life. Some earth was attached to his clothes. He told the disciples that the earth of that place wanted to have him. This was a token from him. The same was followed. This grave has a marvellous effect which can be experienced by sitting there, it is my personal experience. Several times I have taken chance to sit there for meditation. I have felt great charm there.

N. B. From New Delhi Railway Station one should turn to right. Beyond road bridge go straight till the end of graveyard compound-wall, turn to left, the gate. Reach the grave required. It is known to everybody.



(25)

Yaa elaahi yaa qarieb qurb kar apnaa ataa,
Ghausulle aazam sheikh Ahemad peshwaa ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT IMAM RABBANI MUJADDID ALIFSANI SHAIKH
AHAMAD FARUQI, SIRHINDI [requiescat in pace]:

'O God bless me place near you with thy grace for the sake of
Hazarat Imam Rabbani Mujaddid Alifsani Shaikh Ahamad Faruqi
Sirhindi [R.A.]'

INTRODUCTION : Hazarat Shaikh Ahamad was born on 14 Shaban 971 Hijri, 05-06-1564 [AD] on Friday at Sirhind. A few days before, his father had a dream that great lawlessness was there throughout the country. At the same time some heavenly light came out of his heart. Hazarat Makhdoom, his father asked Hazarat Shah Kamal Khaleel the meaning of the dream. Hazarat Shah foretold that he would have a son, who would establish peace, law and order. It happened so. In childhood he fell sick. All the medical doctors refused to cure. By chance there came Hazarat Shah Kamal Khetli, he put his tongue into mouth of the child. The child sucked his tongue for some time. Hazarat Shah told Hazarat Makhdoom that the would have a long life and be a good saint. The prophecy proved true. Hazarat Shekh Ahamad started his worldly as well a spiritual education under his father. In a short time he completed his education and started to teach the students at the age of seventeen. Hazarat Shaikh Ahamad went to Agra for some time. There he met Hazarat Abul Fazal, but he could not stay there for long and he returned to Sirhind.

Hazarat Shaikh Ahamad got the spiritual education of Chishtiya Order from his father. He did his best. Hazarat Shaikh Ahamad was eager to have education of Naqshbandiya Order. For some time he fell sick. When there was no remedy, his wife prayed to God. She felt as if some one was telling her that should not worry. After this he became all-right. His father died on 1007 Hijri. Hazarat Shaikh Ahamad started for Hajj in 1008 Hijri. He had to stay in Delhi at the house of his friend, Hazarat Hussan Kashmiri. He was follower of Hazarat Khuaja Baqi Billah of Naqshbandiya Order. The next day he accompanied Hussan Kashmiri to Khuaja Baqi Billah. Hazarat Khuaja was much pleased to have him. He initiated Hazarat Shaiakh Ahamad in to the Order, and completed him through meditation transmission in a short time. He announced him his heir and

ordered all of his disciples to have spiritual-education from Hazarat Shaikh Ahamad. Hazarat Khuaja Baqi Billah used to say that he was simply a star and Hazarat Shaikh Ahamad was like the sun. Hazarat Shaikh Ahamad was totally merged in to his master, Hazarat Khuaja Baqi Billah. Some time he used to feel that he had been fully merged in to the should of Hazarat Prophet and mother Khudejtu Kubra. Some time he used to feel that his spiritual education was completed under them also. His internal soul transmission was just like that of his Master.

Once Hazarat Shaikh Ahamad was sitting in meditation with his followers, there came Hazarat Shaikh Kamal Khaitli with Shah Qalandar. They put a gown on the body of Hazarat Shaikh Ahamad. After finishing the meditation Hazarat Shaikh Ahamad opened his eyes and say the gown covering him. On enquiry he was told that the gown belonged to Hazarat Ghaus Pak [Hazarat Abdul Qadir Jeelani]. One who covers oneself with this gown becomes the heir of Hazarat Abdul Qadir Jeelani. When this talk was going on Hazarat Abdul Qadir Jeelani reached there along with his followers. Hazarat Jeelani transmitted his soul power to Hazarat Shaikh Ahamad and made him full of his heavenly wealth. While all this was going, Hazarat Shaikh Ahamad thought that he had been completed with the spiritual education of the Naqshbandiya Order. What should he do? At the same time there came the old sages of the Order from Hazarat Gizdbani to Hazarat Baqi Billah. Hazarat Khuaja Naqshband told them all that Hazarat Shaikh Ahamad had been completed in Naqshbandiya Order through Khuaja Baqi Billah. At the same time Hazart Ghaus Pak told them that Hazarat Shaikh Ahamad had taken their sweets first when Hazarat had sucked the tongue of Shah Kamal Khaitli, during his sickness. At the same time he had been covered with their gown. When these discussions were going on, Hazarat Chishtiya and Soharverdia also appeared there. They also claimed Hazarat

Shaikh Ahamad as his father was initiated in their Order. He got primary education under his father, who was initiated in to the Chishtiya and Sohrawardiya Orders. While these discussions were going on there appeared the Prophet. He ordered that the Naqshbandiya Order would be the main Order for Hazarat Shaikh Ahamad as he had been completed in that Order, other orders would also be attached to him. The Fatiha [the charity prayers] of all orders would be made through him. The Prophet's order being the final, the whole meeting dispersed. Maulana Badar Uddeen, one of the chief disciples of Hazarat Shaikh Ahamad wrote in his notes that at that time so many souls were there that there was no room left even for a pin to put there.

Once a man came to Hazarat Alifsani. He requested to initiate him in to the Quadiya Order. He was initiated as desired. Some guests were also there. The guest asked Hazarat Shaikh Ahamad the proof that he had been initiated in to the desired Order. Hazarat asked that man to see some star. He was that a man appeared out of that star and reached that man like an arrow. He was told that it was the should of Hazart Abdul Qadir Jeelani. That fellow touched his feet. Hazarat Jeelani went back and disappeared in the same star.

Some one had heard that Hazarat can initiate the soul of the dead also. He asked his son to take his dead-body to Hazarat Alifsani before the burial. His son did the same. The next day when they reached the spiritual-class, they saw that their father was sitting with the Master in a very good position of spiritual-stage.

Once Shahjahan was told by some foretellers that he would become King very soon, but Hazarat Alifsani told that he would of-course become king but not at that time. The same happened there.

He had a very tender nature. Once as he lay down in bed, he atone stood-up, and asked his servant to take out some papers which was placed in side the beddings. After removing the paper he could lie down in the bed.

He was very particular about his prayers [Namaz]. He used to read Sura-Yaseen. [chapter in Quran Majeed]. He recite Quran-majid daily at the proper time by heart, after merging soul of the Master.

If he knew that someone was sick, he used to see him, and to pray for his welfare.

He always respected the followers of the Order. He was full pity for the poor and miserable. He was contented in all circumstances .

Hazarat Shaikh Ahamad left for his heavenly abode on 27 Safar 1034 Hijri 26.11.1624 [AD]. The funeral prayers were done by Hazarat Muhammad Sayeed. He was buried near the grave of his eldest son, Hazarat Muhammad Sadiq who had sacrificed himself for the epidemic in the country. There is a great grace in his grave. I have experienced many the same several times.

Note : From Delhi or New Delhi trains and Buses go direct Sirhind [District - Fatehgarh Sahib, Panjab]. It is sixty Km. from Umbala [Punjab]. Near the Railway Station Platform, there is rail-road crossing. From this crossing, have a bus going to Nagal. Leave the bus at Roza. Ener the big gate, go straight. enter a small gate, stay in waiting rooms. The in-charge of Roza will entertain you and he will guide all the three tombs.



(26)

Yaa elaahi hubbe peeraane tareeqat mujhko de,
Hazrate maasoom raasul atquia ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT KHUAJA MUHAMMAD MASUM [requiescat in pace]:

'O God grant me affection and love for the old sages in the
Order for Thy Grace on behalf of Hazarat Khuaja Muhammad
Masum [R.A.]'

INTRODUCTION : Hazarat Khuaja Muhammad Masum was the
youngest son of his father, Hazarat Imam Rabbani Mujaddid
Alifsani. Worldly and spiritual education was completed by his
father only. By the age of eleven he had finished his education.
At the age of twelve he was initiated in to the Order by his
father. He was abort saint. At the age of twelve he had started
to teach worldly and spiritual education in the institute
conducted by his elders. At this young age he could conduct
the school very nicely. He was fully merged in to the soul of his
Master.

Hazarat Masum writes in his notebook that when he performed
Hajj, he used to feel that his spiritual education was being

conducted by the Prophet and Hazrat Khudejtul Kubra, Hazarat Aisha Siddiqa, and Hazarat Juhar Baitool along with the old sages of the Order. He felt that he was constantly filled up with the heavenly light by them every moment. He got much grace from them. He also got the power of miracles which were unexpected and extraordinary. He was a great help to the needy. If someone remembered him in his calamities, he removed them immediately.

Once he slept on the bedding of his father, in the day time when it was summer, the servant wanted to let him leave the beddings but his father asked the servant that the friend of God was sleeping, he need not disturb him.

Once the inhabitants of the town Bairut came to attend Hazarat Masum. They had grace from him. Every body was happy to have spiritual grace. Only one of them was gloomy not the feel the grace of the Master. One day he saw the Master approaching him. The Master gave him some sweets and a Kulah [turban used by Pathans], and asked him if he was pleased then. He became very happy. He saw the next moment that there was nothing.

Once Hazarat Masum was washing for prayer [wazoo i.e. ritual ablution of hands, face, arms and feet in that order, performed by Muslims before prayer]. All of a sudden he threw away the jug [the water-pot]. The disciples noted the occurrence. After some time a forest contractor came there. He told that once he was in Jungle of Bengal. By chance he could not notice a lion there just in front of him. Sure death stood there before him. He remembered bis Master, Hazarat Masum, he appeared there and hit his 'Lota' [jug] on the lion. The lion ran away.

Once a man who was sick for a long time went to Hazarat Masum for prayer for his help. He gave him washing water to

drink. The man was cured.

Some one who was suffering from eye-sore was much disappointed with the eyes. Hazarat Masum bandaged his eyes with some drenched bandage and asked him to open it, when he reached his home. He did the same and found that his eyes were all-right.

One of his disciples was very poor. By chance there came six guests in his family, there was nothing to offer. He went to the Master for usual meditation-sitting. Somebody brought huge number of mangoes. Hazart Masum distributed them among all his disciples ten each. He gave seventy to that fellow, ten for him and sixty for the guests. Also he gave six gold coins to him with the instructions that he should not hide his poverty. When ever he needs moony he frankly tell him. After that day the poor fellow never felt any difficulty of money.

Hazarat Masum used to celebrate spiritual-gathering twice a year, one of his father's on 27th Safar and the other of his Prophet. It is still going on. It is very marvellous, one who enjoy it, can never forget its charm.

Hazarat Masum left for his heavenly abode on 09 Rabi UI Avval 1069 Hijri 1668 [AD]. He was buried at Sirhind in the right side of the garden, just a little far from the grave of his father. A big tomb on the grave is there. The whole compound is called 'Roza'. There is still very charming grace on the grave which can be experienced by sitting there in meditation. I have experienced it several times.

(27)

Yaa elaahi shirgo qufro maasiyat se dur rakh,

Shaykh Sayfuddin murshid rahnuma ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT SHAIKH SHAIFUDDEEN [requiescat in pace]:

'O God let me be off disobedience, ignorance and selflessness for thy grace on behalf of Hazarat Shaikh Shaifuddeen [R.A.]'

INTRODUCTION : Hazarat Shaikh Saifuddin was the fifth son of his father, Hazarat Muhammad Masum. He was born in 1049 Hijri. He was also a born saint. He completed his worldly education by the age of twelfth. He was initiated in to the Order Naqshbandiya, by his father. At the age of eighteen he could transmit the spiritual grace through meditation for about four hundred disciples, knowing status of each and every one. Every disciple got the directions he needed.

The Mughal Emperor, Aurangzeb was initiated in to the Order by Hazarat Muhammad Masum. He wanted somebody for his spiritual guidance, Hazarat Muhammad Masum sent his son Hazarat Shaikh Shaifuddin {R.A.}. As he reached at the gate of the Fort, he stopped and refused to enter the gate as there were statues of elephants along with their drivers. When the statues were dismantled, he entered the gate. He had a faith that the angel bearing grace does not enter where there are statues. Once King Aurangzeb wanted to take him to the garden. He refused to entered the garden also as there were gold-made fishes every where. When the gold-made fishes were removed he entered the garden. The same faith was there also. After some time he returned home, Sirhind. After this he never went anywhere. After midnight he used to walk around the grave of his grandfather, Hazarat Mujaddid Alifsani. He used to say that he was beggar at his doors.

Once one of his disciples was going to Iran on his Horse-back.

Another horse-man was also going with him. He abused his Master. That fellow could not tolerate the insult of his Master, he cut-off the head of that man. But soon after he became perplexed with the fear that the relatives of that fellow might harm him. He remembered his Master. Soon he saw that his Master was there. His Master told him not to bother as he had killed an ass. The same happened. When the relatives of that fellow came they saw an ass was lying there and the horse was there without its rider. They took the horse and went away. That disciple was saved. When he took off the curtain he saw his Master. He fell at his feet, he became very happy and after having grace of his Master he went away.

Hazarat Shaikh shaifuddeen used to read Hadees daily. In his advanced age he stopped. His elder son took the job in his hands.

Hazarat Shaikh shaifuddeen always followed law and order according to the religious rites. He always tried to follow the lines traced by the elders in the order.

Hazarat Shaikh shaifuddeen left for his heavenly abode at the age of forty seven only, on 26 Jamadi UI Akhir 1096 Hijri, 1686 [AD]. He was buried in the right side garden in the same compound of Roza. When people took his dead-body to the grave-yard it was automatically, lifted much up above the hands and shoulders, and was flying in the air. It came down in the grave itself. After about fifty years the grave was broken. There was a same smell which was used at the time of death, and the body also was in the same status as it was on the first day. A big tomb on the grave is there. There is a great charming transmission grace on the grave which can be experienced on sitting there in meditation. I have experienced it several times.

(28)

Yaa elaahi ghair kaa mohtaaz mat kar mere rabb,
Saiyade noore Mohammad mustafaa ke waaste.

Allahumma swale ala saiyanah mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT NOOR MUHAMMAD BUDAUNI [requiescat in pace]:

'O God do not let me dependent on others except my Master
for thy grace on behalf of Hazarat Noor Muhammad Budauni
[R.A.]'

INTRODUCTION : Hazarat Noor Muhammad Budauni [RA] got his spiritual education under Hazarat Shaikh Shaifuddin. He was with him for fifteen years constantly. He did great labour. He was always with his Master externally and internally. He got his completion and was announced the heir after being initiated in the Order by Hazarat Shaifuddin. He had occasions to other saints also. Due to excess prayer his waist bent down. He used to cook himself a simple food. He had two sons. Hazarat Mirza Mazahar Janj-ana was the right heir. He was a man of very tender habits. He never liked to eat with the rich. Whenever somebody went to him, he could tell what work he had done before he came to him.

Once a lady came to him for help that her daughter was taken away by the Jins [evil spirits]. She had done to the best of her power. Hazarat Noor Muhammad asked her to go home. She would have her daughter in her house. She found her daughter as she was told. On enquiry her daughter told her that she was sitting in some town. Some old man came to her, caught her by her neck with his hand and put her there in the house, with in no time. He was complete saint saint having all powers. He was a great help to the needy. He used to say -

weep before god, He will be kind to you. Do not have feast with worldly persons, because their earnings are not pious. Do not take feast which are made for show. Things made for show smell bad. He always liked those disciples who were honest, hard-working and followers of religious path.

Hazarat Noor Muhammad Budauni [RA] left for his heavenly abode on 11 Ziqad 1125 Hijri, 1723 [AD]. He was buried in Punch Bangla graveyard behind the grave of Hazarat Nizam Uddin Auliya in Delhi, after crossing drain [Nala]. His grave is just beneath the neem-tree. Formerly, there was a tin-shade over the grave. Now only four angle iron points are there at all four corners. One should be cautious for these points. They can harm feet. There is still great grace, which one can feel by sitting there for meditation. I have been there for several times.



(29)

Yaa elaahi ghaib se roazi de aye roazi rasaan,
Shamse deen mahboob Mazhar meerazaa ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT SHAM SUHDDIN HABIBULLAH MIRZA MAZAHAR JAN
JANAN [requiescat in pace]:

'O God give me livelihood by thy grace on behalf of Hazarat
Sham shuddin Habibullah Mirza Mazahar Jan Janan Shahid,
Muradabadi [R.A.]'

INTRODUCTION : Hazarat Mirza Mazahar Jan Janan was born
on 11 Ramzan 1111 Hijri [Muslim era], 1696 [AD]. His father
Hazarat Mirza Jan was the minister in the Durbar [Royal Court]
of Mughal Emperor Aurangzeb. When Aurangzeb saw the baby,
he told his father that the baby was his 'JAN' [life, spirit or
animating force]. After the word - 'Jan', the baby was named
as 'Jan Janan'. He was a born loving fellow.

He used to say that there came a lady who was most beautiful,
she took him up and embraced him. He fell in love with her. He
used to wait for her till she came to him. When he was only five
years of age people knew that he was a loving fellow.

He had finished all the education of those days at a very early
age. He was very well qualified in stick skill. He was so skilled
that even twenty men having sticks could not harm him if he
had a stick in his hands.

His father had faith in 'Qadaria' and 'Chishtia' Orders, but he
had no interest in it. When he was of nine years, he used to
see Hazrat Ibrahim Khaleel in his dreams. When ever some
body narrated about him, he used to appear before him.

Once he was sitting with his father. Someone spoke against "Zikra Khafi" [remembrance of heart], at same time that was a flesh of light, out of that light Hazrat Mujaddid Alifisani appeared there. He directed Hazrat Jan Janan to proceed further with some point. Then he disappeared. Hazrat Mirza Jan Janan was told by his father that his progress in spiritual life would be made through Naqshbandiya Order. Hazrat used to pass his time with the saints.

Once some one attacked Hazrat Jan Janan seven times with a sword. Every time Hazarat Jan janan snatched the sword out of his hands. The man was much ashamed, begged pardon and was excused.

Once Mirza Jan Janan was coming on horse-back. An amuck elephant came from opposite side. The keeper of the elephant warned the passers by. Hazrat Jan Janan thought it Shameful to be afraid of an animal. He collided against the elephant. The elephant lifter Hazrat in his trunk. Hazrat attacked the trunk of the elephant with his sword. The elephant immediately left him and went his way.

After the death of his father some one took Hazrat Mirza to king Farrukhseer. That day the king did not come to Durbar. Hazrat Mirza never liked to serve anybody. He was interested only the society of the saints. Once he saw Hazrat Qutubuddeen Bin Bkhtiyar Kaki in his dream. After this dream he became as ascetic. His desire to have company of the saints increased more and more. Once he went to see Hazrat Sheikh Kalim Ullah Chishti and Hazrat Mir Hashim Jalesari. He got the spiritual grace there. Once there were so many saints with Hazrat Jan Janan. They were talking of the religious affairs. Someone told that there was one Hazrat Noor Muhammad Budauni. He is really a great saint. On hearing of Hazrat Noor

Muhammad, he left them all at his residence and Hazrat Noor Muhammad. Hazrat Muhammad transmitted his spiritual grace through meditation. It was a great gain. After a short time Hazrat Jan Janan took leave and returned home. The next when he finished his wash, he looked at his face in the mirror, he felt that his face was turned in to the face of hazrat Noor Muhammad. Hazrat Noor Muhammad completed his spiritual education and announced him his heir after initiating him in to the Order. Hazrat Mirza Jan Janan practiced meditation with the great labour of six years constantly on the grave of the Master. He achieved great success in the line. During his meditation he experienced some living saints polishing his spiritual knowledge. He attended Hazrat Khuaja Muhammad Jabber, who one of the disciples of Hazrat Mujaddid Alifsani. He was very glad to have Hazrat Mirza Jan Janan. He transmitted all the spiritual wealth to Hazrat Jan Janan through his meditation. Hazrat Jabber bestowed on him grace of Qadaria, Chishtia and Sohrawardiya Orders along with the Naqshbandiya Orders.

The internal spiritual grace was so very keen that he could initiate his disciples even if they were far away from the country. They used to feel his grace as if they were with him.

Once the Mughal Emperor Bahadur Shah offered him land as much as he liked. He refused to have it, with the argument that the wealth of the saints is patience.

Someone offered him some land along with one big house, but he did not accept it.

He used to say that every body will be asked five questions after death that [01] in what actions he passed his life? [02] how he spent his youth? [03] from where he earned money? [04] where he spent his earnings? [05] what prayers he did? He was advised by his father not to have faith in worldly affairs. The

speciality of our Order Naqshbandiya is that the disciple has no knowledge of where he is going on, or while. In others light and sounds are quite clear. But they are not so weightily. The disciples in this Order achieve the permanent please of the heights stage of spirituality.

It is right not to refuse the present if it is earned out of noble earnings. In case the presents are earned of ill means, they must not be accepted. The disciples reach the stage where his Master stands only in his company. One cannot achieve both worldly and divine pleasures. One can get only one at a time. It is very difficult to pass life according to th religious bindings these days. It is better atlas to avoid sins.

Musical entertainment is not bad if it gives inspiration towards God. In case it creates worldly desires, it must not be heard. While in the meditation no worldly talks should be entertained. One should work hard to realise God. A disciple must follow his Master, without any ifs and buts. In this way he will have mercy of God also.

Incidents and dreams have no value in the spiritual line. When the disciples are merged in to the soul of the Master, they attain the stage to remain happy in all circumstances. "Razi-Ba-Raza". If some body sees the Prophet or any form God, he is blessed with strong faith in God.

During meditation if mind wanders, one should see his Master with his eyes and in his mind. One should leave worldly desires on by one. He will get success. Some saints like to stop breathing while under meditation but it is not necessary in our order. The main object of the disciple should be bull merging of his self in to the soul of the Master.

Do not think of your livelihood. Look to your own faults. It will

clear your heart. Do not fight with the self. Always have your self on good terms like friends. Have delicious food. It creates quietens and calm. If a man sits at the grave of the saints he should make himself unoccupied first, then he should demand affection towers God. He shall be blessed otherwise he will have nothing. It is better to observe fasts. One should not backbite any body. One should not tell a lie. In all stages if one feels the presence of his Master, he is merged in to the soul of his Master.

Hazrat Jan Janan used to say that the disciples may not do any thing but if he loves his Master by heart and he is always attentive to his Master he will reach the stage of his Master. After merging in to the soul of the Master, the old sages of the Order will grace him and God also be kind to him.

Some persons entered the house of Hazrat Mirza Jan Janan and asked him his name. When Hazrat Mirza Jan Janan told them his name, one of them shoot him with a revolver. Hazrat fell down on the ground on 07 Muharram 1195 Hijri, 1779 [AD]. He had foretold it three days ago. He wanted to obey the order of God.

Hazrat Mirza Jan Janan left for his heavenly abode on 10th Muharram 1195 Hijri, 1779 [AD]. He was buried in Khanqa Abul Khair, a little far from Chitli Qabar, near Urdu Bazar, Jama Masjid Delhi. [Now big Tomb is there]. If some one sits there for meditation, he feels great grace even now. I have experienced it several times.



(30)

Yaa elaahi de mujhe taufeeq aamaale Hasan,
Hazrate Khwaaza Naeemullaah Shaah ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT MAULVI NAIM ULLAH SHAH BEHRAICHI [requiescat
in pace]:

'O God give me inspiration to do good actions for thy grace on
behalf of Hazarat Naim Ullah Shah Behraichi[R.A.]'

INTRODUCTION : Hazarat Naim Ullah Shah was one of the chief disciples of Hazrat Mirza Mazahar Jan Janan. He was initiated by him in to the Order and was announced his heir to preach the spiritual education of the Order. Hazarat Naim Ullah Shah was with his Master for four years continuously. He did great labour to have spiritual transmission through meditation, day and night. Hazrat Jan Janan used to say to him that the spiritual education gives to him was very special. None other had been given such grace. He was absolutely complete in the line. Hazarat Naim Ullah Shah wrote two books. One was 'Amulat Mazaharia' and the other was 'Adab Tariqat'. Unfortunately both the books have been take to the Royal Library London [England]. They are not available in India.

Hazrat Mirza Jan Jana gave him a good number of books presented to him by many saints. Out of them a few books were written by Hazrat Imam Rabbani Mujaddid Alifsani. He was instructed that he should narrate contents to others for their edification. Hazarat Naim Ullah Shah was a man of peaceful nature. He wrote a 'Quran Majid' by hand very beautifully.

Hazarat Naim Ullah Shah left for his heavenly abode on 05th Safar 1218 Hijri, 1801 [AD]. He was buried at Behraich. His grave is situated on a platform at about five feet high, surrounded with four-walls having one small gate in a very big field, just opposite the Government Inter College. The grave of his wife is also there on same level. his residential house and a masque built by him are still there. The grandson of his daughter is still living there. They have got with them the carpet on which his blood fell when Mirza Mazahar Jan Janan was shoot at. All these places, residence, masque and the grave are full of spiritual grace, which can be experienced by sitting there in meditation. I have been there several times.



(31)

Yaa elaahi apni rahamat se tu de dill kee muraad,
Shaah Muraadullaah maqbule khuda ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT MURAD ULLAH SHAH, LUCKNOW [requiescat in
pace]:

'O God complete my hearty desires for thy grace on behalf of
Hazrat Murad Ullah Shah, Behraichi [R.A.]'

INTRODUCTION : Hazarat Murad Ullah Shah was the right heir
of Hazarat Naim Ullah Shah Behraichi. He was a great saint in
the Order at that time. He completed his spiritual education
under Hazarat Naim Ullah Shah. He was full of all spiritual
miracles. At the same time he was very rich. He came out from
a very rich family. Formerly he was the resident of village -
Thanesar, near Lucknow. During the Maratha invasion his
village - Thanesar was ruined. His father left the village and
made his residence at Lucknow [UP].

The father of Hazarat Murad Ullah Shah was the disciple of
Hazarat Mirza Mazahar Jan Janan. Once he went to Mirza
Mazahar Jan Janan with his father. Hazarat liked him very
much. When he attained young age, Hazarat Mirza Jan Janan
had left for his heavenly abode, hence he started his spiritual
education under Hazarat Naim Ullah Shah. He was his grand
father also by the mother side. Hazarat Naim Ullah Shah
transmitted the spiritual grace through meditation and made
him complete in the line. Hazarat Naim Ullah Shah initiated him
in to order and announced him his heir to preach the education
of the Order.

Hazarat Murad Ullah Shah had a good number of disciples but

out of them two earned great name. One of them was Hazarat Shah Ghulam Rasul, whose grave is situated in Kanpur at 'Parade Ground' and the other, Hazarat Maulana Maulvi Abul Hasan Nasirabadi. Hazarat Murad Ullah Shah was full of all graces. One went to him got one's hearty desire, worldly or heavenly. He was quite a free and frank person.

Hazarat Murad Ullah Shah left for left for his heavenly abode at the age of 82 on 21 Ziqd 1248 Hijri, 1830 [AD]. He was buried in Hatha Ghulam Ali Khan just on a drain in the 'Shah Murad Ullah Lane' facing Royal Hotel, turn to right. It is behind Radio-station. The grave is under small tomb having green colour from lane opposite residence of Hazarat Basheer Ahamad Faruqi go up-stairs. Reach the required place at Lucknow. There is spiritual-grace at the grave. One can feel the grace by sitting there in meditation for some time. I have been there for several times.



(32)

Yaa elaahi shaad rakh apnee mohabbat mein mujhe,
Qutbe aalam Bulhassan Noorulhuda ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT SAYEED ABUL HASAN NASIRABADI [requiescat in
pace]:

'O God immerse me in your love for thy grace on behalf of
Hazrat Saheed Abul Hasan Nasirabadi [R.A.]'

INTRODUCTION : Hazarat Abul Hasan was also a grandson of Hazarat Naim Ullah Shah by his daughter side. He had nice impressions of spiritual grace from him. He started his spiritual education under Hazarat Murad Ullah Shah. Hazarat Murad Ullah Shah initiated him in to the Order and after transmitting spiritual grace through meditation, he completed his spiritual education. He was announced the right heir of Hazarat Murad Ullah Shah, when he was only eighteen years of age. Hazarat Abul Hasan remained for sixteen years with his Master to complete himself in spiritual field. Hazarat Murad Ullah Shah ordered all his disciples to have spiritual education from him. He completed a good number of disciples in the life-time of his Master. He used to say that he had Quran in one hand and Hadis in the other hand. It meant that he performed his religious duties very nicely. He followed the principles of both the holy books. He always used to offer Namaz amidst his disciples and the other people who were present there. He made a good number of disciples to realise God. He had good effect on his companions. A person who remained with him was coloured in proportion to his own capacity.

Hazarat Ahamad Ali Khan of Kaimganj right heir of Abul Hasan has write-in his notes that the construction of a mosque was going on in town Ahamadabad near Lucknow. Hazarat Abul Hasan asked the mason to fit a window in the north of the building, but he did not agree. In the night he saw in his dream that some saint was asking him, why he should not follow Hazarat Abul Hasan. The mason was ashamed. The next day he did what Hazarat Abul Hasan wanted him to do.

Once his cousin Hazarat Syed Abdul Salam reached Hazarat Abul Hasan with an intention to have a copy of clear hand written Quran majid along-with some sweets from Hazarat Abul Hasan. He would take him to be a saint if he presented these

things to him. As he reached there, he was presented both the things. He also asked Hazarat Abdul Salam that he had come to him for a test. Hazarat Abdul Salam was much ashamed. He became his follower.

A disciple of Hazarat Abul Hasan took his son to his Master for his admission in to the spiritual-class. The son told the Master that he was a bad man committing so many sins. Hazarat asked him that he had not done any sin before him. The boy immediately replied that he could not dare to commit any sin in his presence. It was quite sufficient. The boy promised to do the same. After making such promise the Master initiated the boy in to the Order. After initiation, the boy always felt the presence of the Master all the time. In this way he saved a ruined life.

Hazarat Mirza Quidarat Ullah, one of his disciples reached the Master. There were about three hundred persons around him. Hazarat Qudarat Ullah wanted to touch his feet, but there was chance to do so. All of sudden Hazarat Abul Hasan left his seat and reached Hazarat Qudarat Ullah. He touched his feet and was contented.

Once food was very little and the number of the guest became large. The servants were worried what to do. Hazarat asked the servants to cover the food with his "Chadar" [cloth-sheet]. Every body took his meal and much food was left over. The remaining food was distributed among the neighbours.

At the time of announcing heir, his Master Hazarat Murad Ullah Shah gave all the books and other presents which he got from the old sages in the past, but Abul Hasan presented every thing to his daughter's son, Hazarat Wali Ullah. Hazarat Wali Ullah Shah was the disciple of Hazarat Abul Hasan, but being the grandson of his Master, was always given all the presents

offered to Hazarat Abul Hasan. Hazarat Abul Hasan never allowed Hazarat Wali Ullah to touch his feet in respect of his Master.

Once Hazarat Khalifa Ahamad Ali Khan went to Nazirabad in 1288 Hijri to pay his respects on the Holy grave of his Master. He felt the same grace that he used to feel in his life time. After staying there for a few days he requested his son to let him go. His son asked him that he had no permission from the Master. He had to stay. After a few days Hazarat Ahamad Ali Khan again requested the brother to allow him to leave for his place. He told him that he had been allowed to go. Hazarat Hadi Hasan, the elder son of the Master presented a "kulah" [Turban] along with the Order to be heir of the Master. In this way Hazarat Ahamad Ali Khan got the heir-ship twice, once by his Master in his life-time and another time after the death of the Master.

Hazarat Abul Hasan had three sons and two daughters. One of his son, Hazarat Mustafa Husain had left this world in his childhood. Hazarat Hadi Hasan and Hazarat Ahamad Mujtaba Hasan got long life. Hazarat Abul Hasan had a good number of disciples.

Hazarat Abul Hasan Nasirabadi left for his heavenly abode on 01 Shavan 1272 Hijri, 1854 [AD]. He was buried at Nasirabad in the graveyard just opposite the police station of the village, where the wall of the village-Idgah still stands. Just near the wall, grave is there having marble stone - 15" X 15", sign board for his name and date of death in Urdu. The grave has been covered with long grass. It is very difficult to find it out as none in the village knows it. One can feel great grace of transmission if he sits there for meditation. I have several times enjoyed the same. There the grace is the same as any where else on the graves of the saints in the Order.





(33)

Yaa elaahi raham kar Majrooh aasi par sadaa,
Maulwi Ahemad alee khan rahnuma ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

HAZARAT HAJI AHAMAD ALI KHAN MAU RASHIDABADI,
KAIMGANJI, Popularly known as 'Hazarat Khalifa Ji Sahib'
[requiescat in pace]:

'O God be kind and take pity on me for my sins and give me
love for you, for thy grace on behalf of Hazarat Haji Ahamad Ali
Khan Mau Rashidabadi, Kaimganji [R.A.]'

INTRODUCTION : The father of 'Khalifa Ji' was initiated in to
the 'Chishtiya Order'. He was of-course a great saint of his time
but he passed his life in great poverty. He always lead a simple
life with limited needs. What ever he uttered proved true. Once
he went to attend some marriage party. He being a poor man
was paid no heed and every body was busy in entertaining the
rich. Hazarat Shahamat Ali Khan became angry and asked the
hosts why they are entertaining the rich persons to a great
deal. Those people replied that they have come to attend the
wedding ceremony of a boy. Hazarat Shahamat Ali Khan told
them that they would just run away. He returned home. After a
little time there was a great storm and it began to rain. Every
body ran away. Only a few could attend attend the marriage.

Though Hazarat Shahamat Ali Khan, the father of Hazarat
Khalifa Ji was a poor man yet he gave the best education of the
time to his son, Hazarat Khalifa Ji. Hazarat Shahamat Ali Khan
was buried in the grave-yard near 'Takia Masjid', between
Kuberpur and Kaimganj. If somebody sit there for his
meditation he will have strong transmission grace.

Hazarat Khalifa JI did a great labour to obtain his education worldly as well as spiritual. He learnt poetry and Quran Majid by heart. He has written poems in Arabic and Persian. He has written a book "FATVAH E AHAMADI". He strictly followed the religious injunctions. He did not do any thing against the law of religion. He use to say that God gives His Love to those who follow religious law.

Hazarat Khalifa JI used to go to a village, 'Kua Khera'. One day he met a hermit who had a good number of dogs, Hazarat Khalifa JI asked him to leave the dogs as the keeping of dogs was against religion. The hermit did not agree. Hazarat Khalifa JI used some abusive language. The hermit told Khalifa Ji that at time he was not speaking but some other power. Hazarat Khalifa JI felt ashamed and begged pardon. That hermit asked him to concentrate at one point of the body. Khalifa Ji did the same. He felt great love for God and felt that his heart was full of heavenly love. His heart was beating "AllaH" and "Allah". It gave a great pleasure to him. He attended the gatherings of Hazarat Amir Ali Khan Chilauli. He felt some charming joy in it also. After a few days Hazarat Khalifa JI had a chance to meet Hazarat Syed Afzal Shah Raipuri, the disciple of Hazarat Abul Hasan Nasirabadi. He started to attend on him. He felt the charm of Mujaddadiya grace in his meditation through transmission of Hazarat Afzal Shah. He felt the grace of the Order. One day Hazarat Afzal Shah asked him for initiation, but Hazarat Khalifa JI refused. Hazarat Afzal Shah asked him that nothing would remain if he did not take initiation. It proved true. He was emptied of all the grace. He could get with great labour. In the night he wept too much, God knows when he fell a sleep. During his sleep he felt that Hazarat Abul Hasan appeared and filled him with love and affection. He fund himself full of grace more than ever. The happened thrice. All the time the same thing happened with him. The third night Hazarat

Abul Hasan Asked him to say to Hazarat Afzal Shah that he would have initiation from Shah Abul Hasan at Nasirabad. Hazarat Afzal Shah became very happy to know what had happened during the previous nights. He started to teach him with love and affection. Hazarat Khalifa ji went to Nasirabad four times. Every time he stayed there for forty days to have transmission through meditation for all sort of grace in the Order. After completion he was announced heir and was ordered to preach the education of the Order to the needy. At the time of the announcement of heirship, Hazarat Abul Hasan gave Hazarat Khalifa Ji some sweets, "Dastar" [Handkerchief], Kurta [Shirt], Garland [Rosary] and letters which he had from the Master and other saints in the Order.

At the time when Hazarat Khalifa Ji gave all his belongings to Hazarat Fazl Ahmad Khan Raipur [R.A.], he announced him his heir and gave directions that he shall grace so many Parsis, Hindus, Buddhists, Christians and other places with his spiritual grace. He also directed him to have a keen eye towards a Hindu boy, who shall preach the teachings of the Order in the country and abroad. Huzur Maharaj obeyed the Master 'word-by-word'.

Hazarat Shah Abdul Abul Hasan, the disciple of Hazarat Mirza Mazahar Jan Janan writes in his notes that he saw Hazarat Khalifa Ji in Mecca in a very bright shining position.

Hazarat Khalifa Ji went to Sirhind in 1304 Hijri. He lived there for forty days. At the time of departure he was offered a full grave-sheet and the grace from Hazarat Mujaddid Alifsani. Huzur Maharaj took transmission during his meditation for twenty years continuously form his Master Khalifa Ji. During these twenty years he got all sorts of grace of the Order.

Some time Hazarat Khalifa Ji was in service with some

landlord. When he got some spare moment he used to teach a boy whose father was earning intreats by lending money. Huzur Maharaj prayed for him. He left earning interest.

Once Hazarat Hajji Imam went on Hajj. Some of his relatives told that the Ship concerned was wrecked. All of them went to Khalifa Ji of their help. Khalifa Ji gave them consolation that there was nothing like that. The next day they got a letter that the ship was safe and returning shortly. Hazarat Khalifa Ji had command over all the happenings in nature.

Maulvi Shamat Ali writes in his notes that he went to see Khalifa Ji two days before his death, he saw the shining like moon. He was much astonished to see it. He writes that he had read in the books that the forehead of the saints shine like the Moon, that day he saw it with his open eyes.

Once Hazarat Khalifa Ji invited a girl behind screen. He asked her to concentrate at a black mole beneath her left side breast. She meditated as she was given direction under his transmission. After the meditation was over she asked Hazarat Khalifa Ji as to how he saw her black mole when she had a shirt and she was behind the screen. Hazarat Khalifa Ji told her that he saw it with the cardiac-eye and not through the physical-eyes. It was a sin to see with the physical eyes.

Hazarat Khalifa Ji left for his heavenly abode at the age of 101 on 09 Rabi UL Aval 1307 Hijri, 04-11-1889 [AD]. He was buried in Kabristan Nandukhan about fifty yards from G. T. road on the way to Kuberpur [Kaimganj]. There is spiritual grace. One can feel it by sitting there in meditation. I have been there several times.



(34)

Yaa elaahi teere-wahedat se mujhe Majrooh kar,
Fazl Ahemad khan emaamul asfiya ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(35)

Peer se ulfat ho mujhko Hun fanaafilshaykh main.
Yaa elaahi Raamchandra Auliya ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(36)

Yaa elaahi Fazl se de mujhko Fazle Ahemadi,
Raam Fazli aur Raghubar ba-ataa ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(37)

Mushkilen hal ho meri, az tufaile Naqshband,
Yaa elaahi Krishna swarup beriyan ke waaste

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(38)

Yaa elaahi sab buzurgon kaa quaram mujh par rahe,
Brijmohan laal murshid rahnuma ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(39)

Yaa elaahi quamilul aqhlaaq, kar mujhko ataa,
Sant Jagmohannrayan rahnuma ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(40)

Yaa elaahi shaykh ki shfaqat se rahoon saabit quadam,
Mahatma Raadhaa Mohan laal jee be nawaa ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(41)

Peer se ulfat ho mujhko aur banoon unki muraad,
Raam ke Shrikrishna ki Anupam daya ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(42)

Yaa elaahi peer se ulfat ho mujhko aur banun msqboole-
Raaam,
Raam, Raghubar, Shrikrishna ke priya Shyaam Laal ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(43)

Yaa elaahi de mujhe taufeeq emaale Raam,
Jag Mohan, Shrikrishna ke priya Akhileshjee ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.

(44)

Yaa elaahi! Alhaq tawaqqul, mujhme howe aashkaar.
Peer kaamil RaamChandra-Nikht-Dinaysh jee ke waaste.

Allahumma swale ala saiyadana mohammadin
Maadnil-Jude-walquaram WA Alahi wa sallam.



Mahatma Dinayshkumar, present DEAN OF THE SEAT, is available in 'Laalaji Nilayam' with the prior intimation on His email Id <laalajinilayam@gmail.com>

Esoteric Transmission

In his autobiography, published under the title of 'The story of Divine Revolution', by Shri Ram Chandra Mission (W H Q – Chennai); Parampujya Laalaaji Maharaj writes- "As long as one's own light remains, the shadow of name and form will remain too. But a shadow is after all a shadow. The present personality is certainly an embodiment of some other personality, who existed earlier. If a person could only imagine himself as embodiment of his father, and the embodiment of his father to be that of his grandfather and so on, and thus slip in to the past to such an extent that he starts feeling that the sequence of embodiment and shadow is ending and that he understands only the base and nothing else, then it may be possible that, that point is ultimate (utmost) his starting point."

This is some thing like slipping through the ritualistic grooves and thus arriving at the state of the oneness with the Eternity. This relates to Gnosticism. This can be got only with the help of a (competent) spiritual master (Guru or a Sheikh). Merely through the bookish knowledge, no one can understand 'Reality'.

Here, the accepted view has to be kept in mind; (1) Satnaam (the name of God), (2) Satsang (the association of devotees), and (3) Sat guru (the name of Guru).

In fact, those who are endowed with divine nature and good conduct alone can become successors of a 'wali' (mystagogue) and worth occupying his place. His teachings alone are perfect, and he considers the scriptures as the main theme. Parampujya Laalaaji Maharaj has established those scriptures (of Naqshbandiya hierarchy) as maxims of this 'Divine Seat'. The esoteric transmission of this lineage is abundantly available for the all round good of the humanity, through the spiritual teachers (Peer-o-Murshadna) made authorized by the 'Dean of the seat' of the time, who work under his direct control and his able

directions. The link between the Spiritual Master and the devotee is called 'nisbat' (occult-touch) i.e. a relation quite identical to the conjugal-coherence, establishes after the ceremony of 'Bay't' (mystagogy) i.e. oath of allegiance. This works like dropping a small particle of curd converts the milk in to the curd itself; likewise the tawajjoh (esoteric transmission) of the Peer-o-Murshad converts the devotee in to his own spiritual condition. This is how the devotee does soon achieve the condition of his Peer-o-Murshad. Thus, the outer or gross body (sthool sharer), although, remains the same but the mystic body (kaaran sharer) promotes to the highest spiritual level.

NaqshMuMRa Heritage

Khawajah Naqshband (d. 1389 CE) organized the Naqshbandiya Order at Bukhara (Central Asia). This order continued further naming after Hazrat Sheikh Ahmed Sirhindi, known as Mujaddid Alif Thani literally: reviver of the second Muslim millennium), a successor of Khawajah Baqi billah, who introduced the Order in the Indo-Pakistan sub-continent. He is the 25th after the Prophet Huzoor Muhammad, as given in the “Golden Chain” (Shijra Sharif) . The next great pillar of the order and the 29th in the hierarchy is Hadhrat Mirza Mazhar Jaan-I-Jaanan Mazahariya. And, thus concluding the ordered entity of the theology by giving it a cosmopolitan-odor is none else but Hazrat Maulana Fazl Ahmad Khan Sahib Raipuri (Kaimganj Farrukhabad) who initiated Laalaaji (Ramchandra of Fatehgarh UP) after performing the spiritual Bay’t (oath of Allegiance), but without formal conversion in to Islam. - This event created a wonderful history in the hierarchy of Sufism, which is the gateway to NaqshMuMRa, the new name in the realm of mystics.

ON RELIGION

(An address by Parampujya Laalaji Maharaj)

Please examine your previous and present characteristic features. Do you know where you were prior to your stepping down on the surface of this earth? If we start discussing or arguing over the philosophy, and the knowledge of the divided and the undivided whole or devote our mind and time on trying to understand about the special features and the origin of existence of the Universe, or over things related to our merger, some of us perhaps would have the mind, the knowledge, the time and the capacity to labor, to measure, the expanse of this ocean and to know about the various universes in detail. Therefore, it is necessary that we should consider only things that are easily understandable and perceivable by the people of ordinary caliber.

There is a time when a baby finds great comfort in its mother's womb, and the only thing it can do is to remain hanging upward down. From all sides it is tied with veins and sinews and is lying inside, covered by skin. The mother's blood in the changed form is its only diet. Only through a few veins and nerves, it breathes air. Instead of light, it has darkness in its share. As a consequence, after comparing worldly life with this state, we can easily say that its home is no where else than this narrow, thin, suffocating and cellar-like place.

But a time comes when it turns its face from its mother's womb and it is nothing short of death. But is it an eternal one or is it simply a turn to enter in to a new life? Now it steps down on the surface of the world.. The only difference is that, previously it found it self encircled within a narrow cellar-like place, but now it finds itself in an open, large and lighted place where it can breathe. Here it has the liberty to move its limbs and make noise. There is a change in its diet also.

Formerly, it was physically contracted and suppressed like a seed in which all the branches, flowers and fruits lie hidden in a dormant state. Afterwards, they were given stir. Then tender parts, leaves, boughs flowers and fruits come up in their own time. The name of this first state is 'Nafs Ammara' (an existence which inclines him towards sin).

Now it starts moving. This first movement is of grosser qualities (tamoguni). This 'tamogun' was lying. Suppressed in its previous life (in womb) and it had no movement. Now it gets a chance to come out and

stretch itself in life. It is a physical state, which has a specific feature in its first motion, that it turns man towards vices which are against Divinity and are against his own characteristic conditions. Anyway, it move towards faults and a state of imbalance is a condition of a man which is inherent to him before the formation of his character. This condition is known to be a physical one, where like a four legged animal, he continues to follow the feelings which keep him engaged in eating, drinking, walking and sleeping and getting angry. This condition continues till a man starts dwelling under human and spiritual wisdom. In all children we see that their emotions rise and fall in a particular manner and it cannot be easily stopped. We call this the stubbornness (Baal hath).

After certain period, this condition takes a new turn. It is the end of the natural state and the start of a new life. From here, with the help of intelligence and consultation, he starts distinguishing between human wisdom and Divine wisdom and keeps in mind the benevolence of the Ultimate. Then it is not called a natural state but is known to be characteristic one which rebukes itself on its vice and imbalanced state. This is known as Nafs lavvama (an existence which prevents him from committing sin) and makes him to repent. This makes him vexed, ashamed, regretful and awakens in him a desire to make progress.

This stage is known as Rajoguni (one of the three qualities or “gunn”- quality of luxuriousness and exhibitionism) and its quality is to move forward and backward and continue to step ‘to and from’. It is always active (mobile) and is not at peace, nor is contented. Now it gets deliverance from bestiality and does not agree to lead of life of a camel without the rein. On the other hand, it wants to produce better conditions and better ways of life. In all its ways there should be no imperfection in any of his worldly activities. Now he wishes to use his thinking capacity for his activities.

Even if he wants to repent and rebuke himself for his worldly emotions, he is not able to completely overcome them. Often, the temporal feelings prevail upon him. Then he falls down and suffers as if he is a weak child who does not want to fall. But because of his weakness, he falls. Then he feels repentant over his weakness. The outcome is that when the primitive condition of the mind accumulates grossness in excess and yet remains unaffected with its excessiveness, it cannot completely prevail upon.

Then a third condition opens, which can be called a point of spiritual state. It is the condition of mental contentment and is called mainly the ‘satoguni’ (one of the three qualities or “gunn”- quality of purity and goodness) state. At this juncture, the mind of a man is at rest which is bestowed upon him by God himself. He does towards God – “woh us-se raazi aur woh us se raazi” (He is happy with him and he is happy with Him).

It is a stage when the mind, finding deliverance from its shortcomings is filled with many a spiritual power. It establishes a relation with Almighty without which it cannot remain alive. As it flows down from above with all its activities, it removes all the hurdles on its way and comes down with a great speed. As per the principle of Inverted, it flows towards God. Consequently in this very life (and not after death), it brings about a great change and it is where it enjoys Heaven in this world and no where else. It goes back towards God the protector. Divine love is its diet and it is the spring from which it takes water and so it seeks entry in to the gate leads to deliverance from death.

This is the story of the stages of a man's physical, mental and spiritual chain of births and deaths. But the cycle of births and death does end. These are all the natural births and

Deaths and are not necessarily real. Now starts the different stages of real births and deaths. When a man gets deliverance from the strong feelings of physical and mental stages, he gets the different stages of spiritualism and 'Satogun'. Then he frees himself from the clutches of 'Rajogun'.

But as long as Real Peace, supremacy and pause (between births) do not give a push and take him up to the state of merger with the Real Source, there always remains fear. Therefore till 'Mahesh Shakti', which the Master calls "yomuddin", the state of merger, does not take one in its arms, till then the Real and complete merger with the Ultimate is an impossibility.

Only the above three stages change till a man reaches this state. In the first stage s msn was like stones and plants. In the second stage he was like stones, plants and beast but to some extent a man also. In the third stage he was a man in the apparent shape of a man but he was yet not able to become a perfect man.

To undergo a change in all these stages, on has to have a taste of death and has to cross the pleasant stages of new life. Even in this life, one does not know how many steps of births and deaths he has to cross to become a perfect man. This is a natural process. But till such time, may this ordinary death not come to him. To become a perfect man, one has to die while in this body, i.e., 'die before death'.

It is essential that after an ordinary death, we have to seek entry in to more subtle, brighter and more enlightened stages. We do not know how many layers after layers of these are there to be uncovered. Before trying to become a perfect man, before trying to mention those stages and to give detailed descriptions, one

should know what is the secret of ups and downs, comings and goings etc. Because if we dare go from the depth to the elevated stages at one stroke, there is a danger that such sudden change may break our nerves and sinews. Therefore it is essential that we should have a pause and rest so that we might gather courage to continue further.

By this going and stopping, moving and staying, we come to a conclusion that we are on our way to the goal. These intermediary stages are the pauses and the resting places for us to have a breath for going further. They are nothing more or nothing less. There is a way ahead and these are moments on the way.

To save ourselves from the beasts, the thieves, the cheats and to keep ourselves protected from heat and cold, the pains and pangs on the way, we have to adopt such means, so that we go safely and ensure our entry into the desired end. On our way and in the intermediary stages, we have to adopt certain means and take efforts to keep ourselves safe so that we may achieve our ultimate end. That is called “religion”.

Teachings

Gist of Teachings of Spiritual Master

H. H. Shri Laalaji Maharaj

(SAMARTH SAD GURU PARAM SANT MAHATMA SHRI RAM CHANDRA JI)

2. Engage your self in practice of listening to every heartbeat, super imposing there with the nomenclature of the Lord (AJAPA JAP).
3. Keep your heart pure, away from the corrupting influence of undesirable things and undesirable company.
4. Always keep attuned to the Lord; your attention should never for a moment deviating there from.
5. Concentrate your attention on the heart and keep your heart centered in the Lord.
6. Endeavor to attain kin-ship and attachment to the Eternal truth, the Lord of Universe.
7. Gradually erase the identity of self, try to merge in, and attain oneness with God.
8. Sacrifice life in the grand endeavor.

Writer of Sahajmarg I

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. Aarjun had described to his wife the way of breaking the 'Chakkravuh' when Abhimanyu 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 bout 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 thrust. 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 childhood 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 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 Collect-orate 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 Clerk, on account of caste prejudiced, teased me so much that I made 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 teach 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 as 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

As 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 had 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 caparison 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 use 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 plaid cards at all.

During meditation an other 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 absorpion 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 some thing 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 mediation 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 inly 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 come 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 theta 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 out side 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 back 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.

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 any thing, while in meditation you wait for some thing 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 some thing 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 chart 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 some how 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 some how 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 no where 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 weak. A man some times becomes charmed and influenced by the light he sees, of 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". pore this 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 loosing 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 to wards 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 cleaver". 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 inside "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 of 'Surat' in this way. When thought 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 if 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 weave. 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 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 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 is 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 influence by it to

some extent. At time 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 myth lethargy and disinterestedness in the mind that even pooja (meditation) performed with indifference and in name only. I is due to this state that there is an excess of aversion, and adverse effect on the mood. from with in 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 weather these interpretations are correct or not. One surprising phenomenon which I have noted at he 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 with in to the forehead, which is perhaps the seat 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 spirit was broken, and the though 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 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, where ever they were placed. I was loath to make any moment. 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 prefer-ability of death over life, persisted. Every thought that came to the mind was of longing for death.

Going deeper in to 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 the 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 was 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 has become such that whenever I think of doing something, lethargy does not permit me to do it. Every work is being procrastinated. If new clothes are to be stitched, the time never comes for it. In case someone asks me 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 indifference 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 in 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 from the 11th April.

07th March 1929 :

The condition which formerly 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 Satasng, 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 sours. 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 subdue.

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 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 awakening 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 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 river 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 Laalaji 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 heed 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 one of the 'Paandavas'. I do not recollect whether I took myself to be 'Bheema' or 'Nakula', or one of the other brothers. I desired to punish the captors of 'Arjun'. But I came to know through 'Bheema' that 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 inside 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. There was intensity at noon. The above mentioned condition comes to the fore frequently but has not attained permanency.

21st to 23rd November 1929 :

Condition unchanged. Intensity increased.

24th November 1929 :

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 when 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 explain the 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. I 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 over whelped 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 sublet 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 restrains 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 tamper 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 whatever I get, I share with all. When I find some one in trouble, or see somebody entrapped in 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 ot such a place which had pitch darkness. The color of that darkness coulees 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 'Lakshmanjhoolaa' 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 miring I felt a desire to run away from the court to a field some where, 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 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 trainer 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. Inspired by 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 the 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 severed.

22nd January 1930 :

In the evening sat in meditation. Intense condition of love was generated and I strongly felt on urge to recite loudly the following couplet of Kabir 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 throbbled 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-Quadr 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 semi-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 it 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 source 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 have decided to hold the annual gathering in the Month of Moharram. Intimation will be sent later on. At present, descent of more grace and 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 says : "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 possess 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-samadhi, meditation or drowsiness.

01st April 1930 :

Nothing particular was left in the conviction. 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 implied 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 promos 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 weather 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 tung. 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 shraavan (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 from 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 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 itching while asleep, and the itching 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 (Laalaaji)'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 grond 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 Haqayiq (Greater mysteries); the other province called Dayaqa (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 Daqayiq, 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 necessaries. 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 right 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 tho that extent which was in my thought. Unawareness, certainly, does prevails. 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 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. I fact inner uncivilly 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 many 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 do 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 Shahjahnpur 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 give 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 ipsfacto (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 his 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 were 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-less-sens.

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 pore down from my eyes. He wiped them off. After that I came to know theta 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 day's 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 pujya 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 Ramchandrajji 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 Alaihsalaaam for beauty and Hazrat Moosa Alaihsalaaam 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 salle alah-aalahi and sallam is present today link by link and chain by chain in to silsilia- aaliya-nakshabandia. It is alive under the name of ‘NaqshMuMRa’ (Naqshbandiya, Mujdadiya, Mazaharia, Ramchandaria).

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 Laalaaji 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 vajrasan 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 jaeef 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 bujurgaan silsila aaliya Naqshbandiya ke haath par aur tune ahad kiya ki apne sab jism ke jodon ko seedhe aur sachche dharm par rakhega 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 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*. Hajis 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 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 from 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 waves 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 completed. 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 जात।

तब लग सूरत श्याम की, सपनेहँ नाहिं दिखात।"

(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 portion 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 inside the house, and directed me to ask anybody who came to sit and wait. Soon a very good looking and healthy 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 somebody 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 afternoon 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 Baqibllah 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 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 of 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 was 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 afternoon 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 in-evenness is there in the very word. Unevenness is not found in nature. swimming and diving are different subjects. Swimming in the river we now, 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 'samadhee', 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 world "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 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 an 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 from 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 bother of both the words. May live long!

After salutations I beg to submit as follows.

A letter from Professor Rajandra 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 (Laalaji) 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 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.

Khawaja 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.

Saintliness 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 Sufisim. 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 extraordinary 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 “Istikharah” (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 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 Laalaji Sabeb 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 Laalaji 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 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 inexpressible. 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) whether 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 'Baqā' * 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 'Baqā-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 'Baqā' and 'Sayujyata' (union with the Truth) is called 'Baqā-dar-baqā' or 'Baqā-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 liberty 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 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 in side, 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 dram 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 mediation 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 begun 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 chain 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 chamkeгаа 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 time 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 huaa bas ek hee paimaanen 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 refered 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 Laalaa Ji 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 Laalaa Ji 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 'Fufaaaji', [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 Laalaaji'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 give 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 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 Laalaji 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-Ilahi' . 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 ot 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 Laalaji 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 'Baqaa' - 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 'Baqaa'. Further enlightenment shall follow later."*

*In the opening lines of His famous book - 'Kamaal-e-insaanee' (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 ‘Baqaa-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 ‘Baqaa’ 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 Upnishad (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 increases 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 there 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 stablished, even a little earlier than my departure for my real home. He new 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 . Chaturbhuji 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 my self 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 veer 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 teach 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 pouted 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 Fathegarh] 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 one 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 yo 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 form 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 new. 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 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 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 (Ulia 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 many 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 Raghobar 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.

Then 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 (sanksaars) 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 ?'

"काजी 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 observe 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 fore of this mistake will become weak to same 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 ; an 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 there respect effective effete. 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 Raghubar 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 Bhandaaraa (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 achieve 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 'triyapashu', 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 would 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 possibility of physical dissolution, and if it is reduced 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 given you quite a unique training. You possess both forms - destructive [kalarupa कालरूप] and compassionate [dayalarupa दयालरूप]. 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 anywhere. 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 form 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 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 into every nerve and fiber 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 [Laalaji 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 Laalaaji 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 Alifisani [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 बखशद खुदाए बखशन्दा।"

"ई गुड़ साधन ते नहिं 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 quarry 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 truancy 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 quiche 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, what ever 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 stablished 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 गौसुल-ए-आज़म राम चन्द्र के 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 Raghubar 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। Nanhe [Mahatma Raghubar Dayal], whom I considered just a toy, has left no 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' [Dhruvadhupati]. 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 over-shadowed 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 Bhola 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 Fteharh, Uttar Pradesh] is in good condition. Help him to go a little ahead. Bholaa 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 Raghubar 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 : 'Laalaji 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 Jigmohan Narain, Laalaji'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 Laalaji'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 Jagmohan 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 टट्टू' [beast of burden]. He would inquire about condition from him, 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. 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 engaged 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, an 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 desert 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 drunk 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] : "خارے نشتر ہو گیا کھارے سہارا جب باربا" ['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 worshipping 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 Raghobar 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 خدایے الفاظ **خوداई अल्फाज़** [Divine Words], they came 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] عتيهادے تواججوهہ इतिहादी तवज्जोह '[United Transmission]'. [Method is briefly mentioned]. This transmission is prohibited."

[Method is briefly mentioned]. This transmission is prohibited."

Question : "When is it given?"

Answer : "When the inward temperament may tell of itself, then 'عتيهادے تواججوهہ इतिहादी 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 form 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 their mental tendency, they had no scruples to slip away to that side : intoxication happens to be their 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 your 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 form people. You don't need to be cowed down by threats form 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 form 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 Bhandaaraa] 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 Mathanni [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. با عقل است نه بسال بزرگی [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 remove 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 congratulations 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] intact, 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 actions 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 from 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 imperiencing limitless power in yourself after the physical expiry of your guide. This 'diary' passed through [scrutinising] notice of some people,

and Nanhe's [Mahatma Raghubar Dayal's] heart picked up a hint. No body else could apprehend it : he [Nanhe [Mahatma Raghubar 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" أفتاب-ا-معرفت] 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 form 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 no 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
Neither does the [Emperor Mohmaood] of Ghazni
گزانے میں مذاک ہے نہ وہ خام ہے زلفی یار میں

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 possess 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 from 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 laalaaji 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 गीर व महकम गीर" یق 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 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 Shahjanpur] 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 Shahjanpur], is improper. What ever expectation you may have, you shall 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 achieved. 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 [Laalaaaji'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 [Laalaaaji'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 मुड़ाने से हर शख्स कलन्दर नहीं हो जाता। - [Not everybody, who gets hid 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 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 form money - transactions [with them]. I 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 what ever 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 with out [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 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 Laalaaji'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 Laalaji'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, 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 inspire 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, from 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 within a week's time. Else, I have orders to snatch off your entire spiritual sublimity; and will do likewise. 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 Lightning, 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 from 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 Moan 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 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 from 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 Laalaaji's own younger brother - Mahatma Raghubar 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 Laalaji'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 Laalaji Sahib to come to you [Jagmohan Narain]; and he [Laalaji] 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 Jigmohan 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 Laalaji'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 Laalaji'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 an 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 [form 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 form 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 performed 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 knows 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 sows 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 Laalaaji'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 Laalaaji 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 LAALAAJI 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 बज़ोरे 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 to 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 Laalaji'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 Laalaji Maharaj, in Navadia, at Kanpur Road, Fatehgarh UP] to Inspector Sahib [Babu Ayodhya Nath Sahai, the brother-in-law of Revered Laalaji 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 Laalaji 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 Laalaji 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 Laalaaji 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 Laalaaji Sahib : "What dear Jaggu [Revered Laalaaji'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 Laalaaji'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 Laalaaji'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 Laalaaji'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 Laalaaji'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 Laalaaji'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 [Laalaaji'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 मजन्नूँ रा" अर्थात - गरीब मजन्नूँ की जान को दो तरह की मुसीबतें और दुःख हैं। Do not go there yet. postpone the plan [of going there] today. I have left dear Jaggu [Revered Laalaaji's own son - Mahatma Jagmohan Narain] there to watch the situation. I was in need also of such a person as Jaggu [Revered Laalaaji'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, form 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. repetition 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 soul 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 Mathannee-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 Laalaaji'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 Laalaaji's wife - Mrs. Brij Rani]. Her mind is now at ease. Jaggu's [Revered Laalaaji'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 Laalaaji 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 Laalaaji'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 Laalaji'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 Laalaji 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 from 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 Laalaji 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 Laalaji 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 गीर वा - महकम गीर" अर्थात - एक को पकड़ें और मज़बूती से पकड़ें। [Hold on to one, and hold tightly']. He will not get from anywhere, something better than what he gets from Madan Mohan Lal [of Shahajahanpur]. He should remove the thought of anybody else from 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-ijazat' [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-ijazat' [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 'Samaaadhee'. 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 Moan 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 form 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 form 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 Master 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 metal [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 Nature 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 rand 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 form 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 no 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 बक्रद ज़रूरत डालें और अर्क - नीबू कागज़ी में तीन पुट दी जावे और जब खुश्क हो कर गोली बनाने के क़ाबिल हो जावे तो चर्ने के बराबर गोलियां 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 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] नवज़ देख कर बताया गया 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 from 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 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, you have my permission 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 tow or three days back, the promise made to revered 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 achieve 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 'Uliya'. 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 Ulia [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 अज़ीज़ जगमोहन : "मैं इस दौरान में खूब घूमा और सत्संग की हालत को स्टडी किया। मुझे उनमें से कोई ऐसा दिखाई नहीं दिया जो काम चला सके। अब मैं यह मुमकिन समझता हूँ कि सेहरा एक ही के सिर रख दिया जाये। और सिर्फ एक ही शख्स उसका काम करने वाला हो। बिकिया लोग उसकी मातहती में काम करें। सिवाय इस तरीके के और कोई तरीका सुधार के लिए मालूम नहीं होता। हज़रत क़िब्ला लालाजी साहब ने खूब किया कि मूढ़ लोगों को जो खुदा बन बैठे थे, सलब कर लिया। मुमकिन है कि यही अमल दूसरों के साथ करना पड़े। दूसरों से मेरा मतलब 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। सीधापन भी एक खास लोच के साथ शर्त है। यह बात अक्सर बच्चों में शुरू से ही पाई जाती है।

"सिलसिले में दाखिल करने से पहले यह बात जिज्ञास में दिख लेना चाहिए की उसको ब्रह्म विद्या हासिल करने के लिए ताकत किस हद तक है। यह पता उसके नर्वस - सिस्टम और दिमागी कैफियत से, जो उसको कुदरती टूर पर आता हुयी है, चल सकता है। यह एक जनरल बात है जिस पर सिखाने वाने की नज़र फ़ौरन जाना चाहिए। नर्वस सिस्टम में जितनी हिद्दत ख़िलाफ़े कुदरत मौजूद है, उतना ही उसको रूहानी बीमारी का तेज़ असर समझना चाहिए। तब-बाथ के उसूल का इतिलाक इस पर अच्छा होता है। जो मवाद जिस्म में मौजूद है। डॉक्टर लुईकोमेनी [नेचुरोपैथिक फिजिशियन] ने उसको हिद्दत कहा है और वोह पानी के ज़रिये से उस मुक़ाम से निकाली जाती है जहां पर से कि उसके निकलने का रास्ता ठीक है और जल्दी साफ़ हो सकती है। यह बात सिखाने वाले के अनुभव से ताल्लुक रखती है कि ऐसे

शख्स का, जिस हद तक मर्ज़ है उस हद तक उस को दूर करने की कोशिश की जाय। इसमें एक खास एहतियात की ज़रूरत यह है और इसके लिए काबलियत की ज़रूरत है, कि वोह सिर्फ उसी हद तक साफ़ करे जो रूहानियत के रास्ते में मुज़िर है। ऐसा न हो कि कुदरती हिद्दत जो जिस्म कायम रखने के लिए कुदरत से आता हुयी है, साफ़ हो जाय। मैं बाबू राम चन्द्र को इस मामलात में ताक़ समझता हूँ और बारीक़बीनी की यह मिसाल है। जब किसी को [तालीम करने वाले किसी को] ऐसा मौका पड़ जाय कि वोह जिजासु के मर्ज़ मज़क़ूरा को न साफ़ कर सके तो बाबू राम चन्द्र के पास भेज दे। उनसे ऐसी गलती सरज़द न होगी जैसा कि ऊपर कहा जा चुका है। इस अमल को हर शख्स को करने की मुमानियत है। जो बात इस वख्त इसके दूर करने के लिए बाबू चन्द्र ने बतायी है इससे बेहतर तरीका आज तक 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, inspired by 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 precautions 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 mergence 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 form 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 stats 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 is 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 दिमाग मौसम सरमा में सुर्ख चन्दन और गर्मी में सफ़ेद चन्दन = डेढ़ माशा और दाना-इलायची सफ़ेद = डेढ़ माशा। इन दोनों का सफ़ूफ़ तैयार करके एक वख्त सुबह या शाम को फंकी लगायें। अगर पागल-पने की हालत ज़ियादा हो तो सफ़ेद चन्दन इस्तेमाल करें। सुर्ख इलायची के छिक्कल का पानी तीन रोज़ तक बराबर जब प्यास लगे, इस्तेमाल करावें। मतलब यह है कि पागलपन ज़ियादह हो तो सभी मौसम में सफ़ेद इलायची इस्तेमाल करें। फंकी

हमराह अर्क-मुंडी एक छटाँक और अगर अर्क उम्दा हो तो आधी 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 form 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 quarry, 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 devise [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 form 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 Matsyandha, 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 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 refused 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 Dhrishta Dyumna, the other brother of Droupadi chopped off Guru Drona's head with his sword, to fulfill a bow 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 the 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 from 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 'Bhrhmacharya' [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 tidings 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 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 under go, 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 personal 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] form one's left side, and retain the power of one's right side for reopening it. Now this technique is prefect. [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' haas

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 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 wok 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 Laalaaji 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-worshiping. 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 need 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 than 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 works 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 concealed 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 Kansa, 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."

Writer of sahajmarg-script

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

Writer of Sahaj Marg Script - II

Sunday; 29th October 1944 :

Revered Master's dictation : "I have not bestowed powers on you to remain sitting, after absorbing them. These are for use at the time of the need. Man becomes free when the question of envy and won-ness gets obliterated in one's life. It requires a lot of time to create it. On [careful] thought, all will be found to possess the same force which produces their movements. The systems [and traditions] differing from time to time, are to be adopted [and respected]. This thing was at its zenith in me. Lord Krishna is the current of 'Asal Zaat' [Real Ultimate Being]."

"By designating 'Ganga-Jamuni' transmission, my purpose is also that both of these elements will proceed together ; or you may say that my and His [Lord Krishna] current, will remain mixed up, and the whole world will be lighted with you. Its appreciation shall reach people after your physical veiling."

"At Mathura, if you like to stop the spring of Yamuna some where, you take help of sage Agastya. Love means automatic inclination of the mind to perform what ever may be ordered by the Master, i.e. no hesitation at all in following the order. In case at Mathura your secret is somehow out to the

priests [playing host to pilgrims to fleece them] and they oppose you, then you pray to call Lord Krishna together with His well shaped boomerang [sudarshan-chakra]."

Dictation from Lord Krishna : "I permit you. My power shall always be at your back. There will be no need for prayer etc. I have assigned a very big duty to you. Who ever will help you in it, shall not remain unfulfilled. There is no need for anxiety. My full force shall be with you, when needed; and your Master just does not leave you alone at any time. This is called 'Samarth Guru' [Capable Guide]. He is himself the example of his time. I have today fully recompensed you for your love for your Master. Every [fine] hair of your body has started to emit [Divine] fragrance. Have expectations for yet beyond."

Revered Master's exclamation to Munshi Madan Mohan Lal : "Just see my cleverness, to have included [in Divine Grace] my own ones [you and Pandit Rameshwar Prasad]!"

Monday; 30th October 1944 :

Revered Master's dictation : "Today at 09.45 AM Karuna Shankar is perfected in the 'Kubra' [cosmic region], and dear Ram Chandra has pulled

him up to the 'Ulia' [Para cosmic Region]. Now his area of stroll is the spiritual kingdom of that region. I have never seen a better vessel [i.e. capacity] then yours [Ram Chandra] to digest the transmission of such a Great Personality and of such a state, as was given to you yesternight, was just your job! As the proverb runs : 'digested it even without a belching, even once'. It [transmission] penetrated so as not to leave its track anywhere. My dear Madan Mohan Lal, at that time I felt an urge to have an estimate of dear Ram Chandra's vessel [capacity]. I remained filling him continuously for fifteen minutes, but there was no indication of any filling of the vessel. I can say with full confidence that in any other case, such transmission for even half of that time would have resulted in the heart being torn as under. He remain almost unaware of such a tremendous transmission from me. It appeared to him as something light, as it is during routine 'Satsang' [group-sitting]. To fill up this vessel is beyond my control. May God grant him a yet higher status!"

"At 10.35 AM, I arranged transmission to him from Lord Krishna for seven minutes. The vessel has not even now got filled up."

Lord Krishna's remark at the time of transmission : "This vessel is structured by your Master. It is difficult to fill it up."

Dictation from Revered Master [Revered Laalaa Ji Sahib] : "What ever is snatched away by him [Ram Chandra] from various persons is stored up here. If it needs to be returned to somebody, it will be from me, i.e. I shall

meet to fill a new up to the limit of that person's condition."

"The method to enlarge the vessel is that : first, transmission is to be given a little more than what the aspirant may be able to absorb; then it should be got digested, and this method is to be continued on and on, to create a high [capacity] vessel. Sometime when the state is enhanced beyond [capacity], there also arises the need to help in digesting it. There should not be pressure on the heart in any case. Otherwise the aspirant's courage will get [adversely] effected."

"At Mathura make four to six miles along the bank of the river Yamuna illuminated [spiritually]; and it will be better than all of that [area] gets the touch of your feet. At Brindavan also, your work will be just the same. That is a very holy place. The priests have spoiled it. Make a start with their total distraction. The work that you bring [unfinished] therefrom, will have to be continued in the home as well. The sight of the river Yamuna at Brindavan is in my view. It still retains the effect [to some extent], because it has not been a place of general approach by common people [like Mathura]. Just possible, some order may be received for the place where the brother of Har Narain [Shri Har Narain Saxena of Jaipur, the son-in-law of Babu Ayodhya Nath who was the real brother-in-law of Revered Laalaa Ji Maharaj, his wife's real brother] has given up his physical frame. He died under enthusiastic intoxication for Lard Krishna."

Dictation from Lord Krishna : "I had given direct light to the person,

referred to by your Master. He is present with me. Right his name in your systems [genealogical] chain, in letters of gold."

Revered Master's [Parampujya Laalaa Ji Sahib] dictation continued : "Here is a wonderful invention. The heart has a connection with every point. It is the way that takes [the aspirant] up to the highest point [Dhura]. In view of this thought dear Ram Chandra has brought about a tremendous invention. All difficulties are now made easy. The apprehension for a fall has diminished. Holds and hurdles have been got rid off. The method is this : while transmitting to the heart the thought be taken that the cosmic or para cosmic region is being brought to awakening. The reach of the heart being unto the highest limit, the sublimity of what ever point [or region] be taken in thought, shall blossom, and the path will be clear. For example if the thought for opening cosmic region be taken, the thought shall reach up that limit, shedding light on all points below it; and this will keep the path always clear. This is the method which every trainer should right on the first page [of his manual note book]. This method can take [the aspirant] unto the highest point; and the method for ahead of that, which is my invention, anal be [kept] confidential. He [Ram Chandra] has comprehended it; but I have not allowed it to be perfectly revealed, so that he may not express it [to all and sundry]. It is a method which can be helpful in opening every point fully. The person, using it, must form a restrictive thought in his/her heart, so that the awakening beyond the [fixed] point does not occur. It will help up to the limit of approach of a the trainer. Whatever structuralisation of dear Ram Chandra has taken place is the fruit of not only my work but his labour. [Pause] I had [acquired a special] efficiency, viz. I use to carry over work from the baleful to the dreaming [state of consciousness] for

completion. [This is to say that what ever work I was not able to complete during my wakefulness, I use to complete it in the dreaming state.]"

Tuesday; 31st October 1944 :

Revelation by Revered Master [Janaab Laalaa Ji Sahib] : "Today at 09.25 AM Karuna Shankar was made to cover the 'Ulia' [Para cosmic region] and his point of [prayerful] bid [humility] was opened. At 19.35 AM the light at the point ahead of that [ibd] stimulated; and at 10.50 AM permission [for special work] was granted. At 11.55 AM the status of 'Qutub' was bestowed on him. May God shower sower benediction!"

"The Ghous of Najda got his spiritual condition totally snatched off yesternight. It was the result of [religious] bigotry that he came to see this day. Karuna Shankar be instructed to avoid associating with woman flock. If somebody comes to him for training, he should tally with me whether training [in that particular case] is to be imparted or not. If my words fail to reach him, he should enquire to ear Ram Chandra. There is no need of filling up every tom and dick. Just this instruction is for Pundit Rameshwar Prasad also. I am telling this for everybody who has authorisation."

Dictation at 05.00 PM addressed to Munshi Madan Mohan Lal [By

Revered Laalaa Ji Maharaj : "yesterday I had mentioned that I carried over work from the wakeful to the dreaming state. I was really an adept in it. However, at that time [of mentioning about it yesterday] I desired to test dear Ram Chandra; and it was the first [such] occasion. I wanted to assess how much [sensuous] craving was still remaining. He got through the test successfully; and the merit of the case is that he comprehended also that I intentioned to test him [while narrating about my own condition]. To keep something secret from such a person, is difficult for me. This matter was something very deep, but it appeared to him as floating on [the surface of] water. That is his personal capability; an God given. He is simple to look at [only]. What is it and why is it so, dear Madan Mohan Lal? [Pause for Madan Mohan Lal's reply]. Yes, you are right, but there is one thing very subtle [and secret] about it, i.e. he has gradually progressed to acquire such adeptness as makes him glued to my remembrance all the time. Just on account of this he misses nothing. Something may possible be forgotten due to mental weakness."

"These five sublimity, assigned to the chest region, remain included at every stage about that [organic] region. The shape goes on changing. These drop off beyond the region of 'Qudsa' [piety]. Therefrom starts 'Khuloos' [purity]."

"Today at 05.35 PM, I have shattered dear Ram Chandra's last knot; but I do not yet like to tell what it is. Praise unto his comprehension! He has grasped it. It was just this. He has acquired the capability today to caste aside his body and reach the Ultimate Being. I desire to delay this; but my inward inclination made me helpless. That is his fortune. However, he can

not leave the body. This much I have ever now kept under my own control. That I will reveal at the last moment. If the inner tendency makes me helpless, that will be another matter. This state remaining, he shall not at all leave his body before time."

Wednesday; 01st November 1944 :

Revered Master's [Janaab Laalaa Ji Sahib's] dictation at 11.35 AM
: "Reverend Lord Krishna has asked me to tell him [Ram Chandra] be free for work at Mathura. As such, I transfer all the powers needed for that work to him."

"There is no example to match the tyranny perpetrated on the wife of Mandan Mishra by [Adi] Shankaracharya. He could never be rid of the effect of that sin. She was a housewife perfectly faithful to her husband, and entirely firm concerning the performance of her duties. After a discussion with her, he [Shankaracharya] prohibited education of women. This resulted in their [Hindu] progeny being misguided [and going astray]. Mothers could not impart proper education [to children]. All these heavy burden [of sin] is still waiting of his neck. He has committed murder of a whole people, and closed the door for future progress. The religious code [and system] that he established was of his own making. There is no order of it in Nature in any where. In a way, the quality of color is opposed to the quality of Nature : its reflection on one's own body comes to be colorful, which is injurious to colorlessness. He [Shankaracharya] had used

his will-power to degrade her [Mandan's wife], but he could not deal and harm to her. This is the condition of the crown of the Hindu community, opening one's mouth against whom shall make people furious. Saffron garbs are good only in their own [limited] sense : Shankaracharya was undoubtedly celibates [Brahmachari] and also very learned, but he was devoid of spiritual wealth. Mandan Mishra's wife was brought to the state of libation; and he remained unacquainted to it. Do not force me reveal more!"

"The real service has been done by swami Dayanand [Founder of Arya Samaj] but his life did not last long enough, and he carried away his entire scheme in his breast. His plan had not [properly] got revealed, when he died."

"Shankaracharya has also introduces interpolations in sacred books. I am, anyway, telling one thing to increase your [general] knowledge : the extent to which Tilak [Bal Ganga Dhar] was capable, shankaracharya was not [the interpretation of and commentary on the Gita by both Shankaracharya and Tilak is considered significant] : Shankaracharya did not have the capacity to grapes the text [of ancient treatises] better than Tilak. He [Shankaracharya] interpolated such material [in sacred books] as may enhance the prestige of his community. By community I do not mean the Hindu community, but the caste wherein he was born. Ascetics [Sanyasins] will be rarely fun to be capable; and in those rare cases also, it will be their personal culture and capability [instead of being due to the system of asceticism]. The reason is that the foundation on which this structure [of asceticism] has been raised was weak. For example, sand be covered with

blotting paper and a building be raised up there on; and apparently the defect of the building remains concealed [from view] due to the blotting paper. I order you not to rely on anything written by Shankaracharya, even if it may be correct, because on account of being unacquainted to the Sanskrit language, you cannot form an estate of right or wrong [correctly]. It is also not essential to know Sanskrit in order to be an adept in the Science of the Ultimate [Brahmvidya]. My example is [already] there. This does not mean that Sanskrit be not studied. The meaning of this whole sentence, stated above, is that one does not remain devoid of 'BrahmVidya' due to not having studied Sanskrit. So far as prayer is concerned, it can as well be in the language prevalent at the time. What is needed is the proper feeling [and attitude], so that it [Prayer] be accepted."

Editor's note : [Here the reference is to the generally accepted stalwart or contemporary Hindu religion and philosophy - Adi shankaracharya of the IX century A.D. He is the propounder of the monistic [Advaita] Vedanta school of Indian philosophy, which has been held as the most profound and respectable contribution of India to human culture and philosophy as a whole, during almost the whole of the twentieth century. Adi Shankaracharya was a prodigious Namboodri Brahmin child of Kerala. His family consisted only of himself and his mother, whose permission he was seeking to become an ascetic [Sanyasin] even at the age of five years he is reputed to have acquired all the existing knowledge of the ancient texts concerning religion and philosophy. He could obtain his mother's permission at the age of eight years, when is said to have been caught in the jaws of a crocodile while taking bath in a river; and left his home as a recluse, promising to come at the time of his mother's death and perform her last rights. He

performed a number of miracles and won many disciples of much superior age and learning. He started challenging and defeating in discursive contents [Shastrarth] almost all the accepted and established authorities in the field of religion and philosophy in India at that time. He came to Varanasi to have such a contest with Kumarila Bhatt, and accepted authority of Purva Mimamsa [Ritualistic Vedic adherents] school of religious practice and philosophical theorising. As Kumarila Bhatt was engaged at the time in the fulfilment of a penitent vow leading to a sort of painful suicide, he sent Shankaracharya to his [Kumarila] most tenanted disciple Mandan Mishra for a discursive bout. The contest was arranged with the condition that the defeated party would have to adopt the discipleship and way of life of the victorious one, viz. family life in case Shankar was defeated and ascetic mendicant [monasticism] in Mandan got vanquished. The wife of Mandan Mishra, named 'Sharda' or 'Bharati', accepted as the ablest logician of India at the time, was appointed as arbiter and umpire at this contest. Mandan Mishra was defeated, where upon 'Sharda' herself as the part of her husband, challenged Shankar to vanquish her as well before taking Mandan as an ascetic disciple and introduce him to the monastic way of life. At first Shankar tried to avoid the situation by saying that respectable wise men did not enter in to [discursive] duels with ladies. On Sharda quoting the ancient example of the famous discussion between Yagyavalakya and Gargi in the heydays of the Vedic supremacy, Shankar agreed reluctantly to only answer Sharda's questions to establish his [sanskara] omniscience like Yagyavalakya. For eighteen days this marathon session of questions and answers went on, when at last Sharda hit upon a unique device of putting Shankara on the horns of a dilemma. She asked questions concerning very intimate human sex behavior [Kamashastra]. If Shankara would reply, he would prove himself be a fake recluse [having entered monastic life at eight

years of age] and if he failed to reply, he would forfeit his claim of omniscience and perfection. It is reputed that Shankara asked Sharada to allow him time to answer; and then leaving his physical body in the care of his disciples in a cave, caused his subtle body to enter mysteriously in the physical body of a just dead young king having three wives; and thus finally returned armed with the required knowledge of sex life to convert Mandan Mishra as 'Sureshwaracharya', and also establish a seat of his religio-philosophical system, dedicated to the name of 'Sharada in Gujarat' [Sharadapeetha]. What actually happened to the real Sharada has been nobody's concern after her enshrinement and commemoration. Shankara died at the age of thirty two at 'Kedarnath' in the Himalayas [about 1200 feet above sea level]. A famous anecdote of his life also indicates his relentless strength of character and his effective determination. He fulfilled his promise to his mother, viz. being with her at the time of her death to perform her last rites. As this is against the orthodox code of ascetic monasticism, his kinsmen felt angered at this violation of the code of ascetic-life, to perform some duty like a house-holer. Nobody was there to assist him to cremate the dead-body of his mother, whereupon the young pulled down the house, collected all the wood and other combustible material at the door, cut the mother's heavy dead-body in to three parts, put them one-by-one on the pyre, set it on fire, and after all the rites including disposal of the ashes in the river, cursed this entire community of Namboodri Brahmins to have their family cremation at their doors, which practice remains prevalent among the orthodox even now. As regards assessment of Shankara's contribution there is a very wide variety of opinions. His brilliant and stamina have earned almost universal acclaim and respect. He is to have sounded a death knell to Buddhism and almost bundled it out of India, and brought the revival of Hinduism, which had started about one thousand years earlier, to its peak

point. Swami Vivekanand has pointed out that Shankaracharya got Buddhist monks and priests burnt alive. However, Vivekanand, on the other hand, also inaugurated in present renaissance in Indian culture and philosophy, laying highest emphasis on Shankara's absolute [unqualified] monism as the most representative philosophical system of India. This was against the backdrop of the supreme dominance of the British philosopher - Bradley's absolute idealism over the worldwide span of the British Empire at the close of the nineteenth century. The trend has continued during almost the whole of the twentieth century in Indian universities, to compare Shankara with the taller of the Western philosophers - Plato, Spinoza, Kant, Bradley and so on. The orthodox Hindu tradition has, however, treated Shankara almost scornfully as a Buddhist in disguise [crypto-Buddhist], and described his doctrine of phenomenal reality [Maya] as absurd theory [Asat shastra], derived from the non-vedic negativistic atheistic Buddhist view of the world and man. He [Shankara] no doubt tried opportunity with great success to weave the culture unity of India by combining all prevalent paradigms of religious beliefs and approaches of Godhead, but this has also resulted in compromises with and concessions to all sorts of esotericism, and crude practices. His view of the ultimate stands most comprehensive and even logically most sound, but misses the humility and elasticity of later Vedanta Acharyas [teachers], that has to go beyond logic and ratiocination to comprehend the Ultimate Reality in its wholeness. It is also notable that Shankara is succeeded by about one thousand years of comparative darkness and sterility in the field of Indian philosophy and culture. The brilliance and strength of Shankara itself in a way impeded maturity. On my reference about Shankara and Mandan Mishra to Revered Shri Babu Ji, his characteristic crisp remark was : "He should have honestly accepted his ignorance about sex instead of including in something under hand to

establish his presumed omniscience." It is here that Revered Babu Ji reveals the dignity of the human limitations, and superiority of ordinariness over prodigious glamour and brilliance; victory that blossoms in the womb of de feat.]

Revered Master's [Janaab Laalaaji's] dictation continued : "Nature has two principals - one [01] अस्बात '[positive]' and the other [02] नफी '[negative]'. नफी '[negative]' is the designation for ejection or elimination. When pus is increased, it is eradicated through this power. अस्बात '[positive]' is the name for [the process of] compensating the loss. These very principles are continuously operating since the very start of creation. Whatever comes to be really lacking gets recompensed by devotees ; and what happens to be in excess is also brought to normalcy just through them. Nature does not have hands and feet. It is a machine continually at work. You [man devoted to the Ultimate] are the one to weaken, as well as the one to strengthen the machine of Nature. When the machine of Nature is very strong [and functioning well], that period is designated as a goo time. The times are said to have suffered a degeneration in proportion to the extent of the machine [of Nature] going weak. 'Satyuga', 'Treta', 'Dwapar', 'Kaliyuga' are all divisions [of time] with respect to the same [characteristic of strength or weakness of the machine of nature]. At the present time, this machine is running very loose : its various parts have gone very weak. As such, Nature's attention is getting oriented to this direction. The result is clear. There is really no secret in Nature. It is something very simple, which is proof of Master's perfection. The ability to observe [and grasp the relevant and real] in the servant [person of the Master or Lord] is the [necessary] condition. Instruct every

Qutub [under you] that what ever difficulties may occur during 'Satsang' [spiritual-get-together] be solved from here, i.e. through dear Ram Chandra; and whatever order be issued is to be taken as God's order and acted upon."

"Dear Ram Chandra has suggested one method to me which is extremely fine : it has brought the solution of many problems concerning lack and excess of transmission. Every Qutub or a person of a higher state should take the thought [firmly] that whatever has been bestowed beyond [an aspirant's] capacity is transferred to dear Ram Chandra; and if it has been bestowed correctly, [then] it is being absorbed by and by in the aspirant. Both these thoughts should be there together. Every Qutub should try to increase sensitivity. I jumped up [out of joyful surprise] at this intuitive insight. Really this too can be the method which dear Ram Chandra suggested. While snatching away [the spiritual state of the Ghous of Najda] the Great Entity with which [Ghous] was connected has power for absorption as well. Whatever dear Ram Chandra suggested, he improved it also. This thing is perfectly correct and exact, viz. establishing the connection of his Master where the state of Ghous opens, to obtain the desired result [automatically]."

Thursday; 02nd November 1944 :

Revered Master's [Janaab Qibla Laalaaji's] instruction : "Distribute your work at Mathura so as to allot the lightest work to Rameshwar. If the need

may arise for help in some heavy work, give power to him [Pandit Rameshwar Prasad] concerning that [work], and withdraw it after getting the work complete. Allot the work concerning the 'Jamaa Masjid' to Madan Mohan Lal, and instruct him to consider himself involved in that work, even as I shall remain busy in Mathura. For the rest of the work, I shall remain telling you as developments will be taking place in due course. You get the whole of Mathura illuminated. There is not much work at Brindavan. The biggest work is at Mathura proper. About Nandgaon etc. carry the memorandum with you, and make a note of whatever instruction may be issued. Altering the course of the river Yamuna may be essential. Near the railway bridge a [hidden] geyser originates from the reverse. When you get one work completed, only then take up another work. Take care of your health. There is no need of finishing all the work in a single day at the cost of strain to the [physical] body. You have plenty of time at your disposal. I shall feel happy when you return getting one or two buildings pulled down. Rameshwar Prasad can also partake in this. Just sharpen him a little. If you concentrate on some building for six hours, it cannot remain intact. You shall get light at each step. Your idea to enter Mathura after finishing work at the suburbs [and surroundings] is right. I have just now awakened dear Ram Chandra's point of the 'anal plexus' [muladhar chakra], which is the spot of miraculous powers. It has nothing to do with spirituality. I had left it out for emergency, but this point was reverberating in his thought for several days and he knew that it was not in an awakened condition in him. He was weighing it from a spiritual point of view and was desirous of knowing to what destination it was connected. [Generally] There is no need at all to awaken it. The plexus of the 'thousand petals' [Sahasra dal kamal] has opened and come to its real state. This point is in the head and is connected to the 'anal plexus'. 'Sushumnaa' [midway nerve] goes

from the 'anal plexus' through the spine up towards the head. I have set it straight. Now both ways are clear. He [Ram Chandra] can give training according to his choice [through the 'Hatha Yogic' way of nerve cleaning etc. or pure 'Raja Yogic' meditational way, progressing through the organic, cosmic, paracosmic regions, etc.]. For this people have devoted austere practices for many years without achieving the desired purpose. This knot is not loosened by a [competent] guide in any case [almost]; and I instruct you [Ram Chandra] also not to do this. Dear Madan Mohan Lal, everyone transmits from [various] points, but to dear Ram Chandra I have given expertness to achieve the desired result through gesture of any part of the body, i.e. he can transmit from any hair root on body, apart from the [traditional] chakras to have the same effect that may be there in case of transmissions from [fixed] points. The reason of this is that he has become the source [of transmission] from head to foot, and his heart has spread to every artery and vein [as well as nerves]. This is something very special, present in him. If he makes a gesture with a finger, the flow of transmission shall start. How much to say [in praise of him]! As there is a purpose in revealing his states, I just say something. It is for the coming [generations] to take him as ideal and be proud of him."

The dictation, addressed as usual, continued : "Shankaracharya sown such thorns whose shape has now acquired the hardness of spears. Just he is the person to have spoiled the cost of the priests. He laid the foundations of grossness. Idol-worship flourished most in his [Shankaracharya] period : and he adopted it from 'Buddhists'. He made every possible effort for the

uplift of one particular caste [Brahmins] among Hindus. The result was that they developed the [mis] conception of their own piousness; and the wise people started regarding them as fools. They established the supposition of their piousness in their mind to the extent of seeing everyone as low [and degraded]. Habitual pursuance of this presumption resulted in their minds getting solidified; and the substance that clears the way to approach God became ineffective. What complaint you assert against the Ghous [of Najda], when manifold sin was present in the person of your own community. he established the priests [from among Brahmins] as posts as may provide for the worship of their bellies without [any hard] labour; and he brought down their importance in the minds of other people. The so called 'Vedic' incantation that your priest recites [like a parrot] developed just in his [Shankaracharya] time or near about. Brahmin born of mouth etc. - an absurdity of such dimensions cannot descend in the Veda. There was a Vedic aphorism, which has been twisted to be brought about in this way."

"If I am asked to speak the truth, Buddhism was a thousand time better than present time Hinduism. He [Shankaracharya] has destroyed everything [totally] through introducing novelty. This whole system will require been upturned. Going to Mathura stands postponed for the time being. The reason for this is that the field for work could not be prepared. The work concerning the 'Jamae Mosque' [Jaamaa Masjid] will remain assigned to Munshi Madan Mohan Lal as usual. You shall, however, not be staying at Shahjahanpur for long. Rameshwar Prasad and dear Ram Chandra should keep ready to got at any time. Very great importance has been given to this work; and it is the most essential of all secret duties. For the time being start the work concerning [the destruction of] priests [there]; and

assign this work to Rameshwar Prasad, because several important jobs are assigned to dear Ram Chandra, and we are faced with dearth of [capable] persons. Some permanent duty, which is comparably less important, can be assigned to Karuna Shankar. This job, viz. assigning duties to Qutubs [working] under him, is really of Rameshwar Prasad. Lord Krishna has gone away to survey the situation at Mathura."

Friday; dated 03rd November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] dictation : "Just now, I have done something, knowing which will baffle the wisdom of elder sages of high approach, who will comprehend it as impossible. It is a technique that nobody ever applied in the case of one's disciple. Nor was there capability to do this. It is the last thing. I have brought down the impossible to realms of the possible. All get oriented to the Ultimate Being. I made the Ultimate Being with full force oriented to him [Ram Chandra]. Madan Mohan Lal has also derived benefit. This thing will be hard to describe and listen to. It is a unique method with which only I am acquainted. I feel the condition of my heart, and the restlessness caused to it due to dear Ram Chandra's love, even in my [state of] freedom. There will be no example available either of mine nor of his [love]. The field for work at Mathura has been prepared. The departure [for there] is to be effected tomorrow."

Instruction at 08.00 PM : "The field at Mathura is perfectly ready. Now there is no need for any delay. Lord Krishna has Himself given orders for

[your] departure [to Mathura] tomorrow; and bestowed His special powers on dear Ram Chandra."

Saturday; dated 04th November :

Journey to Mathura; and some work there in the evening.

Sunday; dated 05th November :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] dictation : "Every place at Brindavan will need to be illuminated. Radha kund is a [special] spot in Brindavan. You must go there and make it holy. Take help from Rameshwar Prasad also in this work."

Dictation form Lord Krishna : "You have stepped at my birthplace [yesterday evening]. Apart from your Guide, I too have not left anything lacking [in you]. Take success to be certain. Today is a day of rest for you. Your mind is puzzled due to remaining awake [during the night]. What ever research you undertake and search out holy spots, do there in actually what your Guide orders. The research concerning the well of Kubjaa has been done correctly. The gate of the prison during the peered of Kansa was just where indicated to you."

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's dictation : "There is no estimate of your status. Do not transmit to anybody during this period, unless I order so. Remain patient [and tolerant]. So long as you have not completed this work, you cannot leave this place."

Regarding the condition that passed at the well of Kubjaa, Revered Master's [Hazarat Qibla Laalaa Ji Sahib's dictation continued : "When both of you [Rameshwar and Ram Chandra] were squatting at the well of Kubjaa, the condition coming to experience is the effect of that spot; and gives confirmation of the correct discovery of the spot. It was an emotional condition and thoughts all became oriented to a single direction. The heart was overbrimming with love. That place is good for meditational practice. There are many spots like that, about which people have no knowledge as yet. There, at every step, Lord Krishna's Grace is over flowing. The earth has started emitting it."

Dictation addressed to Pandit Rameshwar Prasad : "Just now your brother [Ram Chandra] produced such a fine invention as to bring immense joy to me. I could not contain myself and came [almost] running. This invention is like this : if somebody has a special liking for something edible, then its effect, viz. the essence of the liked taste be brought down touching the tongue, so as to be absorbed in to the person concerned. Repeating this several times will remove that [liking] form that person. He [Ram Chandra] structured several individuals during this period [in the mean time], but

nobody as yet could come up to the level of enable me to relieve dear Ram Chandra of some of those jobs which remain duties for his subordinates. They need dear Ram Chandra in some form or another. The capability has not developed as yet [in subordinates] to catch orders directly through me or dear Ram Chandra in-absentia; and start work. I wanted to reserve him for those jobs that happen to be just for him. I wanted to keep him free for unravelling the knots of this system [Sahaj Marg] and make it easy [and simple]. Anyway, what has been possible is to be treated as a matter of satisfaction [and gratitude]."

Monday; 06th November 1944 :

Revered Master's [Janaab Qibla Laalaa Ji Sahib's] dictation : "There is a place at the back-side of the Dwarikadheesh Temple. Start its destruction just now. Lord Krishna has mentioned it as a den. Just pay attention to this place [where you are present now]."

Dictation from Lord Krishna : "You have discovered the spot correctly. A little ahead of the place where you are sitting just now, at a distance of about eighteen inches towards the west, my umbilical cord was buried. Your Revered Master [Peer Sahib i.e Janaab Laalaa Ji Sahib] has provided you with very good guidance; and you are sitting at the right spot."

Revered Master's [Janaab Laalaa Ji Sahib's] dictation : "You made correct

research about the place. The point indicated by you with your stick is quite close to where Revered Lord Krishna's umbilical cord was buried; and a treasure is still lying buried very close to it. If some occasion for discussion comes up, I shall tell you exactly where the treasure lies. In Mathura there are a number of places where treasures are lying buried; and nobody knows about them."

Dictation [of Janaab Laalaa Ji Sahib's] addressed to Pandit Rameshwar Prasad : "How much praise be showered on dear Ram Chandra! The work that is difficult for bigger than big ones, is completed by him in minutes. I ordered just now to purify the mound; and if someone observes it attentively, [he shall find] it has got illuminated. Some effort of demoniac nature remains. That too shall removed. It shall take just a few minutes to finish. [Pause] The atmosphere has started reverberating. This work is completed."

Tuesday; 07th November 1944 :

Revered Master's [Janaab Qibla Laalaa Ji Sahib's] dictation : "Lord Krishna has already allotted work [to you] concerning the 'temple of Laalaa Baaboo'. You should go to every prominent temple here. Go to the bank of river Yamuna without fail. First read the situation of the temples. I shall give the orders later. Just now you have a heavy working schedule."

Observation concurring the 'Mandir Rang Ji' : "The eastern part, where the [residential] quarters of the priests are situated, was dark. The middle portion, consisting of the temple building, was some what desolate. On the north side of the [main] temple, there is a small temple, behind which there is the place for reverently going around [parikrama] : that was extremely dark. The western side of the temple, where the tank of the elephant and the crocodile is situated, was quite glamorous. The idols were all without any glamour.

Observation concerning the 'Laalaa Baaboo at Brindavan' : The whole temple was full of showering ominousness. Carnal thoughts were prevailing.

Observation concerning the 'Eejan Mandir of Gwalior Ji Maharaj' : It had glamour.

Revered Master's [Hazarat Qibla Laalaa Ji Maharaj's] instruction : "The tour [of Brindavan] is over. Leave Brindavan tomorrow. Have observation of two or three temples on the side of Gwalior. It will be good if you touch some places with your feet. Those places will require to be illuminated. The best place is this, where you are sitting, viz. the temple with curling pillars. There is the temple of Govind Ji near 'Kalidaha', where danger to life prevailed. The bones of [murdered] pilgrims are still existing there."

Question : "Do the places, observed, required to be illuminated?"

Answer : "Every nook and corner here will have to be cleaned."

Wednesday; the 08th November :

Revered Master's [Hazarat Qibla Laalaa Ji Maharaj's] instructions :

"Consider yourself as in-charge of all the main temples. Continue filling them with grace. Try to remove corruption. If there is no success in that, start destruction of those persons [responsible for corruption]. The more places you are able to visit [personally] at Brindavan, the better it will be. The earth will also absorb the effect. The part, where the bones of [murdered] pilgrims are still lying, will have to be destroyed. Those [evil persons] who still exist there, have to be made devoid of light, together with that temple. All the area from 'Govind Ji Temple' towards the west along the old Yamuna bank is dilapidated and entirely worth distraction. When you were sitting at the bank of the big current of the reverend Yamuna, I told you that people had been murdered there."

Dictation from Lord Krishna : "I feel very happy at your work. Some spots still remain, which you have not been able to visit. The entire place needs to be fully filled up. You may do it either strolling about or just staying [at one place]."

Revered Master's [Hazarat Qibla Laalaa Ji Maharaj's] appreciation : "Bravo to dear Ram Chandra's courage. Now, the whole of Mathura is in a saintly condition. But alas! There will be extremely few people to see [and appreciate] it!"

Appreciation from the [invisible] sage in charge of the maintenance of the divine order of Nature [Abdal] at Mathura : "Just now you have filled up entire Mathura with grace. Something like this had happened once more at the time of the centenary of Sage Dayaanand [founder of Arya Samaj]. This condition is beyond anybody's comprehension and imagination."

Revered Master's [Hazarat Qibla Laalaa Ji Maharaj's] dictation addressed to Pundit Rameshwar Prasad : "Just now dear Ram Chandra had brought the gross and subtle forms of Lord Krishna to your vision. The reason is clear : see the earlier notes. He [Ram Chandra] is filled up with such powers, as may hardly come even to the apprehension and imagination of people. He has, however, absorbed and digested it all. To the extent of his control, he has obliterated fervour and enthusiasm. If some of it is there, it is just my own. One thing special in his life story is that what ever powers have been bestowed on him, he has merged all of them. This is something that never came to the lot of any-body as yet. This is something inborn in him, i.e. the substance for grasping is present [in him] at a high level. That substance, I have taken up to the highest extent. May he live long!"

The usual dictation [of Hazarat Qibla Laalaa Ji Maharaj's] continued

: "Kadamba tree was certainly there! and this is the old spot of 'Kaalidaha' [deep cavern in the river Yamuna where the great serpent 'Kaali Nag' was conquered by Lord Krishna in His child's play]. At the place where you are sitting at the bank of river Yamuna in Brindavan, the traditional indigenous priests killed a 'Marwari Business-man', who was a very simple person, travelling all alone. It was a conspiracy, hatched by temple-priests. Their distraction is to be effected."

Abdal of Mathura [invisible sage in-charge of the maintenance of the region] intervened : "I have been assigned another duty. I am stopping my work [concerning you]."

Revered Master's [of Hazarat Qibla Laalaa Ji Maharaj's] instruction : "Order Abdal to protect you for three months, where ever you may be. In case of something contrary, you tell him that I will snatch away everything. Removing all obstructions, clear the way up to Shahjahanpur [for him]. This [arrangement], however, will be only temporary. Issue the order just now, [while] I am present."

Abdal : "Wait a bit."

Revered Master [Hazarat Qibla Laalaa Ji Maharaj] : "I am just rubbing his ears."

Abdal : "I have committed a blunder. I consulted my own 'Peer' [guide]. I beg your pardon."

Revered Master [Hazarat Qibla Laalaa Ji Maharaj] : "The order once issued is irrevocable."

[Abdal was punished this way because he was assigned the duty to protect me and Pundit Rameshwar Prasad from cholera for two days, which he had forsaken before time.]

Revered Master's [Hazarat Qibla Laalaa Ji Maharaj's] dictation continued :
"I have set the Abdal right. If he had faltered even a little, I would have ordered you to snatch away [his spiritual status]. The work at Mathura has almost come to completion. Only a little remains."

"The plan of distraction at Brindavan, I shall reveal to your thought. I did not allow you to go to several dangerous places. There is no need of going to Barsaanaa [Radha's village]. All places, however, have got to be illuminated. You just go to the other places that have been indicated. The particular places [concerning Shree Nath Ji's Temple] which is in your thought, has to be destroyed. Time allowing, You may just go there. Going to Nandgaon is necessary. Some of the places, about no one else can

conduct research, have been allotted to you. One thing I am telling you as a matter of great secret. When Revered Lord Krishna disappeared from this world, there was no body capable of carrying out His orders. Now when the divine current has taken a turn, it is necessary to make a start in that regard. As such you consider yourself as His representative, that approaches the status of His heir apparent under the present circumstances. In another sense, you treat yourself as such; and in this matter you can take light from Him also. Due to my being included, there has been a lot of convenience to you; otherwise it would have been a very tough job facing you. You will receive light at every step; and the [spiritual] genealogical connection of Lord Krishna will commence with you."

"I am very happy with your work and shower affectionate praise on you. Consider yourself as in-charge of Mathura. Whoever comes to be with you in this [work] is to become dear to Lord Krishna to the extent of his/her assistance. Concerning the note about changing the course [the current of] the river Yamuna, I do not hold a favourable opinion now, because that place has come in to the orbit of distraction, and the persons concerned [viz. hotelier priests] are to be devoid of [genealogical] light in their homes. There is no need of illuminating such places. Just avoid these [places]. As regards changing of Yamuna at Mathura, you have already done the needful before the commencement of the present condition."

Thursday; 09th November 1944 :

Revered Master's [Janaab Qibla Laalaa Ji Sahib's] dictation : "I like you to roam on all places so that in case some work may come to your lot, the particular site [of work] shall be within your sight [while working at it in absentia]. You are going to Govardhan [hillock which Lord Krishna is reputed to have used as an umbrella to save the habitat and inhabitants from the wrath of the rain-god]. Illuminate the spots there, as needed, after observation. sinking down of the hillock shall get checked on its own."

"You have committed a mistake in waisting so much time. Roaming about Govardhan is needed. Going to 'Radha-kunda' will consume much time. Time allowing, there is no harm [to visit 'Radha-kunda'] : I leave it to your discretion. The place is certainly nice. Wherever you pass along, go on making it full of spiritual effect. The better course will be to climb the hillock and sit some where to make it full of effect."

"Order Rameshwar Prasad to make 'Radha-Kunda' full of effect. The spots seen by you thus for far are all artificial. There is no reality in them. The 'temple of Hardeo' is till in better condition; and the temples you have seen here, are not completely devoid of grandeur. If you desire to see a real place, go about three miles from where you are sitting. There you shall have the view of Nature. That is holy place; but there is only forest all-around."

"Just now dear Ram Chandra has done such work, as will have no example. The effect of this work can never be exhausted. It requires eyes

to see. I am pleased with Rameshwar Prasad also. Now it is disrespect to tread over this hillock with shoes on. If somebody may observe it attentively, he/she is to find the sight of divine lightening like it occurred to Moses on the mount Tur. Who ever likes to observe the phenomenon of the mount may stroll over this mountain Govardhan. To tell the truth, this hillock is filled up with that electric power, which is to be associated to be Ultimate Being. I am puffed up with joy. This is prophet-hood that does not fall to everybody's lot."

[Note by Pundit Rameshwar Prasad : Brother Shri Ram Chandra, after transmitting to Mount Govardhan, and charging it with (spiritual) effect, inquired of me about my observation. I told him that a strong current of divine light was coming to Respected brother Shri Ram Chandra from an unrevealed source (Ghaib) and was flowing out from him in and over the mountain every where. Many source emerging out of the earth where diving in that flooding ocean of (divine) light, in a state of absorbency and (satiating) peace. On concentrating on any stone or part of mount Govardhan, there prevailed a kind of trance.]

Revered Master's [Hazarat Qibla Janaab Laalaa Ji Sahib's] instruction :
"Do go to 'Baladaau Ji'. The unique peculiarities of that place, of which pilgrims continue to be enamoured, shall all come to light [to you]. That place is not worth being visited by women-flock. There is no harm in visiting with you. I have ordered this under pressure. However, after visiting it, on return from there, you should warn not to go there in any way. You will have to upturn this entire region. Many homes will have to be made

may devoid of [genealogical] light. That will, of course, take time. You are carrying away a very huge work from here [for you]. Distribute it amongst own ones. Construction work shall remain only with you. That duty cannot be transferred. Leave aside the 'Yamuna-bridge' for the time being ; it shall be looked in to later on. Remind the Abdal of Mathura, by way of precaution, that in case he shirks the duty assigned to him, he will get just what punishment had been decided upon. At Mathura, you had filled up the bank of the river Yamuna with [divine] effect earlier already to a sufficient extent. Just do not fill it up [more] with [divine] effect, as you have done in case of mount Govardhan today."

The order to illuminate 'Radha-Kunda' was there. I [Ram Chandra] wanted to get oriented to it. The instruction from Revered Master descended to take work from Pundit Rameshwar Prasad, who got oriented to the work. The place became illuminated. There was instruction to me to wash my feet in it so that the effect of electricity from the extremity be absorbed in the water. There was no need of washing mouth etc. In accordance of the orders, the Abdal of Mathura was informed, and ask as to why he had stopped the work. He apologised ; and started looking after my safety.

Friday; 10th November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] dictation : "I inspected your work on 'Govardhan'. You have hypnotised it a great deal; and the place where you set has also become illuminated. There is lot of praise

[among sages of yore] for the work that you have already completed. Some more work remains. Return [to Shahjahanpur] after finishing it. Have rest for two days. If you had become oriented more than this, people would have started fainting on reaching there. As such, I have stopped you. I can say with [full] authority that this was just your work [alone]. If one looks up [with a discerning eye], one will not find this in anybody [anywhere]. Each stone has absorbed the effect. There, divine light has found a home. This is to remain a memorial to you."

Saturday; 11th November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] dictation : "Pleasantness has started reigning at Mathura. You have performed a superb acts here. The bank of river Yamuna has become very well illuminated. The atmosphere has become purified. Remain filling the earth at Mathura slowly with fragrant Grace. Postpone the journey [fixed for] tomorrow. Your disposition is not suited to the journey. There is no harm if further postponement for one or two days more be needed. Take care of your [physical] health."

Monday; 13th November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] revelation concerning 'Mahaban' : "It is the place where Lord Krishna used to rest

with His cowherd playmates and companions. The cows used to form a [circular] ring around them."

"I present your work to Lord Krishna. I earned praise."

Lord Krishna's comment : "Mathura has become illuminated."

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] instruction : "Start for Mahaban tomorrow. You will have to go to many places of pilgrimage; and illuminate places. After this [Mathura etc.] there is [a plan for] a tour to 'Naimisharanya' [Neemsaar]. Draw out the entire life from Ayodhya. [in Utter Pradesh]."

An event : This evening somebody transmitted to me [Ram Chandra] for the sake of testing [me]. It was a scorched condition. When this trial was over, I started work under orders. I administered a number of rounds to his heart [Qualba] and under orders from Revered Master [Hazarat Qibla - Laalaa Ji Sahib] introduced fire in to his heart from the third point of the organic region in the chest ['sirra']. At sat he apologised; and stood with folded hands. At the time of [my] transmission to him, I could hear his cries "I am died'. I shall die"

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] revelation : "This gentleman is a house-holder, who has started donning saffron robes [of recluse - 'sanyaasisns']. When he observed the illumination of Mathura, he began to feel itchy; and started transmission for the sake of testing you."

There after the Abdal of Mathura, who was under orders to save guard me, asked me for my orders concerning the person, who had indulged in disrespectful behaviour. I told him [Abdal] that the person concerned had got his testing completed, and had tendered apology.

Tuesday; 14th November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] indication at 'Mahaban' : "This is the mound, where Lord Krishna used to sit with the cowherd boys. This mound was much bigger then. The field measuring about six biswas [about one fifth of an acre] south of the mound at present, was part of it."

Dimensions of the locality :

East - road

South - field

West - field towards the river Yamuna

North - field

When I went up on the mound, I had the feeling that Lord Krishna [as a young boy] was [still] sitting on the highest elevation of the mound in the middle, playing on the flute, and the cowherd boys were sitting all-around him. The lower portion was occupied by the cows which happened to be very healthy and robust. The whole perspective here was extremely pleasant; and they [the cows] seemed to enjoy it.

Lord Krishna's dictation : "You have located the spot correctly. This was my daily routine [at the time]. I have sat on this mound [like this] for years together."

Our thoughts had all become stationary. even on trying, there was no flow of thoughts. The middle part [of the mound] which was elevated, carried a great effect.

During the night, while a sleep, orders were received to snap off the connections of the disciples of Chaturbuj Sahai. I was busy at the time in some other work, on finishing which I woke-up. The order was completed with on the morning of 15th.

Wednesday; 15th November;

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] : "I postpone the journey today as you were indisposed. Moreover, your wife was desirous of going to 'Nandgaon' with you. She was inwardly cooking-up thoughts [for going with you]. As such, I made you alight form the bus."

Thursday; 16th November;

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] dictation at Nandgaon : "Lord Krishna meant exactly the pond at who's bank you were sitting. This is a vary screed place. It was here that Lord Krishna met Radha Ji for the first time. There is a forest close by, where they use to play together."

Lord Krishna's confirmation : "The discovery for the spot is correct. The well at which you are sitting was not there at that time."

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] dictation continued : "Some body misguided you. I meant actually the 'kunda' [deep pond], from where you have just now returned. Who ever may have indicated the pond

used by the washerman : it is nothing more than a mere pond. Do not entertain doubt. You have discovered the place correctly."

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] dictation on the way back from Nandgaon : "You will have to go up to Rameshwaram. Time is taking a turn. This duty is assigned to you. It has to be done during your lifetime as well as after that. You have not been kept free from this work. I shall remain helping you as a guide. Whatever changes are to be effected in the world, shall all be done through you only. No other personality seems apparently equal to it. All the powers of Nature have been placed under your subordination. Details shall follow at the time of the journey."

"Fertility of the earth has declined. The pilgrim places have suffered degeneration. The character [of the people] has got deformed. People are becoming slaves to sensuality. Pride about a birth in a high caste is increasing. Sympathy is evaporating [like camphor]. Selfishness is flourishing. Fraud and hypocrisy have found a home in people's hearts. All the defects, so to say, that have crept in, will have to be removed. You will remain receiving hints in this regard from time to time."

Lord Krishna's dictation : "I am very happy with your work. Now, the journey to Mathura has become to an end. Indian civilisation started from the Deccan Plateau. This part emerged out of the ocean first. As such, start work just from there."

Tuesday; 21st. November 1944 :

Dictation from my Master, Hazarat Qibla Laalaa Ji Sahib [concerning some letter received from Maulana Abdul Ghani Khan sahib of Qasba - Bhogaon, District - Mainpuri in Utter Pradesh] : "I had all talks in detail with Revered Master [Hazarat Qibla Maulana Fazl Ahmed Khan Sahib of Raipur, Kaimganj, District - Farrukhabad, Utter Pradesh]; and I placed all events before him. I am helpless due to [my own] courtesy, and elderliness [of Maulana Abdul Ghani Khan]; but this is not to last long in me. His [of Maulana Abdul Ghani Khan] connection [i.e. Naqshmbandiya - Mujaddadiya - Mazahariya system] has got shattered of ; but he [Maulana Abdul Ghani Khan] is not aware of it."

Wednesday; 22nd November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib] dictation, directed to Munshi Madan Mohan Lal : "Dear Ram Chandra performed such prominent actions at Mathura as were impossible for anybody else. Our Respected elder, Maulana Abdul Ghani Khan of Bhogaon has no comprehension as yet about what roses have come to bloom. If I allow dear Ram Chandra, he can snatch off his [Maulana Abdul Ghani Khan of Bhogaon] spiritual state in one second. I have to quote a Persia - saying "बुजुर्गे ब अक्ल अस्त न ब साल" : 'elderliness is counted by intelligence and not by years'. During my life-

time, I have been treating him [Maulana Abdul Ghani Khan of Bhogaon] as 'Buzurgh' [my elder] due his being a disciple my Grand-Master, [Hazarat Maulana Ahmad Ali Khan Sahib, Khaifa Ji Sahib, R. A.]. Taking care of him was assigned to me, but I never let it be known. In the same vein, now taking care of him [Maulana Abdul Ghani Khan of Bhogaon] has been assigned to dear Ram Chandra by Revered Master [My Hazarat Qibla Maulana Fazl Ahmad Khan Sahib]. Just this consideration that I had formed about him during my life-time, served as a safety valve served as safety valve to him. I am just tolerating ; but there is a limit to every thing. One more opportunity is being allowed to him to mend, Heaven has already slipped away form his hands : the thought of its [so called] pleasures still persists [in him]. That too is to end some time, after all. I had a very detail discussion with my Hazarat Qibla about him [Maulana Abdul Ghani Khan of Bhogaon]. It was decided in the end to leave him to His [Revered Grand - Master] mercy and benignant. His condition has very much deteriorated. It seems very difficult for him to come his sense."

"A great mistake is prevailing, viz. considering it below dignity to take a lesson form some one younger [in age than oneself]. There is no consideration of age in spirituality. It is kind of zeal that can flare-up in anybody it choses, at any time; and it mostly depends on [accumulated] impressions and love. He [Maulana Abdul Ghani Khan of Bhogaon] has [no doubt] studied lots of stories of Ghulistan [famous book of 'Sheikh Saadi' in Persian]; and gained much experience."

"Dear Ram Chandra has distributed work very correctly : I am repeating it.

Dear Rameshwar Prasad has prepared the map of 'Govind Ji's temple'. The residents [of that place] have perpetrated many tyrannies and cruelties on pilgrims there. Destruction of all of them shall remain allotted to Rameshwar Prasad in addition to other duties. The red mosque is also included in the work assigned to him. To Madan Mohan Lal, the work of two mosques is assigned, in addition to other duties. There is no need for distraction of the 'Daujee Temple'. The work about that, what ever it is, shall be looked after, when I issue orders. Destruction of the priestly class, which includes Mathura also, shall be done by Rameshwar Prasad. If I shall need to make haste in this work, I shall include dear Ram Chandra also. Exclude Pundit Kanhaiya Lal from destruction. Dear Ram Chandra shall confine himself to a constructive programme concerning Mathura. He is already burdened with two jobs of huge dimensions, which includes the reconstruction concerning Hinduism as a whole. I am making him tour from place to place just for the completion of this very work. He has to engage himself in a very big work. As such I am assigning miscellaneous work to you [Madan Mohan Lal and Rameshwar Prasad]. Good times are approaching quickly, and to shorten the time [of its arrival] is in dear Ram Chandra's hands."

"After going from here, I presented all facts concerning the letter [of Maulana Abdul Ghani Khan Sahib of Bhogaon] to my Hazarat Qibla [Master i.e. Hazarat Maulana Fazl Ahmad Khan Sahib of Raipur, Kaimganj district - Farrukhabad, Utter Pradesh]. He ordered the complete snatching away of the spiritual state of Maulana Abdul Ghani Khan Sahib of Bhogaon immediately. I have kept [implementation of the order] in abeyance for the time being."

Thursday; 23rd November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib] instructions : "Upturn the genealogical seat of the 'Shankracharya'. Start this work just today. Sanyaasees have suffered degeneration [of character]. Only em-posterity remains. Their brains are in high tide just on account of donning saffron-grabs. They do not treat human being as human, posing themselves as God-shaped, and considering all wealth is theirs."

Lord Krishna's remark : I had been to 'Shaardaa-peeth' [seat of the Shankracharya in Gujarat]. That genealogical seat is worth being upturned."

Friday; 24th November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib] dictation : "It has become a matter of [necessary] duty for you to go to Rameshwaram and where ever else I indicate; and you have made up your mind according as well. This shall yield very good results some time; and you will find this work even earlier, after your lifetime. I do have consideration for your health; but I am helpless in this matter. The order of Nature, which you have come to fulfil, shall have to be done. I shall leave you alone even for a single minute; and as such it may be possible that I may have to reduce

my attendance here. No doubt, I shall remain taking care of the home and the children. Now I am telling about some precautions concerning your health. If at some time you feel very tired due to some journey and find a decrement in energy, you immediately open the particles of the body and merge them in cosmic energy. This will not required being done for more than one or two minutes. If there is any mistake in [applying] the method I shall tell you. In case, God forbid, some decease occurs, I shall provide treatment at-once. Keep water ready. Apart from that, I am indicating what you can do yourself."

"If some trouble may develop in the digestive system or diarrhoea may start, God forbid, then, having [firm] imagination of the sun, even when you are in the shade, draw red light [electricity] in to your digestive system and this practice can be performed up to five minutes. Practicing it for more than that will bring the experience of the warmth. If, God forbid. the trouble concerning coughing and catarrh be aroused, then draw in bluish [violet] rays of the sun in to your chest; and this practice can be adopted up to ten minutes. If much tiredness is felt in the body, then in the first place I shall myself remove it; but in case you like to remove it yourself, then the technique for that will be to have the [firm] idea that a very soft [fragrant] shower from the cosmic region is falling on every particle of the body and freshness is increasing. If there is need for walking [a long distance], then you have the [firm] idea that the earth is moving backward and your steps are going ahead. This will shorten the distance. The higher the condition to which you have climbed to have this firm thought, the quicker the distance will get covered. These are miraculous achievements [siddhis], and are generally prohibited for common instruction. There is one more technique for

walking [long distance], just for you, which I shall tell you at the proper time. For you there is one more method, but it is only for you [to apply]. What ever power you may have to use, just call for the help of the god-in-charge of that power. The work concerned shall be done by the god, whose duty it happens to be. This prescription is easy."

"There can be several definitions of spirituality; and people have given its various definitions at different stages. Everyone has constructed its definition in accordance with one's own condition; but it is that simple path, which having being traversed, all the dust and din, thorns and thistles leave the mind alone; and thoughts take such a turn as to become [firmly] settled so as to be aware of nothing at all. Nothing, not even a subtle point, remains in view : there is neither self awareness, nor any concern about family, nor even a longing for the Ultimate Being. This is something superb, which is available very rarely in the real sense. This alone is real spirituality, on arriving at which the entire army of the five-fold sensuality gets merged at its points; and the person concerned find his/her condition as that of a corpse. All the wealth remaining there, one does not have awareness of it. In other words it may be said that he/she becomes as one freshly descended [from eternity] at the beginning of creation."

Saturday; 25th November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib] dictation : "Now the region for stroll of Bishan is the cosmic region. Convey congratulations to

Madan Mohan Lal [of Shahjahanpur]. Elder Sages [Buzurghan] have started work at 'Rameshwaram'. This place is growing so dark that it is essential for some big personality to go there. Dear Ram Chandra will have to go to 'Dwarika' also, as desired by Reverend Lord Krishna. Complete the work of Dwarika during this same journey. Lord Krishna to make haste with it. You will need to stay for some time in the dominion of the Nizam [Hyderabad Deccan]; and it will be from there that your work for betterment and well-being of India shall start. Just possible you may have to upturn the suzerainty of the Nizam. I shall tell you about this matter at the nick of the moment. If time and circumstances allow, you may return from Dwarika via Sind. There, religious mendicants have created a lot of havoc. Possibly there may be orders for distraction. I permit you to remain established in the state of Prophethood [Naboovat]; and take work from the same everywhere during the journey. If perchance there is an opportunity for 'Satsang', come down [from Prophethood] for that much time. I also permit you to associate with whatever existing spiritual societies or saintly elders you come across or like to meet on your own during the course of the journey, as and when you choose. You have always permission for that. There is no harm in revealing the secret of my succession - representative-ship to them, if the occasion arises. I can say with full authority that bigger than the big sages will seem like school-children to you. Assign to Madan Mohan Lal the distraction of the Nawab's agency at Hyderabad, engaged in the conversation of Hindus to Islam."

"I transmitted to dear Ram Chandra for long time yesterday as well as today. The purpose of the transmission was to pack every particle of his being with the full power of the Ultimate Being [Zaat]; and I shall remain

doing just this up to the time of his going to Rameshwaram, so that every particle of his being may imbibe the full effect of 'Zaat' before reaching there. All these are my inventions; and whatever is to come even beyond these for him, shall also be my invention. I have made possible in the human-body, what, uphill now, happened to be the fortune available after leaving the physical-body."

Revered Master's [Hazarat Qibla Laalaa Ji Sahib] detailed instructions for spiritual-training of women followed : "The best method of imparting training to women is in the first place not to have them seated in-front of oneself; but adopting a sideways posture when an occasion is there [for transmitting a woman]. Having a certain will be useful. When the transmission is to be started, have the thought once that God has created nature as well, and the elements that are present in it [Nature] have got converted to the Ultimate Being. Then transmission be started. Transmission should be very calm, light and fragrant. She should not be kept at the point of 'heart' for a long period, as in case of a 'man' ; but this does not mean that she should not be kept there [at the first point of the spiritual-journey] to the extent that it may be needed. As soon as her training may permit, she should be brought without delay to the point of the 'soul'. Sharp transmission should never be given. This should be continuously kept in mind, while transmission to a 'woman', at whatever stage. They should be imparted lessons for improvement of the household, and for loving their husbands, if present. In case of a widow, there should be instruction for developing love for God. If faith is very firm and the trainer is also very strong and of high capacity, she may consider the guide's soul as God's body and meditate thereon [which I generally prohibit]. Mediation on

Master's form [Shaghal-e-Rabta] should in no case be prescribed; and she should not be at all permitted to adopt it : it should even prohibited. A wife can adopt this practice in case of having a husband : that is permissible. The spiritual guide should take precaution that she will fall in love with him. As such their training is very difficult. That is just the reason that Nature has not given them [women] share in these matters beyond what may be necessary. This practice should not be prescribed, except in some very special circumstance, in the case of an unmarried girl. There is no harm in prescribing prayer and a simple method of worship in their case. To my comprehension, it is better to make unmarried girls worshippers of Lord Krishna; but alongside [such worship] their minds should be made firmly convinced that Lord Krishna is an extremely revered and holy Being, and all that is written in mythological literature about His character and conduct is wholly misconceived and false. There is absolutely no harm in transmitting in absentia. The method prescribed by Nanhe [i.e. Revered Laalaa Ji Maharaj's own younger brother - Mahatma Raghubar Dayal]for transmitting [and impairing training] to women is also correct and better to some extent; but he himself could not observe the precaution; and gave the method of meditation on the form of the 'guide' [Shaghal-e-Rabta] to someone, after all. In case of Birju [i.e. Revered Laalaa Ji Maharaj's own younger brother's eldest son - Mahatma Brij Mohan Lal], his mind got deformed after being permitted to impart training. This was not so before that."

During discussion, there was some reference concerning intuitive capacity. Revered Master [Hazarat Qibla Laalaa Ji Sahib] intervened : "I am replying to this also. When out of his own experience and due to dear Ram Chandra's folly, it became evident to Nanhe [i.e. Revered Laalaa Ji

Maharaj's own younger brother - Mahatma Raghubar Dayal], that he [Ram Chandra] had nobody equal to him as regards intuitive capacity, he [i.e Nanhe] felt anxious to have it reduced. As such, he [Nanhe] firmly conceived that a heavy, solid stone was set at the end point of his [Ram Chandra] thought process. He [Nanhe] was very often strengthening his conception by repetition; and dear Ram Chandra was also experiencing that some blockade to his intuitive capacity had been set up. I was continuously observing this; and I have shattered that blocked to pieces several times. The purpose of this stone setting was also to block the onward progress to dear Ram Chandra's sharp remembrance [Surat]. It was just my courage to bring dear Ram Chandra up safely in the face of such a terrible enemy. If he [Ram Chandra] had not acquired a sufficiently fine merging [fanaiyat] during my lifetime, and I had not become pervaded in him through and through, this [saving him] would have appeared impossible. Due to practice, he had a strong thought-force. In our circle, nobody gave importance to 'love for the Master'."

Further instructions from Revered Master [Hazarat Qibla Laalaa Ji Sahib] for work ahead : "Take work from the different powers of 'Nature'. You possess the power also to pull them down, if they work in defiance of your orders ; but in such eventuality, you yourself will have to the work assigned to them."

The forces of Nature are as following ;

[01] Indra [King of the gods] : In-charge of the East. Provides vital force to the senses during day [working] time.

[02] Agni [Fire] : In-charge of the south-east. Provides subtlety of the world. Helps to get food digested.

[03] Yama [god of death] : In-charge of the south. Works for destruction.

[04] Nirrita [Rakshasa or Takshaka] : In-charge of the south-west. [Nairretya]. Works to quieten disturbance.

[05] Varuna [God of water] : In-charge of the west. It is the king of water. Looks after rivers and oceans etc.

[06] Maruta or Vaayu [air] : In-charge of the the North-west. It the vital force. Provides consciousness.

[07] Kuber [God of wealth] : In-charge of the North. It has to manage all the affairs concerning prosperity and wealth.

[08] Isha [Divine effulgence or glamour. May also be called Shiva] : In-charge of the North-east.

[09] Brahma [creative power] : In-charge of the upper direction [Aakaash].

[10] Ananta or shesha [thousand hooded viper] in-charge of the neither direction [pataal].

[11] Aaditya or Surya [sun] : Provides light and heat. Creates colours.

[12] Chandrama or Nishaapati [Moon or the Master or husband of night] : Bestows the attributes. Increases coolness. Provides cupidity or erotic force to the senses during the night.

Submission by Madan Mohan Lal : "Mahaabharat mentions the prohibition of honey."

Lord Krishna's clarification : "Honey has been prohibited by Jain sages, as it contains even blood of many bees. Infected honey stands second only to nectar [with regard to its usefulness of human health]. Mahaabharat is the story of the bloodshed of thousands [and more] in the interest of truth [sat], and the good [of humanity]. There is no harm in a few bees getting killed for the good of a man."

Sunday; 26th November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] Hazarat Qibla Laalaa Ji Sahib : "Inform Hari Baabu [Narendra Mohan, the eldest son of Revered Laalaa Ji's cousin brother - Mahatma Krishna Swarup Ji of Jaipur] that he has suffered much deception from people [Birju i.e Mahatma Brij Mohan Lal, et.] till now. Birju has now got his approach reduced only unto the 'Kubra' [cosmic region], but in order to establish his supremacy, transmissions have been administered to him [Hari Baabu] that required not an ordinary force to set it right. Just now I have put him [Hari Baabu] at the point of the heart, after snatching off all those deformities that were stuffed into him. The merit of this, he can enquire of dear Ram Chandra or Madan Mohan Lal in confidence. Hari Baabu has prayed a lot to me to bring him as quickly as

possible to somebody who is connected inwardly [genealogically] to me only. I granted the prayer; and also replied once very clearly. I submit him today to that person, in comparison to whom bigger than big sages will appear like school-children only. If he [Hari Baabu] does turn away from the commands of that person. I promise to bring him up to perfection. Birju [Mahatma Brij Mohan Lal, the eldest son of Mahatma Raghubar Dayal] and others have been a lot under the spell of deception till now concerning successor-ship. Time is coming when this thing also will become known; and I can tell him [Birju] also, in case he comes to me once again and promises not to reveal this secret to anybody so long as I do not give an order for it. If he reveals it [without my permission], I shall order some person to capture his soul. The tests for [recognising] my successor-representative, that may be within Hari Baabu's capacity, remain of little account. I am throwing a challenge to the whole world : however much people may give free ropes to their minds, their thought can reach only unto the frost rung [of the ladder] of my successor-representative's real condition. I alone know the final limit of the state of the Being that belongs to dear Ram Chandra. Now the question arises why I want to make the declaration [about my successor-representative] now, thirteen years of my physical veiling ! The reply is that it was opportune to conceal it at that time. It was a matter of danger to his [Ram Chandra] life; and even now if it [fact of Ram Chandra being my successor - representative] comes to be known to those few people [Nanhe, i.e.Revered Laalaa Ji's own younger brother - Mahatma Raghubar Dayal, etc.], they will try to have him removed from the world. It is of course another matter that they do not get success [in their designs]. They wanted to administer poison to him on a just little apprehension; but I did not let this thought take a firm ground in the heart of that depraved fellow [Munshi, i.e. Revered Laalaa Ji's own nephew,

Raadhaa Mohan Laal - the second son of Mahatma Raghubar Dayal]. It was on account of this precaution that I have been keeping the whole thing concealed up-till-now. Who ever loves him [my successor - representative] shall be just soaked in my love, because he [Ram Chandra] has merged every particle in me, and I have merged in him with full force."

Later Revered master's [Hazarat Qibla Laalaa Ji Sahib] very strict instructions descended : "Now I have no tolerance. Start destruction of Moulvi Sahib [Maulaanaa Abdul Ghani Khan of Bhogaon]. The lamp of his genealogical should get extinguished. I assign this work to all three of you [Ram Chandra, Madan Mohan and Pundit Rameshwar Prasad]. You distribute the work among yourself like this : Madan Mohan Lal should make him [Maulaanaa Abdul Ghani Khan] entirely gross, leaving no capability for thinking in his brain; Rameshwar should draw out life from all persons associated to him, including himself [Maulaanaa Abdul Ghani Khan] as well; and you ascend to Prophethood and from there start destruction. He has started a very terrible practice [Amal]. All three of you should together protect your family and children wherever they may be. I am just now going to Mathura, and shall go to 'Khudaganj' also, where your [Ram Chandra] daughter's are stationed [Maulaanaa Abdul Ghani Khan Sahib has started the practice of evil merger]."

Further dictation from Revered Master [Hazarat Qibla Laalaa Ji Sahib], after some time : "I have completed the preparations concerning the journey of Rameshwaram [and work there], hinted at yesterday [and the day-before]. Since brokers for the sale of bullock were there for talks with

dear Ram Chandra, cleaning has remained to be completed, which I shall do tomorrow. The power of the Ultimate Being will be found in the perfect form in every particle of his [Ram Chandra] being. Try to start by about 10th of December or one or two days later. There [at Rameshwaram] the mendicants have started creation mischiefs, that have made it necessary to bring destruction on them. Just now, on the face of it, I have considered destruction to be the best way, but you start this work on reaching the exact place in accordance with my orders. The Nizam's start will have to be upturned. This has been decided upon. Here [at Dwarike] I find very strange matters. The priestly people have created peculiar forms of pretence. Pilgrim's pockets are picked quite abundantly. This holy place has been rendered very impure. Adultery is also going on profusely. Destruction of all this will have to be effected."

Still later, Revered Master [Hazarat Qibla Laalaa Ji Sahib] instructed : "I have pulled up Manmohan Lal [of Lucknow] from the cosmic to the para cosmic region and from there to the region of humility, but :

"तही दस्ताने किस्मत श च सूद अज रहबरे कामिल ;

कि खिज़्र अज़ आवे - हैवां, तिश्ना लब आरद सिकन्दर रा"

'what benefit can some one, devoid of good fortune, derive from a perfect guide! After all, Khizra brings Alexander thirsty - lipped form the pool of nectar!!'

[Reference is to a popular anecdote in Persian literature that the angel of

guidance to those who lose their way, named Khizra took Alexander , the Greek conqueror to the pool of nectar in the ocean. On seeing maimed insects and animals pining for death in the pool, but unable to die having sipped the nectar, Alexandra refused to drink nectar and become immortal.]"

"He [Manmohan Lal of Lucknow] talked to you in such an unsettled evasive tone that I regretted having transmitted to him. It is not clear as to what was his fate that I did so much for him. No more further than this : I had the intention for giving him the status of 'Qutub' [fixed pole-tar]. No secrets are to be revealed to him."

Monday 27th November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib's] dictation : "I brought Hari Babu out of the organic region yesterday. Today now, The area of stroll is cosmic region. May God grant him more success. This is the preparation for the journey."

At two minutes past seven in the evening Revered Master [Hazarat Qibla Laalaa Ji Sahib] pointed out : "All those who have received initiation from Maulana Abdul Ghani Khan [of Bhogaon], to what ever community [whether Hindu or Muslim] they may belong, are disconnected just now : with the exception of Birju [Mahatma Brij Mohan Lal], destruction shall be dealt to all. In case Shree Ram fails to come up to the right path, snatch off all on

November 29th."

Later Revered Master [Hazarat Qibla Laalaa Ji Sahib] revealed : "Now at 09.00 PM the region of stroll for Hari Babu is the para-cosmic region."

Tuesday 28th November 1944 :

Revered Master's [Hazarat Qibla Laalaa Ji Sahib] dictation : "Manmohan Lal [of Lucknow] has been administered such transmission just now as was not possible to be bestowed by anybody [else]. The organic, cosmic and para-cosmic regions have attained a sufficient degree of bloom. Now he is fit for permission [to impart training to others] but helpless."

"A meditational-practice will be very beneficial to Rameshwar Prasad. He is to lie on a cot or something else, on his back and remain lying there for some time with full awareness, but without any movement. Then he is to have the firm supposition that all the spiritual-points brought to awakening by his guide unto that time, and fully flourishing and his guide's power is penetrating all [those points and spots]. Doing this practice, when the state of balance is developed, he is to get stationed in that [same] thought and remain lying, just the same. This will prove to be very beneficial. Madan Mohan Lal does not need it. Karuna Shankar can be given mediation for practice."

"Break-off the connection of all those who are initiated through Nanhe [Revered Laalaa Sahib's own younger brother, Mahatma Raghubar Dayal]. [Order was completed with : time 11.45 AM]. The connection of Birju [i.e. the eldest son of Mahatma Raghubar Dayal of Kanpur] to Maulana Abdul Ghani Khan [of Bhogaon] has already been snapped off yesternight. The connection of Maulana Abdul Ghani also has been shattered just now [11.49 AM] by my Maulana Fazl Ahmad Khan R.A. [my Master]. Snatch off [the spiritual-state of] Abdul Ghaffar [the son of Maulana Abdul Ghani Khan of Bhogaon]. [order complied with]. Copies of all letters received here from Maulana Abdul Ghani Khan and sent to him from here, be prepared and dispatched to Birju [the eldest son of Mahatma Raghubar Dayal of Kanpur]. I have decided that Manmoan Lal be restrained fully through Madan Mohan Lal, from having any connection with Chaturbhuj Sahai. He [Manmohan Lal] be shown Chaturbhuj Sahai's letter to dear Ram Chandra, and be told as to how far he [Chaturbhuj Sahai] was within his rights to write like that, and I have, as such, disconnected him [Chaturbhuj Sahai] totally [from my discipleship]. Madan Mohan Lal should complete this job by the evening today, and report to me, when I am here in the evening. When I have not spared Maulana Abdul Ghani Khan, what was Chaturbhuj Sahai after all!"

Further dictation from Revered Master [Hazarat Qibla Laalaa Ji Sahib] on Manmohan Lal having given up his connection to Chaturbhuj Sahai : "I feel happy at the refined obedience [and faith] of Manmohan Lal. One thing more : If evident to him through his experience, he may give-up; and then see my munificence." [Reference is to his wavering concerning successor-

representative-ship].

Dictation from Lord Krishna at 07.45 PM : "My Chakra [boomerang] has now started its circular movement. Maulana Abdul Ghani Khan's courage is at test now. God knows what comprehension he has formed. Consider me alone as caretaker of these orphans [Ram Chandra, Madan Mohan Lal and Rameshwar Prasad] now. I have no regard for Maulana Abdul Ghani's power even as equivalent to particle of dust. He has no capacity to cause even a little harm to anyone of you [three]. All connections have got snapped off; and he [Maulana Abdul Ghani Khan] is a target of [divine] wrath. He is not in possession of any power now, which might have been able to protect him. I need to tell you one very essential thing : move out of the home as soon as possible, and go to Rameshwaram. The reality of that place, I shall tell you when you have reached there. Rest assured that your Master does not leave you alone at any time; and consider the same to be the case with me. The time has taken a turn now after five thousand years ; and the plan of the arena of war known as 'Mahabharata' is still in my view. The downfall of the Hindus started just after that great war. Now the time is close for progress in the direction of their old status; and it is entirely within your control to bring that time back as early as you like, for which God's orders have already been issued. Your Master [**Hazarat Qibla Laalaa Ji Sahib**] has told you quite correctly that your work [as Master] shall start from the Deccan Plateau. You will illuminate every place, and destruction shall also be there side-by-side. I shall remain telling you every thing from time to time. Nizam's kingdom cannot last any more now. He has sucked the blood of Hindus, behind the veil; and there is an agency that is working to serve his ends the chastity of many ladies has also been

violated. In the course of this journey you will require to stay at Bombay, reaching there through Poona. Just possible, some political work there be allotted. Thereafter, going to Dwarka is necessary. You will need to go to 'Sirhind' [Mazar-Sharif of Hazrat Maulana Sheikh Ahmad of Sirhind R. A. in district Fatehgarh Sahib, in Punjab]] also. Work shall be coming your way, during the journey and on occasions. One thing needs to be kept in to special consideration : during the journey or at some place of stay : you should not turn your eye [of wrath] on anybody. Since you will be in the state of Prophet-hood, your anger will not be tolerable either to your Master [Mahatma Ram Chandra Ji of Fatehgarh U.P.] or me. If perchance, you find some companion for the journey, his duty will be to try to keep you cool. Nobody will have the power to face you. Your necessary work here, is to be signed to your spiritual-brother, who may be most superior and who may have the [requisite] permission to take-up such jobs. So long as the journey continues, your single -pointed attention should remain oriented only to those jobs, for which you are being sent [on journey]. I have experienced your caliber at Mathura. The event of Govardhan is in my view. You had the intention to make the whole of Mathura just like that. Due to the habitation however, that was not proper. Your capacity to form an estimate has been shattered by your Master [Mahatma Ram Chandra Ji of Fatehgarh U.P.]. As such, you need continuous guidance in such work. The [holy] spots discovered by you at Mathura are beyond anybody's capacity to be known without your guidance [and reference]. As such, after big tour, you may try to reveal those spots, in so far as it may be possible. If you try to reveal it yourself [on your accord with our dependence on help for anybody else], the money required for this purpose is present at Mathura itself, and can be made available to you. be oriented now and then be and then to Brindaban to effect more purity therein. I do not like the continuation of the

'Govind Ji Temple' in any way; and you start destruction in accordance with the plan brought to your vision by your guide. Extinguish the genealogical light of those, who have indulged in arch acts and whose life stories are in your hands. There is no need of changing the course of the river Yamuna near the spot close to the 'Kadamba-tree', known to you. Ominousness is reigning there. There are a few dangerous places closely, which your Master [Mahatma Ram Chandra Ji of Fatehgarh U.P.] had indicated to you by way of hints, but has not allowed you to go that way due to danger to life. All of those [places] will be included in the destruction. If you stand at the north-eastern corner of the 'Govind Ji Temple', there will emerge a kind of triangle, all of which will be included in the destruction. You illuminated the bank of the river Yamuna quite well. The effect of the demon on the mound close to your father-in-law's place has now been completely removed. The fragrance of spirituality has started pervading the atmosphere there; but occasional attention to it will be needed to establish it there. You have seen that place of my first meeting with Radha at Nandagaon. The same well is the place, where you were sitting. The place of my cremation mentioned in the scriptures is entirely wrong. These rites were actually performed close to the third pier of the railway-bridge from the eastern-side, as indicated by you correctly in the map prepared by you. When [my father] Basudeo Ji took me to Gokula during the dead of the night, he had passed about one 'furlong' ahead of this spot. Gokula is not far of from Mathura. If you happen to go to Mathura again sometime, I shall tell you that point also, where Basudeo Ji had crossed the river with me."

Wednesday; 29th November 1944 :

Revered Master's [Mahatma Ram Chandra Ji of Fatehgarh U.P.]

dictation : "I have got every particle of his [Ram Chandra of Shahjahanpur] being illuminated ; and in every particle [of his being], the full force of the Ultimate Being is present. Convey congratulations to Madan Mohan Lal that I have perfected his disciple Munishwar Singh today, and also accorded permission [to transmit and impart training]. He may assign the work of touring the villages; and it may be noted in the notebook that I accorded permission to him through my successor-representative Babu Ram Chandra today; and his [Munishwar Singh] guide Madan Mohan Lal verified it. Madan Mohan Lal should take work from him."

"Since I perfectly attached to dear Ram Chandra, and he is temperamentally very sharp, I remain exercising control in the matter of transmission. Now he has come to the right course in this regard; but quickness in thought still persists. That is the reason why I am bringing his desires to fruition which are coming up in quick succession. The result, as such, of his quick temperament, is the creation of 'Qutub', 'Qutub-ul-aqtaab' and 'Ghous'. In one or two cases I have to be hasty. The resonance of whatever thought occurs to him, take place in the Ultimate Being. As such, I have no other choice than to act in accordance with the same [resonance]. That has been his practice from the very beginning uphill now. He has been very quick in his own case as well; and wants to do likewise in case of others. He had no power to quickly remove the habit formed over such a long stretch of time. Now he [Ram Chandra] has expressed his acceptance [of God's will]. I have corrected it to the extent that I considered

it needful; and shall make it more exact."

Friday; 01st December 1944 :

Dictation from Reverend Radha Ji : My first meeting with Lord Krishna took place exactly at the spot that you have discovered, viz. at the place of the well [that was not there then in the ancient time]. I had heard of the qualities of Lord Krishna; and the [electric] current His Love had started running [in me] before the meeting. As soon as we met, His [Lord Krishna] darkish figure descended straight in to my heart [and took possession of it]. I started meditating on Him. I was not away from that mediation at any time during twenty-four hours. My condition was that due to my mind's absorption in His thought, I remained totally oblivious every other [routine] activity. This was only to begin with. Gradually, matters came to such a pass that I had no liking for any worldly activity; and the mind had become concentrated on the single of His Being. This conception remained continuously fixed as a result of which I visualised Lord Krishna alone every where. Every particle of my body appeared to contain an image [of Krishna]. Thereafter it came to pass that I considered my own-self as Krishna; and in fact Lord Krishna started comprehending Himself as Radha. If you like to introduce this system [of spiritual practice you are to establish], the method which I had adopted can be the only key. The only difference is to be that I had loved with the idea of having Him as a husband. The method is the same : love can be changed to any concept of one's liking. In this regard I shall be telling you that as and whenever you will like to enquire, Lord Krishna has permitted me to come to you. I am telling you one thing more for your

convenience : my method was [very much] akin to yours. You looked upon your Master with the sentiment of yourself being a lover and talking taking Him to be in the role of the beloved."

Revered Master's [Mahatma Ram Chandra Ji of Fatehgarh U.P] : "For anybody desirous of high [spiritual] progress, there can be no method other than what has been indicated by Reverend Radha Ji; and it is just through this essential condition that any one has ever earned progress in our fold. This includes my own example as well. Introduce just this [in to your new system]. First of all people should develop their own sentiment for their Master. By sentiment I mean that disciple should establish such relationship [with their Master] as may develop love in them. Then they may start following [their Master]. The best relationship can be just what you have established with me. It, however, depends on one's inclination of temperament towards the other [viz. master]. Reverend Radha Ji had taken up this relationship in another form. I am also an example of it. There should, however, be no emphasis on this relationship for everybody. Just possible there may not be an inclination to it in case of somebody; and this prescription may not be useful in that case. This is the job of a person of a great heart. It is not to be shared by all and sundry. Only rare ones will adopt it. This may be emphasised in the spiritual get-to-gather [Satsang]. The form to be adopted can be any thing."

[Note : Shri Ram Chandra Ji [Babu Ji] loved His Master [Mahatma Ram Chandra Ji of Fatehgarh U.P] taking Him as beloved; and exactly this sentiment had been adopted by Revered Laalaa Ji Sahib towards His own

Revered Master [Hazarat Maulana Fazl Ahmad Khan Sahib R.A. of Raipur]. The results are just there. Munshi Madan Lal of Shahjahanpur had taken up the sentiment for father.]

Dictation from from Swami Vivekanada Ji : "I am happy to observe dear Ram Chandra [of Shahjahanpur]. I appreciate his Master [Mahatma Ram Chandra Ji of Fatehgarh U.P] and assure that the world has not seen such Samantha Guru [Mahatma Ram Chandra Ji of Fatehgarh U.P]. My way of love was such as to have all currents combined together and get located in the Being of my Master [Swami Ram Krishna Paramhansa] No other picture except He would come to my view. Every atom appeared to enshrine the Master. Now the question arises, how I came up to it. The answer to this happens to be, that on arriving to him and on turning to faith from atheism, I had come to trust that there was no other being at that time excel he to be my succourer. I, however, certainly had a little tendency to quarrel with my Master to certain extent. I firmly fixed my Master's form in my heart and remained attentive to it. when this condition advanced further and master's form started disappearing from the heart, then I start meditating on the Master's form [supposing it] outside my life. When the condition advanced still further and Master's form disappeared altogether [not coming up in thought at all in any way], then I started meditating with the supposition of my own form as that of the the Master. By and by it came to pass that I began seeing His form alone in all particles that existed. I had loved Him only as Master, taking no other relationship as sentiment. However, I had taken Him as the object of love. Whenever my eye moved, it fell on Him alone, in other words, I had become His lover; and He had come to object of love, which naturally served the same purpose that your Master

[Mahatma Ram Chandra Ji of Fatehgarh U.P] has just hinted that. I do not like to utter that word : Sanskrit language is prohibited of it. That alone is the way to advancement. I am going now. I shall remain coming [of and on]."

Revered Master's [Mahatma Ram Chandra Ji of Fatehgarh U.P] dictation : "What I was evading could not be avoided. There is a compulsion as the Providential command is just this. Swami Vivekanada directly offered permission in His system to dear Ram Chandra. However, when he [Ram Chandra] made reference of it to me and did not accept it [permission] on his own, Swami Vivekanada urged me. As such, I am bestowing permission in the system [of spirituality] descending from Paramhansa Rama Krishna Ji. Now that system shall also be related to him [Ram Chandra]. Swami Vivekanada has just mentioned this to His Master, who has approved and accepted it."

Dictation from Swami Vivekanada Ji : "Defects [and degeneration] have started creeping in to my system. Spirituality is evaporating; and people are getting oriented to education alone. They are busy mastering spirituality just through this. Spiritual life is dwindling day by day. There seems nobody as yet, who may be able to set this [deterioration] right. As such, I like you to bear this burden yourself. You have put a question to me. I shall reply to it after consulting my Master."

In accordance with orders from Revered Master [Mahatma Ram Chandra Ji

of Fatehgarh U.P], permission in the order Paramhansa Ramkrishna Ji was conferred on Madan Mohan Lal at 01.10 PM in the presence of Pundit Rameshwar Prasad.

Dictation from Paramhansa Ramkrishna Ji : "The condition of my system has changed completely. Spirituality is disappearing; and the purpose is dying. As such, you go to Calcutta, and announce to them [by way of declaration] that you [Ram Chandra] have got permission in that system. Whoever likes it, if endowed with vision, may examine the veracity of this declaration. You [also] conduct group group-meditation [and hold a spiritual get-together] there. If you like you can initiate [people] in this [my] system. I have obtained permission form your Master [Mahatma Ram Chandra Ji of Fatehgarh U.P]. When you start working, I shall remain giving instruction."

Revered Master's instruction : "Madan Mohan Lal can give permission from this system, to whom ever he may like."

Dictation form Swami Vivekanada Ji : "On observing this system [of Revered Laalaa Ji Sahib i.e. Mahatma Ram Chandra Ji of Fatehgarh U.P], I found a very peculiar defect, viz. whom so ever [belonging to this system] I happened to see, I found downcast and withered, so to say. Some have developed a habit from which they do not like to get away. This [tendency] should be removed. This Marg [system] has this very great defect. This cast effect on others; and covers spirituality, which is bliss through and through, with a light veil. The stronger the personality of someone, the greater the

influence cast on others by that person. [Pause]. You shall have to go to Calcutta. I leave it to your Master [Mahatma Ram Chandra Ji of Fatehgarh U.P] to send you [there] at the time of His choice. I, no doubt, like it to be soon."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U.P] :
"When this matter [of downcast and withered condition of people my system] was mentioned to me, I felt a sort of shame. As such, it is to be removed through transmission. I shall not send you Calcutta during this tour [of south India and Dwarika]"

Saturday 02nd December 1944 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U.P] dictation : "Local administration is under the charge of Abdal. The statue of incarnation [Avatar] is a bit higher than that. When I went from here to the higher world, Swami Sivekananda very much emphasised that His work also be assigned to dear Ram Chandra [of Shahjahanpur]."

Dictation from Swami Vivekananda : "I do not find at present any body better than you, to run my Mission. Inform the president [of my Mission in Calcutta] that I had my Master have assigned this work of the Mission to you; and then whatever difficulties and hindrances may be developing therein, be refered to you for being resolved by you. Whatever tests for

examining [the veracity of this assignment] may be there, can be applied."

A draft letter addressed to the president, of the 'Shri Ram Krishna Mission', in Calcutta was dictated by Swami Vivekananda; and ordered to be dispatched to him.

Draft letter dictated by Swami Vivekananda :

"I have been bestowed by Swami Vivekananda and his Master to carryout the work of his Mission peacefully. The work bestowed upon me is of very important nature. I received the hints directly for him and his Master. Anything which stands in his way to progress must be consulted form me. As many tests as human being can stand for may be experienced. Meditate and read the matter by going in to state of spiritual trance. That is all. Feel that the above is the dictation of Swami Vivekananda direct." [Send it as it is]

Yours Master's very sincerely.

Drop this letterer and see the result - to President, 'Ram Krishna Mission', Calcutta

Note : Second para of the draft letter was dictated of 03rd December 1944.

Dictation from Swami Vivekananda at 05.20 PM : "I have been searching al-along for someone capable of carrying on the work of my Mission, but could not find a man like you. I, therefore, entrusted to you the duty, that I have been conducting so far. I have obtained your Maser's [of Mahatma Ram Chandra of Fatehgarh, UP] permission."

Dictation from Kabir Sahib [at 09.00 PM] : "The work of my system is in bad shape. People are going on doing things in a ritualistic way [beating the track traversed by a snake]. Reality has got lost : it has been turned in to the form of songs. Filthy abuses have been composed in my name; and are being sung in open market places. My purpose was pure spirituality; and my [genealogical] connection was with the Ultimate Being. I think the degeneration that has crept in to my system is not to find its parallel anywhere [else]. Try to improve it. It needs much labour. I shall be happy if you succeed [in your efforts in this direction]."

Revered Master's [of Mahatma Ram Chandra of Fatehgarh, UP] dictation : "Kabir Sahib gave permission in his system to him [Ram Chandra of Shahjahanpur]; but since he remains looking always to me for it, I bestow permission for [work in] that system also. I too had this permission [conferred on me during my lifetime]."

Revered Kabir Sahib's dictation : "You will have to go to Kashi; and meet the people of the order there to try to bring them to the right path. The difficulty, however, is that they are all uncivil [and crude] through and through."

Sunday; 03rd December 1944 :

Swami Vivekananda finalised the draft of the letter for dispatch the president of the Ram Krishna Mission in Calcutta, and instructed : "If a reply is received when you are away from home, Madan Mohan Lal will inform the president that his revered brother is on his way to Cape Comorin via Madras; and will return after performing the secret duties assigned to him by his own Master [Mahatma Ram Chandra of Fatehgarh, UP]

Monday; 04th December 1944 :

Dictation from Swami Vivekananda : "I have been to my Mission centres, spread all over India, and studied the situation. The glimpses of spirituality is getting diminished throughout. This is the information, given to you for keeping yourself unto the mark. The rest [of the instructions] will come when you will take up the work in your hand."

"When you will go to Madras, have a glimpse of my Mission people. Better, stay there [at the Rama Krishna Mission campus in Madras]. I shall be with you there. Right a letter to Madras informing them about your arrival and my orders in this regards."

Swami Vivekananda Ji dictated a letter and instructed that it was to be dispatched to the person-in-charge of the Madras Center of the Rama Krishna Mission, together with a copy of the letter sent to Calcutta earlier. He further desired that on leaving Madras for a future tour, I would better carry a letter form of the Madras Center to the Head of the Center of Rama Krishna Mission at the next place to be visited, and so on.

Swami Ji dictated further : "you are making a landmark in the spiritual world. This is all due to your worthy Master [Mahatma Ram Chandra Ji of Fatehgarh UP]. The world has never seen a man like Him [Mahatma Ram Chandra Ji of Fatehgarh UP] and so is the case with you. I congratulate you and pray that your sacred duties be fulfilled by the Almighty. I shall be with you al-along, during your journey; and shall be readily available to you whenever needed, at your beck and call. Make a bid and see the result. Get a copy of what I have dictated so far, complied; and keep it with you all along during your journey. My dictation will go side-by-side with that of your Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP]."

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] granted permission to Munshi Madan Mohan Lal for training in the system founded

by Kabir at 05.30 PM today. The work concerning Kabir Panth was allotted to him [Munshi Madan Mohan Lal] together with the knowledge that instructions will be coming to him directly through Ram Chandra [of Shahjahanpur].

Dictation from Swami Vivekananda : "Look here, Ram Chandra [of Shahjahanpur] you will be the face of the world. The power bestowed upon me by my Guru, I have transferred to you altogether in the state of trance at this very time, when your Master [Mahatma Ram Chandra Ji of Fatehgarh UP] was sitting before you. My Mission cannot stand without you and your supreme Guide [Mahatma Ram Chandra Ji of Fatehgarh UP]. Think of me as your lover. All the blessings of my Guru will be pouring on you at times. Rest assured, I prophesy, that freedom will reign over India in the near future. The field has been prepared for your work, in the realm of spirituality. The various Powers of Nature have been informed. [Pause] Sum up these things in a book. [Pause] I have been in the Deccan Plateau; and watched the situation myself. [Pause] Here is my Master before you, giving blessings to you and paying for your success during the journey. [Pause] Look here, Christ is before you, giving you blessings."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "The usual method of dear Ram Chandra [of Shahjahanpur] has consisted in arousing an aspirant's own power at a particular point, instead of stuffing him up [from out side]. This method reaches up to the aspirant's state of attainment [through his own effort]; and is the best method. There can be no technique better than this for the [real] benefit

practiciant [abhyaasi]."

Swami Vivekananda Ji : "I have issued orders to the people of my Mission. The difficulty is, however, that they mostly couldn't catch [the orders]. Proceed, and have experience. Look here, Lord Krishna is sitting before you, and telling something, which your Master [Mahatma Ram Chandra Ji of Fatehgarh UP] has ordered not to be committed to writing."

Parmhansa Rama Krishna Ji remarked : "I had instructed Narendra Babu [Swami Vivekananda]; and your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP] has instructed you."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "I do not like to reveal to anybody, what Revered Lord Krishna said just now, and Swami Vivekananda Ji had told earlier. That shall remain confidential; and shall remain just with you. Never transmit transmit to anybody from that state. I have bestowed such power to dear Ram Chandra [of Shahjahanpur] as to reconstruct in the entire face of the world in a week's time. He [Ram Chandra of Shahjahanpur] can do even in one minute; but in the case of such hurry, people will not survive."

Message of Sage Agastya : "I have prepared the field for you [to work] in the south [of India]. Start as early as possible. Have consideration concerning Nizam [Ruler of Hyderabad]."

Tuesday; 05th December 1944 :

Dictation from Swami Vivekananda : "I have obtained your Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] permission that from this date [today] you will work for me. I give you the authority that had been bestowed upon me by my Guru. Remember well that now you will work in my place. Any change in the system of my Mission, introduced by you, shall be welcome [to me]. So far I have been conducting the work myself. You will now be held responsible for it. Mandates will now come to you directly. Show this [dictate] to people of my Mission. I am very thankful to you to your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP] to have given a man like you. Best wishes. I am going now, and shall come again at your call. You will enjoy the same authority."

Revered Swami Ji returned to convey further : "I had forgotten to tell you one thing. You will dominate throughout a length and breadth of India. The turn of the world shall come there after. That is all. Best wishes to your brother Madan Mohan Lal."

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] informed : "Swami Vivekananda Ji has appointed you as his successor-representative."

Dictation from Swami Vivekananda Ji Later : "The condition of your assembly [Satsang] is also in a ruinous state. Those who took up the charge wilfully, lacked in duty for the earthly paradise. Destruction has been ordered, which you people have to implement. I am working side-by-side with your respected Guru [Mahatma Ram Chandra Ji of Fatehgarh]. 'Measure for measure', is my order. Fools are scattered all around in your 'Satsang'. They have but one idea in their view, viz. to dominate. Your organisation, to be setup, will be divided into suitable circles, with you at the head of the organisation as a whole. One man will be responsible for each circle, when the time comes [to reorganise the 'Satsang' a new]. I have merged in you top to toe, with full powers. You digested the whole thing in such a short time."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "It is a matter of great happiness that today Swami Vivekananda Ji has structured dear Ram Chandra [of Shahjahanpur] like himself, i.e. the entire power [belonging to Swami Ji] has got merged in dear Ram Chandra [of Shahjahanpur]. Now this colour will also pervade our system."

Further dictation from Swami Vivekananda Ji : "An idea just flashed to me. The report of today be sent to the President of my Mission in Calcutta, giving reference to the letter sent earlier. He should be requested to view the matter with his own eyes, if he has the capacity to do so. He should connect his heart with your heart. Right also that this may be done before 10th December 1944, as the person concerned is leaving for Madras. Drop this letter today."

"I have been at Madras just now. The missionary is carrying an air of earthly paradise in his mind. Spirituality has been turned to materiality. You will find its apex upon him. Photograph is the only object of worship [to him]. Photographs are garlanded. heaps of books are recited everywhere. This is the information I give you. Break these things altogether. My school of philosophy is akin to that your Master [Mahatma Ram Chandra Ji of Fatehgarh UP]."

"Do not bother yourself with money. It is store for you. What you do is better service for humanity. Do no consider yourself to be weak. My words are Godly."

Wednesday; 06th December 1944 :

Dictation from Swami Vivekananda : "Do not be disappointed. I have prepared a sufficient field for your work. Your Supreme Guide [Mahatma Ram Chandra Ji of Fatehgarh UP] is with me; and we working together, moving on to achieve the object."

"There are a few persons belonging to my Mission here as well. Train them in the line of your Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] system. Rest assured that success will attend on you. One thing more is

there to remember : at every stage of life, a man should adhere strictly to the principles of his Master. Success will dawn decidedly. You have not come for the work adopted, because you are something else than what people think of you. I have sworn to remain with you throughout your life, just like your Master [Mahatma Ram Chandra Ji of Fatehgarh UP] does. Consider me as one of His [Mahatma Ram Chandra Ji of Fatehgarh UP] disciples. I am measuring the coast of Madras, at this very time, your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP] has allowed you to be at Madras for three days. The work is sacred. I shall take permission from your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP] to a little more time; but this will be decided there, when you actually reach the spot. I like to have my disciples train in the line of your Master's system and method. You are at liberty to initiate them either on the hand 'of your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP] or on mine. The idea of having reference to Lord Krishna, that you were just talking about, is correct. All will be merged in one alone, with your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP] at the head. 'Better one's own duty though destitute of merit' : these are the words of Lord Krishna. prepare a gist of your journey. Give-up your shilly shaley habits. Try to getup before sunrise. If you do not give-up these habits, you are dealing mischief to human beings and to the persons coming after you. There is work, work and work before you. This is the only thing that pleases me and your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP]. When you go to Madras or somewhere else, set some time for the disciple of my Guru to have a sitting daily at the fixed time, apart from that which they devote to their usual Pooja [worship]. It will be your duty to concentrate yourself on them at the time fixed by you. Nine PM is the time fixed by your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP] on your suggestion. I welcome this idea.

Teach this method to them. There is a vast difference between theory and practice : let them come up to the latter."

"The ours of the journey too should be spent in work. You have a greet task before you, You must fulfil it i your lifetime. You will be getting directions for work at every hour during your journey. Dive any work, coming to you, in appropriate circle, keeping your self at the head [in each case]"

Thursday; 07th December 1944 :

Dictation from Swami Vivekananda : "Assign some work of my Mission to Madan Mohan Lal. He is also permitted to work. Do not think yourself to be alone. I will be with you all along through the journey. Take a good diet, rather a rich diet. I prefer eggs, preferably roasted eggs, with tea for you."

"It is current amongst 'sanyasins' [ascetics] of these days to give some name [called Yugpat] of their disciples. Let me call you 'Juliet' now. This is the translation of your condition!"

Today Vishwa Nath Tandan has been granted permission [for training others] in the new system of Sahaj Marg by Munshi Madan Mohan Lal,

authenticated by Brother Ram Chandra Ji Sahib. [Signatures of Munshi Madan Mohan Lal and Shri Babu Ji affixed,]

Revered Master's [of Revered Mahatma Ram Chandra Ji Sahib of Fatehgarh U. P.] dictation : "Swami Vivekananda has assigned responsibility to dear Ram Chandra to check the epidemic of depression. I transfer the responsibility for this to Madan Mohan Lal also, as he too has permission in that system [of the Rama Krishna Mission]. There should be special care in this respect with regard to one's disciples and brethren."

Further dictation from Swami Vivekananda Ji : "I have made the arrangement needed for you. Abolish slavishness from your brain; and adopt the right course. I had been all over India over these days. Your presence is needed everywhere. After completing your present tour [of south India and Dwarika], you should visit Calcutta. The turn of Lahore will come afterwards. Illuminate the places, wherever you go."

Friday; 08th December 1944 :

Dictation from Swami Vivekananda Ji : "Juliet was the beloved of Romeo [in Shakespeare's Drama]. I mean, she was the object of his love, and so you are for me. There are very many kinds of work before you. have patience. Your field of work is far wider than what anybody would ever have dreamt of. You have come for this very purpose,"

"Be happy that our Guru is showering benedictions on you for your success and happy return."

Saturday; 09th December 1944 :

Instructions from Swami Vivekananda Ji : "When you reach Madras, ask the man-in-charge of my Mission there to arrange for a guide on the course of your intended journey. Rest assured, success will attend on you. There is a renowned sage there [in south India]. He will not come to see you. Orient yourself towards him, to give him spiritual benefit. All along your journey, I and your Supreme Guide [Mahatma Ram Chandra Ji of Fatehgarh U. P.] will be with you. There is nothing to fear on the way. Everything will go on well. You will conquer all. Give up your idea for [a visit to] Ceylon."

Sunday; 10th December 1944 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] dictation : "People are waiting. Orders have been issued. Do not start [on journey] tomorrow. If I find the field all clear, I shall give permission. Just possible, you may have to start on Tuesday [12th December 1944]. All depends on [suitability of] time. Sage Agastya has given a promise for your safety; and has also prepared the field [for your work]. Swami Vivekananda

has issued orders to Qutub of Madras to look after your security. Sure, you committed a little mistake in asking him [Qutub] to consider his duty started when you set your foot on the railway platform of Madras. You shoal have made him take charge of your security earlier.

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.] resumed dictation, when during discussion with Munshi Madan Mohan Lal, I hinted that earlier I was able to comprehend immediately what an elder absentia, oriented to me, was telling [or asking] me : "Dear Ram Chandra has climbed up so high and has merged himself in such a way that the current of their [elders] thought is not able to send a jerk up to that hight. When he is stationed a little lower, he is able comprehend [alright]. In fact, the rule is that one should always keep oneself stationed at a lower level [for the sake of efficiency in working]. I do not compel him [to station himself at a lower level]; and he is also aware that I am present to instruct him as and when needed. Madan Mohan Lal should better practice this technique of stationing oneself at a level lower than one's actual status. The method of keeping the heart in one's view, as adopted by him [Ram Chandra], is a good practice. Just now, I am at leisure. He has invented a technique, which is best; and there can be no other method superior to it. Earlier he had invented the method for practice at 09.00 P. M., reference to which is there in the notes. That remains essential. I shall mention the method, now invented, to Swami Vivekananda Ji as well. This [newly invented] method brings benefit together to both Guru and disciple. This method ordains that in case as aspirant is told to meditate on the form of the Master in the heart, he is to be instructed to have the thought that the elder whose form is being taken to meditate on, is connected to the

Ultimate Being. Meditation should be started just with this firm supposition. If this thought is brought once to mind, before starting mediation on the form of Master [Shaghal-e-Rabta] and getting absorbed in the practice, that will be still better. In case of the aspirant having been told to meditate on the idea of light, he should be instructed to have the idea that the light taken up for firm supposition, is the light of the Ultimate Being. All these inventions should be noted down in in the 'note-book'."

Dictation form Swami Vivekananda Ji : "I have got acquainted with your inventions; and have leapt up out of joy. I can dare say that such an inventive mind has never been born in India, among sages, This is all due to your Supreme Guide [Mahatma Ram Chandra Ji of Fatehgarh U. P.]. It will not be out of place if I call you 'wisdom personified'. I again say that such a person has never been born. A great mischief has been done to you : your will has been weakened."

Monday; 11th December 1944 :

Dictation from Swami Vivekananda Ji : "We have together settled about your departure on tour. The way is clear now. Chaitanya Mahaprabhu is waiting for you, giving you benedictions."

Shri Chaitanya Mahaprabhu remarked : "My expectations, like those of your Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.], remain

connected with you."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] dictation : "Shri Chaitanya Mahaprabhu has bestowed his successor-representative-ship to you; and I have accepted it. He is desiring you to go to Orissa."

Dictation from Shri Chaitanya Mahaprabhu : "I shall also remain visiting you like your Guru [Mahatma Ram Chandra Ji of Fatehgarh U. P.]; and shall be helpful to you. My system has suffered immense deterioration. I surrender it to you."

Swami Vivekananda Ji remarked : "Look here, Ram Chandra [of Shahjahanpur]. Your responsibility is very great. Now sway over India. Leave the service [in Shahjahanpur - Court]. You have no time to devote to any work, other than the spiritual. You have sufficient resources to pull on [the household]."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] : "So much work is pouring on you, that I do not know how it shall all be possible to tackle. The condition of your health is such as to need continuous attendance of a physician. However, there is no choice in the face of a Divine command. All thing is being ordained by the Ultimate Being; and everybody else is helpless in this regard."

Dictation form from Swami Vivekananda : "You will find speakers - extempore; piles of books by the side; a stream of people at the platform; wardrobes with glass-doors; book-worms - but nothing of spiritual nature. Our principles have been forgotten. Spirituality gave way to materialism ; and there are all sorts of difficulties which you will know when you go there. Either I will have to finish these things, or else people come to spirituality. These things mean : the people themselves as well as their decretory materials. If you do not succeed in my Mission or if people do not listen to you, i will have to abide by orders."

"There must one and only one religion on the face of the earth, that will be that of your Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.]. Fibres of your being have been made strong by your Supreme Guide [Mahatma Ram Chandra Ji of Fatehgarh U. P.].Nothing more remains to be made. You have a double force in you. Powers are increasing day-by-day. There are some other 'Mahpurushas' [Great souls] waiting for you, who wish to assign work to you. Christ is restless and requires your help. Guru Nanak is waiting. The responsibilities of all these systems of spirituality lies upon your shoulders. You cannot unyoke yourself. The rest we shall see."

"The world is moving towards resurrection. We have our common goal. You will build temples upon the heaps of bones of the persons going down. That is the order of the God directly to us, for the fulfilment of which we have structured you. Churches will be razed to ruins, but in the long run;

and who knows, it may happen after your physical dissolution as well. There will be but one religion based on spirituality alone. The superfluous things will wither away. Your Guru [[Mahatma Ram Chandra Ji of Fatehgarh U. P.] worshiped throughout the world - all over the globe; you will be the architect. The world will be different from the present one, in the long run. Peace based on spirituality alone will reign supreme. Countries will be absorbed in to one unit; but that time is far off and not approaching fast."

"Spirituality is not in a man's clothing, but in the person who wears it. This principle has been forgotten. Search is attempted where there is nothing but garments : man is judges by his clothes. Immorality travels on : most of the western people have fallen prey to it. Indian copy those who no nothing. Quotations are given from their philosophy. Customs are followed; manners imitated. Things are going to change so fast that man's wisdom can hardly comprehend it. All that prevails will this appear so soon that one can hardly dream of it. Change and change alone is in the offing : it depends on you alone. Do your duty. We are the helpers [in the process of change]. I am putting all these facts before you to give you hints for guidance. Work and work, and nothing else. Follow your master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] mandates."

Revered Master's dictation [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] : "I have decided his [Ram Chandra of Shahjahanpur] departure on tour. I was of the opinion that he starts tomorrow [Wednesday] or on Thursday : I have left the choice between these two days to him. His inclination was in favour of Thursday. Now there can be no postponement any more. When

he reaches Mathura on Friday, he may leave [for South India] on Saturday, in case rest be needed, or else [preferably] he should leave Mathura on Friday. This much I have left to his liking. Arrangements on trains have been made. There will be a vacant space [on trains] on both days, so that he finds a seat. In case Madan Mohan Lal's heart suggested some necessary change [concerning these arrangements], he should be given due consideration."

Dictation from Swami Vivekananda Ji continued : "There is a vast difference between the people of the East and the West. The two civilisation differ widely. Their civilisation sprang up in the 18th century, when we people were involved with mutual bickerings. They took advantage of our simplicity. The very idea to make us addicted to an easy going life came across the minds of the traders from the West. Glittering objects of the ladies [society girls] started pouring in to provide us with curiosity and motivation to copy the western ways. The state changed so much in India, that we all came to the level of the Occident. All these things are to disappear now. The world is changing to supremacy; but you have not begun this work yet. It depends upon you and you alone."

Wednesday; 13th December 1944 :

Dictation from Swami Vivekananda Ji [in continuation of the subject of 11th December 1944] : You have a lot of work before you. Throw away the rest to the dogs. You have to build up a brighter world."

Here is Lord Krishna's opinion about you : "His [Ram Chandra of Shahjahnpur] Guru Mahatma Ram Chandra Ji of Fatehgarh, has made his worthy of being followed or copied by the world. His biography will be written in letters of gold. His love for him [Mahatma Ram Chandra Ji of Fatehgarh] is more than what anybody would have one's disciple. That is the reason for his [Mahatma Ram Chandra of Shahjahnpur] speedy progress. There is no limit to his progress, but will is wanting to him."

Swami Vivekananda Ji dictated further to complete the subject started on 11th December 1944 : "I will be the person to guide you in this regard. Be firm as a rock. Iron will is required in you. Do not allow any idea of weakness to come to you, It will be very shameful for such a man as you to entertain any idea of weakness, which is now here really present in you. We all give you power at every moment. You are absorbed in your Master [Mahatma Ram Chandra Ji of Fatehgarh U.P.]; and he is merged in you. He [Mahatma Ram Chandra Ji of Fatehgarh U.P.] is absorbed in love so much that he considers himself as his disciple [You]. I have not found this example any where in my lifetime. This love comes next to that of Radha. It is strange to have the idea of weakness even then persisting. You have set an example to follow on. No per in the world match you. Which ever liberated soul [muktatma] comes to you, becomes your lover. I am telling you the truth that, leaving apart my Guru, I have not loved anyone except you. The same is the case with my Guru, of Revered one, of-course leaving me apart. At all hours, I think of you and you alone."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U.P.] remark : "The dictations of Swami Vivekananda Ji are all precious as mine."

Dictation from Swami Vivekananda Ji : "I had instructed Mool Shankar [Swami Dayanand] for the work concerning 'Bharat' [India]; but his life did not last adequately long. The work remain half-done. My line of work was different. I was enamoured of Yogic practices; and traversed the stages of spirituality through the same path. This method of [transmission] is different. This also serves the same purpose. As such, proceed on together with it. Now the health of people has not remained capable of taking up yogic practices. I had administered an oath to Swami Dayanand to have the respect of the priestly class [Brahmins] obliterated from 'Bharat'. They [Brahmins] had caused lots of worries to me; and it is just they who have obstructed reform of Hindu community. As such, I had ordered like that [to Swami Dayanand Ji]. So long as these people remain saddled in their position [of supremacy], progress is difficult. I am now surrendering my work to you. I want that you may also take that oath, so that 'Bharat' may attain to the regeneration [of his dignity]. I am going now; and shall remain coming when the need will be there."

Swami Vivekananda Ji instructed : "Look here, Ram Chandra [of Shahjahanpur], the eyes of Swami Vrijananda [Guru of Swami Dayanada Ji] are fixed on you. Realise your responsibility and put yourself to work. The world is changing now. I will give you what ever I have, according to your need. Your will has been strengthened. Now be ready and proceed on the

journey. Do not delay."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] dictation : "As regards the letter of Babu Ayodhya Nath [the real brother of Mrs. Brij Rani, i.e. Revered Laalaa Ji' wife], I had ordained [people at Fatehgarh] to accept what may come from Shahjahanpur. There was a need to say this. Voices have surely reached their ears. These people who are now helping [them], will not remain usefully together [with them] in a long run. Finally you alone will have to do the needful. What they desire cannot be possible. She [Revered Master's wife] has not yet recognised your value. It is no doubt praise worthy that her affection for everybody is more or less equal. Women, however, are generally devoid of [a kind of] discretion. They like outwardly expressed praise and sycophancy. That is why they are amenable to such tricks by anybody. There is no need of obeying her, if that would cause the weakening of my purpose. I am referring to the declaration at the aural function. The declaration must have to be made, whatever consequences that may have."

Dictation from Swami Vivekananda Ji : "Stages do nothing at the time of death. Moderation is required; and that is lacking everywhere. Spirituality alone can do nothing. It must go side by side with morality. I describe your [Ram Chandra of Shahjahanpur] character now. Since the very moment that you went to your Guru [of Mahatma Ram Chandra Ji of Fatehgarh U. P], you thought of him as the Master of the Universe. You took Him to be everything to you. Your Guru [of Mahatma Ram Chandra Ji of Fatehgarh U. P] has described you sufficiently well in the notes. That remains exactly as

it is. Moreover, you set an example to the world in so far as every particle of your being got absorbed in your Master [of Mahatma Ram Chandra Ji of Fatehgarh U. P]; and to complete the process every particle of His Being merged with you. Such an example of perfect absorption or merging with each other will hardly be found anywhere else. If I describe your expansion, you have pervaded every particle of the atmosphere. You are in every thing. Madan Mohan Lal has love for you; and you should be thankful to him."

Thursday; 14th December 1944 : Today Shriman Ram Chandra Ji of Shahjahanpur started for South India. [Note by Madan Mohan Lal]

Sunday; 17th December 1944 : Dictation from Swami Vivekananda Ji on the way to Madras [in the train] : "Work to illumine the Deccan Plateau and then Southern India beginning from Dharakhoh [Railway Station] where from a chain of tunnels starts. When you reach Madras, illuminate the place and give the spiritual touch to the public in general, leaving the priestly people apart. Report the process at the places to which you move on. I and your Master [Mahatma Ram Chandra Ji of Fatehgarh U. P] have made you the Master of the Universe. The world will remember you ever after. Realise your responsibility and feel that you are the same [Master of the Universe]. Your words will not go waste. Have proper care and due regards to utter words. You enjoy spiritual sovereignty."

Monday; 18th December 1944 :

[Arrived at Madras.] When I reached the 'Rama Krishna Ashram' at Madras, I was told that the president was in the Meditation; and several guest were already there at the time. I was asked to come in the morning [to meet their President]. I felt a few jerks in the earth at the promises of the Mission; and moved on to find an accommodation at a 'Dharamshala' [a philanthropic guesthouse of the pilgrims at all places in India].

Dictation from Swami Vivekananda : "I have felt deeply touched at this discourtesy. The person in-charge of the Ashram is unable my direct dictates. I am busy all along. You just proceed on with your work."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P] dictation : "You have completed work here. Go to Rameshwaram tomorrow. Your being merged with the Ultimate Being has caused harm to me, as I could not do any thing [on my own]."

Swami Vivekananda Ji remarked : "We are one and the same in this condition."

Thursday; 21st December 1944 :

Swami Vivekananda Ji : "I swear by what is holy to me that I can never neglect you."

The fixed pole star [Qutub] of Madras informed on my stepping out of the limits of that territory, that his circle of operation was left behind; and his duty was over.

Friday; 22nd December 1944 :

Swami Vivekananda Ji : "Your work has been praise worthy through out. Our hopes are with you."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P] dictation : "You have to do a lot of work here [Rameshwaram]. Illuminate the entire temple. It was my order to wash your feet in the 'Shiva Kund' [pool], so that the electricity of your feet may pervade the water of that pool. You have to illuminate every nook and corner here, so that the pilgrims may derive benefit. Start the destruction of the host priests [Pandaas]. Take the one you may first, to begin with. There is no need to go to Dhanushkoti. All other places will have to be visited. You have remained awake throughout the night. As such, take rest. The work at Madras has been good. Your idea is correct that spiritual training [in the real sense] cannot start there. This part will come up right last of all. The servant, you found, is alright. There is no need to be apprehensive.

Precaution, however, is necessary."

Dictation from Lord Krishna : "I bless you that your home be never devoid of spirituality. You did very good work, wherever you went. Just now you have performed such work in the 'Rameshwaram Temple', as no power on earth could be able to do in this way. Your name shall remain ever alive. This is my blessing. On whom so ever you cast your glance in the real way, he shall be alchemised. I am very happy that you did not care for money in the face of my command. Do invite me whenever a need may arise. Your Revered Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.] is all the time with you. No incarnation or Prophet [without body] can work so long as He does not structure His instrument. Swami Vivekananda sworn to remain with you. Treat both [Revered Laalaa Ji Sahib and Swami Vivekananda Ji] as one and the same."

Dictation from Swami Vivekananda Ji : "I have resolved to merge all the spiritual societies, as early as possible, with the same one, to which you belong. Mine will also go with you. All will glimmer like the morning star. But wait for orders : it is something not to be done so soon. Shri Chaitanya Maha Prabhu is disgusted with his line of disciples. I am also an example of the same plight. Kabirism is getting dwindled to nothing."

"Have company of good persons; and work independently. I do not want any middle man. Do what you say and say what you do. Never mind whether success comes to you or not in the first step. Go on doing [your

allotted job] till the goal is reached. Look here, the breeding ground of your thoughts are our hearts : you can commit no wrong. Your aims are high, I know; but how to achieve them is left for you and you alone : we are only the helpers. You ought to stand on your own legs and on your own base. Look here again. God's blessings will be pouring on you at every stage of your life; and every fiber of your Being has been brought up in the same way. Be always firm on what you hold as something good."

Saturday; 23rd December 1944 :

Dictation from Swami Vivekananda Ji : "If you need somebody for your security, call the sage [Qutub] of Ceylon to look after you as long as you are here in Rameshwaram, as it lies in his region. [Pause] It is not at all necessary as we are looking after you. However, as you are there [all Qutubs] Master, you can call him to this duty if you like." The Temple at Rameshwaram was in a mournful attire, like when some [ominous] death would have occurred there. 'Lakshmi Kund', 'Sita Kund', 'Ram Kund' etc. were all illuminated.

In Rameshwaram I was putting up in the philanthropic guesthouse for pilgrims named - after Bhagwan Das Bagla. Due to have a large amount of cash money with me, I had orders to sleep inside a small cabin allotted to me there. I could not sleep there due to mosquitoes. I somehow spent last night [inside the cabin]. In a helpless state, I obtained permission [from Revered Master - Mahatma Ram Chandra Ji of Fatehgarh U. P.] to sleep in

the verandah. At that time the sage of Ceylon informed me that under orders he had started looking after my security so long as was in Rameshwaram.

Sunday; 24th December 1944 :

Remark of Swami Vivekananda : "You have invested the Rameshwaram Temple with power that will not be exhausted for a hundred years."

Instructions from Lord Krishna [when sought for] : "Every nook and corner of 'Rameshwaram' has become illuminated. Filling it any more will cause people to be upset there. Now there is no need for you to stay here. The work is completed. The sage of Ceylon is inviting you. Take up Ceylon tomorrow [from 'Rameshwaram']; and depart from here the day after."

Monday; 25th December 1944 :

Instructions from Lord Krishna : "You are going to Madurai. There also the work is just for you to do. You will illuminate the place together with the destruction of the priestly class. There have been so many of my devotees; but no body could do this work. It was kept reserved for you. There is no need of being attentive to Ceylon any more just now."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] dictation [at 04.15 P.M.] : "You brought havoc to Ceylon. If I had not arrived at the nick of the moment, many people would have become bereft of their lives. You turned the entire force of the Ultimate Being over Ceylon. Withdraw some of it. The minds of people have suffered suspension [of normal activity]. Be a bit quick [to withdraw the surplus force]." [The order was complied with immediately,]

"Now do not be oriented to Ceylon at all. Depart from here tomorrow."

The Sage of Ceylon communicated : "The condition that is prevailing in Shri Lanka at this time is something to be pined for by people. Everybody [here at this time] is in a state of saintly mendicancy, and the mental condition is in a state of suspension. Whom ever you see, seems like a statue. Thought are totally stationary. Congratulations. I offer thanks to that Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.] who structured you like this. Such a big personality [Mahatma Ram Chandra Ji of Fatehgarh U. P.] never come to my view. [Pause] I am an old man. I pray that you turn up the times; and this can be possible only for you. I wish that you upturn some part of Sri Lanka. This is the part known as Columbo. Many pilgrims come here and indulge in immoral practices. Else, if you endow me with the power [adequate for the purpose], I myself may do the job. I offer thanks again to your Revered Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.]; an am getting yoked to my duty. I am very happy to

have this duty assigned to me; and it was my good fortune to get the opportunity to serve you : you had almost bypassed me."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] dictation : "He is a very great sage, who has no equal in Ceylon. he is asking to get Columbo upturned; but there is no command from God as yet [for that]."

Dictation from Swami Vivekananda : "Your work in Ceylon has been exemplary. You have beaten [all] world record. What you could do in two minutes in Ceylon, may required a hundred years for others. All the people there, without even a single exception, are in a state of spiritual trance."

Wednesday; 27th December 1944 :

Instructions from Swami Vivekananda Ji : "Illuminate the city [Madurai] totally; and proceed on with the destruction of the priestly class. Leave Madurai for Trivandrum tomorrow morning. You will reach there directly without needing change of train. There [at Trivandrum] you will get the bus for Cape Comorin [Kanya Kumari]. I shall tell you there the shortest tout of Mysore. The journey to Ernakulam is very tedious; and there is nothing to see [or do]. You have concurred my heart; and it is with profound love that I give place to you there [in my heart]. Look here, you will always be happy : that is my prayer for you. Is there any thing that you require?"

Submission : "If there is more work, it be assigned to me."

Answer : "We have been asking you for compliance all along. Of-course, there is enough for you to do."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] dictation : "There is a lot of praise for me among elder sages; and everybody's eyes are getting fixed on you. This [auspicious] time will also be remembered by people after you. The divine grace shall pour even more on you after completion of this work; that is to be the reward for this work. Some elders are of the opinion to call you back their abode [in the brighter world], after getting the jobs here completed quickly through you; but I am not of this opinion, and neither shall I let this be done."

Revered Master's [of Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.] instruction : "Right this discovery in the note book on reaching Shahjahanpur."

Method [used at madurai] : I spread myself in the subtle form throughout Madurai and having filled all sides with power, got it permitted in to the earth and [its] atoms.

Friday; 29th December 1944 :

Instructions from Swami Vivekananda Ji [at Trivandrum] : "Cut short your journey as pain starts. Go to Mysore [Hassan and Belur, if you so desire], after completing your trip to the Southern most point of India [Cape Comorin]. Then proceed to Hyderabad. Leave Poona."

Revered Master's [of Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.] detailed instructions : "Go to Cape Comorin tomorrow; and illuminate it very well, but not like Ceylon. On return, stay for one day here [at Trivandrum]. Then start for Mysore with the morning train. There is no need for staying at Bangalore. You can see some places like Belur there. Go to Hyderabad, thereafter. Work will be [waiting] just there. From there go to Bombay, visiting Daulatabad and Ajanta [on the way]. I shall tell you what ever period of stay will be required there. There is no need for going to Poona. From Bombay, go to Dwarika. The work at Trivandrum too has remained fine. You have remained sufficiently oriented to Trivandrum : now there seems to be no need [any more]. Have a very light thought, [however]. The '**Temple of Padmanabha Swami**' has got very illuminated. Tonight, be oriented only to the destruction to the priestly class, that has brought about the total annihilation of Hindus. There is a need for very unrelenting destruction."

Sunday; 31st December 1944 :

Revered Master's [of Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.] dictation : "You went to Cape Comorin yesterday [on 30.12.1944]. You completed the work on the way. The whole atmosphere has undergone change. Start from here tomorrow morning. There is no need to stay in Travancore State [now named Kerala] any further."

Dictation from Swami Vivekananda Ji : "You have renounced anything of this transitory world for your Lord [Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.]; and He has done the same for you. You have got the power [of real renunciation] developed in you, in an exemplary way. Having regard for this fact, you should pass a life worth leaving for a king. If you live a king-like life, it will add pleasure to mine and your Guru's [of Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.] hearts. The time is approaching fast to tread along the foot-prints of your Master [Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.], the Supreme Lord. The idea of Sanyasa [way of the ascetic recluse] will disappear in the course of time. This is why we want you to lead that kind of life, which is to set an example for others. Be happy."

Revered Master [Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.] explained : "Swami Vivekananda Ji meant to say that you should live a life of a king like Janak."

[Reference here is to King Janak of Mithila, father of Sita of the epic Ramayana, who is reputed to have led the life of a perfect recluse, even though a householder and a king.]

Wednesday; 03rd January 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.] remarked : "I ordered you to stay for one day here [at Bangalore] because you were tired and unable to continue the journey further [at a continuous stretch]. Otherwise I was not in favour of your stay here."

Dictation from Swami Vivekananda : "You have prepared the field for others to work on. Nobody could have done so. Start for Mysore tonight. When you go back to Shahjahanpur, prepare some graduates to work in Mysore state [now Karnataka]. You have rightly come to comprehend that there is a vast field for spiritual work in Mysore [Karnataka]. You will find a number of persons in Hyderabad also; but it will require time to mould their destiny to engage in this Godly duty. It is you who will prepare them for the task ahead. Prepare the field for others to follow on. Your one duty is common everywhere, viz. destruction for the priestly class."

Thursday; 04th January 1945 :

Dictation form Swami Vivekananda Ji : "Meet a few of the prominent persons of the city of Mysore if you like. I do not mean to compel you for this. I have only permitted you, as it was your desire. Select good people to work in the field. Education is necessary. A big personality is to be born of you. It is already in the making; and days are near [for your work on the same]."

Sunday; 07th January 1945 :

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.] instruction : "You are now going to Hassan. Make the **Belur Temple** full of effect. Your work has been very good : Mysore has got very illuminated. Start from here tomorrow."

Wednesday; 10th January 1945 :

Arrived at Hyderabad [Deccan] today.

Thursday; 11th January 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.] intimated : "Today at 11.30 PM a very special power has been conferred on you by Nature for being utilised in the work here. I have now transferred it to you. This power is bestowed to Prophets. It has never been conferred on any devotee to date."

Sunday; 14th January 1945 :

Dictation from Swami Vivekananda Ji : "Congratulations. Your work has been excellent throughout. You have filled the air with rebellion; and Nizam's domination will end [in due course]. It is bound to take place. Do not be disheartened. Your generation will reap the fruits of your labour, put in so far; and will be remembered ever after as long as the world exists. You have illuminated every part of the country in Southern India. Now comes the turn of Northern India, for which you must proceed to Delhi [to start with], after completing the present tour of South-India and Dwarika [Gujarat]. Do not despair or be afraid of time. It comes on sooner or later. By later I mean, after your physical dissolution; after the effect will last ever after until time collapses by the Will of God Almighty. Your existence is golden opportunity for your country and the world. You will absorb at large every religion of the world, and issue forth a new one."

"Proceed on to Ajanta as your desire to see it. Then go to Bombay and Dwarika. Lord Krishna will be waiting for you in Dwarika to give you some sacred work."

Friday; 19th January 1945 :

There were orders to illuminate Bombay from Manmad.

Sunday; 21st January 1945 :

There were orders to start illuminating Gujarat as the Surat Railway station was passed.

Tuesday; 23rd January 1945 :

Dictation from Lord Krishna : "Illuminate Dwarika. This is the place where I have resided [during a long period of my life on earth]. This is the same sacred soil. Some parts of it have been engulfed by the sea. That was in keeping with my own orders. Go to 'Okha Fort'; and illuminate that part. If you are not able to go there, illuminate it just from here. It is better to go there in all respects. People here are amply selfish. Lack of love is prevailing. That is the condition more or less almost every where. Everybody seems entangled in the net of worldliness [Maya]."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] orders : "You go home after completing the work here. You can stay at Mathura for day or two. Do not take your wife [with you] to Shahjahanpur yet. This prohibition is to extent up to the time of Annual Function [Bhandara]. If she comes [to Shahjahanpur] of her own accord, that does not matter; but with a view to certain reasons I do not consider it proper just now. Your going to Okha is essential."

Wednesday; 24th January 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] instructions : "The temple has been amply illuminated. Now get oriented to the town."

Friday; 26th January 1945 :

Instructions from Swami Vivekananda Ji : "There is no need for staying here any more. Start from here tomorrow."

Saturday; 27th January 1945 :

Left Dwarika. Before arriving at the Railway Station, orders were received to take the whole of Southern India, that has got illuminated fully, for transmitting to in a single piece.

Sunday; 28th January 1945 :

At Mehsana, orders were received for the destruction of two groups of people of Rajputana [now called Rajasthan].

Monday; 29th January 1945 :

Arrived at Mathura.

Wednesday; 31st January 1945 :

Dictation from Lord Krishna [at Mathura] : "The whole of Southern India has got illuminated. Dwarika has also got illuminated. Now turn your face to the Northern part of India. This work will begin from Delhi. Times are changing; and it needs to change quickly. The delay in the change of times is only to the extent of hesitation in your efforts [to effect the change]. This work has been wholly assigned to you by Nature. Go on working in

accordance with the instructions of your Guide [Mahatma Ram Chandra Ji of Fatehgarh U. P.]. After illumining Northern India, take the whole of India to be transmitted to in a single piece. Thereafter more work work will be assigned, for which hints have already arrived to you. I am very happy with your work."

Swami Vivekananda Ji remarked : "Look here, these are the words of Lord Krishna. You have to stick to work and work alone."

Friday; 02nd February 19445 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] dictation at Shahjahanpur : "I shall be very happy if you people may be able to do the work that I could not do. Organisation is essential for every spiritual institution. In my time the thoughts of all people had got focussed on me. Training they might be receiving from anybody, but they had regard and consideration for me. This same method may be taken up, viz. the currents of thought of all people be merged in to some person, whom they consider great or whom God may have made great. This can also be possible, that the special persons, that have been structured recently, and whom I consider as my own, may draw the people attached to them individually towards themselves, and then establish their connection with the one whom they consider [and find] great. I do not mean to say that they get rid of their disciples or people connected to them, and the responsibility about them be assigned to the particular person [consider and found to be

grate]. I mean only that they should be made to have the firm belief that orders are descending through the person who is their Master's successor representative; and to follow such order is incumbent on them as their duty. That is to say, the particular person be taken to be my representative."

"Those who set up an organisation should first of all practice to structure themselves as the model after which they like to mould others. For example someone is habituated to eating sweets, and likes to make others obtain from eating sweets. It is necessary for such a person to first give-up eating sweets and then motivate others to follow suit. This has been my practice throughout my life, that I first practiced myself what I liked to make others practise. Keeping this principle in to view, you people proceed on to setup the organisation. One thing is worth remembrance, viz. any defect remaining in overt or covert form in the trainer, will go a long way, and will penetrate quickly in the practisant who adopts the practice of meditation on the form of his/her guide. That is the reason why the practice of meditation on the form [shaghal-e-rabta] should be adopted only on the form of one whose condition should have come to the Balanced State, and who should have largely got rid of the defects prohibited in the spiritual sphere or unbecoming of the state of moral sublimity. I feel that this practice of meditation on the personal form should not be told to every person, who imparts training, unless the guide himself/herself would have reached that state. As such, every trainer should structure himself/herself so as to enable his/her disciples to take up his/her form for the practice of meditation."

Sunday; 04th February 1945 :

Dictation from Hazarat Qibla [Mahatma Ram Chandra Ji of Fatehgarh U. P.] : "I am coming from Fatehgarh. "बुढ़िया" [The old woman i.e. Revered Laalaa Ji Sahib's Mistress, Shrimati Brij Rani] has also fallen a victim of greed. Request Swami Vivekananda Ji for advice."

Dictation from Swami Vivekananda Ji : "All the elements that comes in the way of progress must be annihilated. Look here. The field before you is a very large one, but it has been made narrow by elements that we do not desire [to retain]. From today I will be supporting you in your work. I consider it to be work and my duty. Your Guru [Mahatma Ram Chandra Ji of Fatehgarh U. P.] has given me the charge of His work form today. He will be the guiding power over us. Regarding this work, you will receive dictates directly form me; and you will guide your subordinates just as I tell you. Negative ideas should be forgotten altogether. I find a great difficulty in guessing about your brothers, in respect of the high position they enjoy. You should set them right first and then put them to work. Fickle-mindedness is the poison for the way to success. I need firm-minded persons with strong will for the work."

Dictation from Hazarat Qibla [Mahatma Ram Chandra Ji of Fatehgarh U. P.] : "I have handed over the charge of this work [setting the organization right] to Swami Vivekananda Ji. Now he will do what ever is proper. All of you will have to obey his orders. If you people budge even a little from compliance with his orders, my rage will come down in full fury. I am

apparent displeased with Madan Mohan Lal to a certain extent. he returns to his previous condition and habit. What a great matter of regret it is that a person of such a high standard should fail to make people oriented to him. I had told dear Ram Chandra [of Shahjahanpur] about this. He did not tell this to him [Madan Mohan Lal] out of respect and regard for his elderliness. I had to point it out myself now. I shall start getting strict with my own people first of all. He [Madan Mohan Lal] has left himself so loose that every puff of wind makes him shaky all over. Worries do not dwindle in case of anybody in this transitory world. Only the form [of worries] remains changing. Somebody suffers from one kind, while some other has another form [of worries] in store. Was I [myself] free from them? In-spite of the worries, however, which of my duties did I ever shirk? A person of such capability [as of Madan Mohan Lal] is bound to be drawn away by the force of the habit of his own will, however much he may be cleaned. It is therefore necessary, that he [Madan Mohan Lal] should put his own will to work, and desist from yielding place to these [degrading] thoughts. He has to structure himself to the tune of the times. The old tricks are now coming to an end. He [Madan Mohan Lal] has to do a lot of work; but it is regrettable that his mentality does not get oriented to that, nor does he structure out such means and media as may bring the shape of success in to view."

"I am telling an easy principle for his [Madan Mohan Lal] benefit, which he is to follow at the fixed time daily without fail. That is 'prayer'. His defects that come to his view in the form of thoughts are to be placed before God, with the prayer to be rid of them. The usual practice [Abhyaas] is to be along-with. Can fire not be created in sandal-wood, which is a cool object?"

Can dried wood not be straightened through a warming process? He [Madan Mohan Lal] should structure himself in such a manner as may inspire people to be attracted to him. For the rest, he may consult me anytime, about what ever he likes to know in this regard. I shall reply. I am afraid, this poison may spread among his disciples : I am warning and instructing specially on that account. Mere spirituality does not work : very few persons are capable of comprehending it. In general people discover the inner [capacity] on the basis of outer expression. There should be attractiveness, sublime flexibility and softness in speech. This I am addressing to everybody. If somebody has nothing lacking in him as regards spirituality, but its expression is not up to the mark, I cannot call him perfect. Serving one's purpose [successfully] is another matter. However, now I am coming to a second [important] point : I am prepared to designate a person as selfish, if he serves his own purpose and does not structure himself capable of structuring others. Those words may possible seem harsh; but these alone contain the best sweetness, if he gets impelled to readiness [through these words]. This dictation which I have given for Madan Mohan Lal is to be noted down by you [Ram Chandra of Shahjahanpur] also; and it is to be read often and on most occasions so as to keep it fresh [in memory]."

BRIEF ASSESSMENT OF THE TOUR IN SOUTH INDIA :

Revered Master's dictation [Mahatma Ram Chandra Ji of Fatehgarh U. P.]
: "Dear Ram Chandra toured Southern India for about one and a half month. He has performed such prominent jobs there as require eyes to

observe. He brought every order issued to him to the level of completion. There was a very special feature of his work, that speaks volumes in praise of his brain : he tied fine knots at appropriate places, to prevent his work being spoiled by somebody [subsequently] another characteristic [of his work] was that he illumined that land up to several yards below the surface. The method of his working happened to the best : before arriving at a particular station and some place proper, he would first draw out what ever defects had penetrated the earth there : and better still, he did not allow that defect to pervade the atmosphere [vacuum]. The defects that he injected and cooled out were also purified so that the position did not acquire the character of lethal epidemic. At one place, he no doubt played a little mischief ; and that was on arriving at Dwarika. He took out the effect produced by defects there; and instead of purifying, just diverted it best wards. I have designated his action as mischief, but in the reality that was actually my will at that time. [Pause] He has stuffed the temples with such effect as to leave no need for charging them [with spiritual power] for the next one hundred years. Further still, he has filled certain streets and lanes, through which he happened to pass, with such an effect as to have made them suitable places for meditational purpose. Some towns have been illuminated in such a way as to leave the effect in every wall and door. he has illuminated the particles of the entire atmosphere there ; and has introduced subtle checks to prevent defilement to those particles by somebody. Very often, it also happened that whole cities - I mean the people there of - would have crossed all the stages of spirituality. That, however, was not my intention, as it would have then brought about an end to Nature's work; and difference and discord, which is the very life of Nature, would have vanished. and still, he was feeling afraid all the time, that he may not fall short of completing the fulfillment of some duty, signed

to him. Engaged in such a heavy task, he was yet unsure whether the job in hand was completed or not. The reason was that he has rendered himself negative to such an extent that his thought remains short of touching the fringe of the positive. That is just my own fault."

"During the course of this tour, one desire come up in him, on reaching Cap Comorin, viz. to hypnotize some rock there, in such a way as had never occurred before. In accordance with his desire, Swami Vivekananda Ji accorded him permission also and had pointed out a rock, close to his own, for the purpose. However, he desisted from this work, thinking that it would be almost impossible for anybody to recognise the work, and to associate the rock with my name. In some way, it has also been alright, for if he had done some thing in accordance with his tremendous intentions, it would have been possible that the very passage there would have got blocked; and come to be the proverbial limitation Alexandria."

[Reference here is to the famous city Alexandria in Egypt, which was founded by Alexander the great. It was a successor to the Athenian culture after Alexander, and the center of religious, philosophical, social, scientific, commercial and all other activities, which attracted invaders who destroyed one culture and rebuilt in succession. Thus the very strength of Alexandria proverbially proved to be its weakness and limitation again and again. It had a central library which was burnt in 47 B. C. by the Roman conqueror Julius Caesar. Then a second time it was destroyed by a Christian patriarch at the end of the 4th century A. D. It is reputed to have been again destroyed again by the Arabs towards the middle of the 7th century A. D.

Caliph Omar is said to have burned what was remaining of the central library in 641 A. D.]

"Finally, I want to say only that he [Ram Chandra of Shahjahanpur] has made my name eternally alive; and his value in the eyes of Revered Sages has acquired very special dimensions. Just possible, his record has got prepared some where else in the institution of the sages of highest. The eye of Lord Krishna on him has acquired a special stance due to this work. It is matter of greatest pride that during this entire period of his absence, the wheel of Lord Krishna [Krishna Chakra] remained going round and round over his residence; and Shree Krishna Ji Maharaj kept he security of the place in His own hands. Removing the boy from the railway track was just His work. [This refers to an incident at the railway station Khudaganj, District Farrukhabad, where Dinesh Chandra, the second son of Shri Babu Ji, was sitting on the railway line. He was removed therefrom once; but he again sat there, where upon some other boy caught hold of his hand and threw him away, just one minute before a train passed on that track.] Lord Krishna had taken charge of safety just when He had fixed the date of departure for the journey; and the boomerang was activated furring absence, which remained active upon 09.30 AM on 02nd February up to the time of his [Ram Chandra of Shahjahanpur] waking up after sleep. All the work, performed after Rameshwaram, had been done by him [Ram Chandra of Shahjahanpur] in the state of pain [in his stomach]."

Monday; 05th February 1945 :

Hazrat Qibla's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "Together with Swami Vivekananda Ji, I have observed very carefully my whole field [of associates]. Most of them have acquired the shape of ripened boils containing pus. Many have turned out to be totally pus personified from head to foot; and have gone against me. That does not mean that they do not accept me as Guru; but they have started depending on others, whose pus has begun to flow in to them. There are some who are taking the recurrent pain cause by the reverberation of pus as define attraction [Jazb]. This pusulation [मवाद] is becoming so deep that it has pervaded every nerve and fiver of many people. To draw out [this pus] is no more a job for an ordinary person; nor is anybody capable of removing it, at this time. It cannot be removed unless people pin their faith on dear Ram Chandra [of Shahjahanpur UP]. The nervous system of some of them has got spoiled so such an extent as to leave nothing but smoke and fire of materiality. This condition had some been cleaned by dear Ram Chandra [of Shahjahanpur] through my order; but on his becoming slack, again through my order, those people have now started returning to and have almost arrived back to that [spoilt] condition. The reason is obvious, that they have not given up the company of those persons who are causing harm to them spiritually."

Revered

Master's

[of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation continued, now addressed to Munshi Madan Mohan Lal :

"If this is got translated in accordance with medical principles, then [it is to

be said that] that decomposition has set in, in them. Louis Cohen has designated this decomposed matter as putrefaction. I am calling this condition putrefaction in another sense from the spiritual point of view. If a person of illumined heart sits before those people, he will feel a bad smell emanating from them. Now the cure of this is [the use of] the surgeon's knife. Just possible, some people may require being operated upon; and some others may quit this system. By system, I mean the present system. Those [earlier] ones have all got smashed. I have just stated this condition before you people. This is the exact description of their condition. To the extent of the availability of words. Some people are good as well; but the sovereignty of others is impressed deeply on most of them."

Tuesday; 06th February 1945 :

Dictation from Swami Vivekananda Ji : "I have myself watched the situation and have come to the conclusion that the elements, that are at work causing degeneration, must be removed. The idea is prevalent among your brethren that the work of your Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.] is to be carried on smoothly by the souls, black as they are, that have no connection with your Guru [Mahatma Ram Chandra Ji of Fatehgarh U. P.], whom I also take as my Lord. This is the exact translation of the ideas prevailing in them as in jackals [who start howling on hearing the howl from any one of them]. These people are howling like that [inconsiderately]. The will of God Almighty is moving towards what we are avoiding for the time being. [Pause] I allow you to sit before me just as you do before your Guru."

"There is slackness on the part of Madan Mohan Lal in performing divine work. A man of such standard [or stage] should avoid such things [like slackness]. His will has been weakened. Forget it altogether. He should have indomitable courage and an unshakable will. He should know that there is no other man of such a high standard in the world, except dear Ram Chandra [of Shahjahanpur]. He has not come for these things. Throw these to the dogs and keep yourself aloof. My object is that he should lead a life like a recluse [Sanyaasee] in the true sense. I call your Guru [Mahatma Ram Chandra Ji of Fatehgarh U. P.] the incarnation of love; and he is really so. Dear Ram Chandra [of Shahjahanpur] has performed his duties, using his will to the fullest extent. He planned the whole programme concerning the duties assigned to him. he has illuminated the whole of southern India in spite of the pain he was suffering in the course of journey. He carried out all that was desired from him. He has beaten the world record. I have praise for his divine wisdom, bestowed by his Guru [Mahatma Ram Chandra Ji of Fatehgarh U. P.]. In short, no man exists in the world at present, who may be able to compare with him or compete with his in this work. I shall again repeat that this is all due to his worthy Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.] - our Lord. I prophesy that he will be remembered ever after, among sages in particular."

Wednesday; 07th February 1945 :

Dictation from Lord Krishna : "About the journey, Mahatma Ram Chandra

Ji of Fatehgarh has already said quite a lot; and what ever he has said is correct, word for word. Ram has [of Shahjahanpur] astonished the spiritual world. Such a precious person is needed there [in the higher world] also. The world is demanding very quick change. The country should be clear of impious. Reaching there [higher world], he [Ram Chandra of Shahjahanpur] will be able to complete the work very quickly. The initiative for this [calling Ram Chandra of Shahjahanpur to high world] has come directly from the Ultimate Being several times. However, the question remains that the Revered Being [Janab Laalaa Ji Sahib, of Fatehgarh] that has structured him [Ram Chandra of Shahjahanpur], has not yet tasted that fruits of His labour. Keeping this in to view, it has been decided to retain him [Ram Chandra of Shahjahanpur] still more here. He has attained extreme closeness to the Ultimate Being; and has established a very deep relationship with it."

Thursday; 08th February 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] dictation : "In case, God forbid, there happens to be lack of success during the 'Bhandaaraa' [Annual Function], though it should not be so by God's Grace, I permit you to focus the full power of Lord Krishna's boomerang there. There is no need for the least care for destruction falling to the lot of whom so ever it may be; and in that eventuality all of you people from Shahjahanpur should leave that place immediately. I issue one more order : where ever needed you just invite Lord Krishna. I assure you that He cannot bypass what you desire. I and Swami Vivekananda Ji will be present

there in full force. If you just submit something to Lord Krishna with a full heart, the whole set-up will be turned upside-down. I am telling you one thing more. Your extreme closeness to the Ultimate Being has gone unto the extent that it can also be brought to the whirling condition and the sense of the final doom [annihilation - *Pralaya*] can be made to prevail. You have no awareness of these powers. The reason is obvious : you have got yourself merged in to me so much that no awareness of these things comes up. As such, I want that your temperament may not boil up [in anger] some time, lest the whole set-up may get upset, unless some special order is given. I have got you structured almost like that. I want that nothing more than what we needed may come to done by you."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] dictation continued to Munshi Madan Mohan Lal : "I have given him [Ram Chandra of Shahjahanpur] that power, that if he comes to the state of 'taish' [sharp anger], he can bring about total annihilation, though that will be against the law of Nature; and this can never happen out of his action, so long as the time is not ripe for that, because his reins are in my hands. If such power would be stuffed in some one else, he would have boiled up. For him there was an order form Nature; and he has got structured accordingly. These powers are not bestowed on anybody. Even successor - representatives are kept devoid of these. The matter of fact, so to say, is that these powers are not found even in Masters of a very high caliber. These powers have been kept secure since the beginning of the Universe till now. I no doubt become their store-house. This type of help [as that of Ram Chandra of Shahjahanpur] can also fail to bear [the burden of] such powers. It was just my vessel [capacity] to have made the

impossible possible; and the wonder of it all is that health condition is no hindrance to the use of these powers. My approach, during my life - time, had attained up to the extreme state of the Ultimate Being; and up to that extent I had transferred to him."

"No I am briefly telling about the case Madan Mohan Lal. If his uncle, i.e. Nanhe [the real younger brother Revered Mahatma Ram Chandra Ji of Fatehgarh U. P.] had not caused hindrance to it, he [Munshi Madan Mohan Lal] had borne the troubles of times [and world] with pleasure, he too would have earned the right to get a lot. Even now, any way, he has nobody to match him, with the single exception of dear Ram Chandra [of Shahjahanpur]. One thing that is not to be found any where, is that this fellow [Munshi Madan Mohan Lal] has loved me beyond limits; and the result is that I am seeing him with open eyes in this [high] state. This [love] is the only real thing; and I advise both of you [Munshi Madan Mohan Lal and Ram Chandra of Shahjahanpur] to create this in your disciples. This is all in all, and everything is brought out just through it. As against it, all practices and meditations, inner and outer, are of no avail. Dear Ram Chandra [of Shahjahanpur] never labored in any way within the bounds of strict rules and regulations. he is a special vessel; nor should the attention of people be drawn to this [aspect]. The average of his labor during twenty to twenty-two years will be just about two or three minutes [per-day]. That also he did only with a view to complete the formality. But this should not serve as an example for others. These matters, I have given out today, are a very great secret. Dear Ram Chandra [of Shahjahanpur] has drawn Nature towards himself to the extent that if he likes, he can get orders issued according to his choice; but it is his nobility that he never laves me

aside. We have become mutually a natural necessity to each other. This example is worth emulation."

To a quarry from Munshi Madan Mohan Lal, Revered Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.] : "Brij Mohan Lal [the eldest son of Mahatma Raghubar Dayal] has turned his face downward from the cosmic region. Dryness is prevailing there in; and freshness has started moving away even from the organic region. He is depending on experience and discretion. The field of the cosmic region, he has not yet abdicated all together. His attendance have created royal fragrance in his mind, making him 'Maharaj' [His Holiness] and 'Huzur' [Revered Master] etc. [Pause] Rajendra Kumar [popularly known as - Professor Rajendra Kumar of Lucknow] has designated mental leaping and jumping as spirituality, within real flexibility and softness are totally absent."

Friday; 09th February 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh U. P.] : "The effect of transmission, described by Madan Mohan Lal, was flowing from the respected father of dear Ram Chandra [of Shahjahanpur]. Can anybody at this time calm equality with dear Ram Chandra [of Shahjahanpur]? Not at all. This is the effect of dear Ram Chandra's transmission to his father for three minutes. Now quietness has amply increased in his father. The condition is that of being deaf and mute. He [Ram Chandra] has stuffed limitlessness in him [his father] all at once. Now,

so long as I do not order it, do not transmit to your father again. Has taken him through the conditions of Qutub and *Qutub-ul-aqtab* etc.; and stationed him at the post of *Ghous-ul-azam*."

Remark of Swami Vivekananda Ji Sahib : "I congratulate you [Mahatma Ram Chandra of Shahjahanpur U.P.] This is the first example you [Ram Chandra Ji of Shahjahanpur] set before the world."

Dictation of Hazarat Qibla [Mahatma Ram Chandra Ji of Fatehgarh U.P.] continued : "Although dear Ram Chandra [of Shahjahanpur] is suffering pain to the extent known only to himself or to my heart, yet he is not avoiding work at all. This thing is worth emulation. May all have the inclination to do likewise. Be it so. I have ordered dear Ram Chandra [of Shahjahanpur] to start undergoing the impressions [*sansakarās*] of Madan Mohan Lal. He has already undertaken part of it. The need for this arose due to very few of his [Ram Chandra of Shahjahanpur] own impressions remaining for coming to fruition. I have imparted power to those impressions of Madan Mohan Lal, which he [Ram Chandra of Shahjahanpur] has undertaken to undergo, so that the shape of their fruition may develop quickly; and thereby Madan Mohan Lal may also get rid of them in some way. He [Madan Mohan Lal] has undergone lots of troubles concerning the household and other affairs."

Saturday; 10th February 1945 :

Hazarat Qibla's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh U.P.] dictation continued : "I have love for Madan Mohan Lal, as his guide. Moreover, he has been helpful in my work; and he is expected to be so in the future also. Further still, my love, which relates to dear Ram Chandra [of Shahjahanpur] as well, forces me to relieve him [Madan Mohan Lal] for his impressions to a certain extent. I have, therefore, ordered dear Ram Chandra [of Shahjahanpur] to leave only that much of impressions in him, which he may easily undergo unto the expiry of the course of his lifetime. The rest of these [impressions of Madan Mohan Lal] have to be undergone by him [Ram Chandra of Shahjahanpur]. Be it clear to Madan Mohan Lal, that if I had not been under the spell of love for him, I myself having undergone his [Ram Chandra of Shahjahanpur] impressions, would not have ordered my darling Ram Chandra [of Shahjahanpur] to undergo the impressions of someone else."

Hazarat Qibla [Revered Master, i.e. Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] raised a question : "What can be the device to avoid in the future the defects, which have correct in to our society [Satsang]?"

I submitted an answer, Where upon Revered Master remarked : "Such a brain, cast in to a perfect mould, has never been born; and even a future there is little hope in this regard. As such, by way of a friend or guide, whatever you take it to be, my advice to all of you, without consideration of elder or younger, is that you all take advantage of him

[Ram Chandra of Shahjahanpur]; and get the intricate problems, as yet remaining beyond solution on the path of spirituality, solved. This time will not return again and again, nor may a such a personality will be expected to come again. Take this opportunity to be available gratis. I also assure you all that there is some special plan of the Ultimate Being in it; and as such the Ultimate Being is proving helpful through him [Ram Chandra of Shahjahanpur]. These words I am uttering in the capacity of the Ultimate Being. Take his [Ram Chandra of Shahjahanpur] mind to be Divine mind. He has nothing left with him as his. That is why the answer comes as soon as a question, how so ever difficult, is raised : thinking takes no time. Just now, I had put a very important and difficult question to him. The answer was ready as soon as the question was there; and the fragrance combined with gold was that its method in the best way descended in his thought, which was not the intention of the question, but it [method] was essential along-with that [answer of the question]. The method, revealed, is as following :

"When someone is seated before one [preceptor] for transmission, he/she should first clean the heart [of the aspirant], and then all the points be cleaned a little, to the extent that the materialistic defects which may be obstructing the practice, be removed. My intention is not to clean to the extent of all the points being brought to full blooming, but only to that of the removal of the dirt and dust on the way. Thereafter a light current of the aspirant's brain be directed to his/her heart; and this current, after being cleaned to some extent, be connected to the casual body of the aspirant. Then, the trainer should introduce in seed form in to the aspirant's casual-body, what may be desired to be penetrated in the aspirant; and the

cavities of the casual-body are made deep enough [to contain what is introduced in seed form in to it]. The effect develops out of the cause. As such, what is present in the seed form in the casual-body, descend in the form of fruition to be undergone. But I have to say again that all this is not a job for an ordinary person."

"The method for counteracting this method is also there. If somebody adopts the above mentioned method out of shamelessness, or sensuous greed or with the intention of getting oneself worshiped [by others], and the effect of this practice on someone be desired to be removed, and counteracting process is following : the casual-body of the [spoil] aspirant be connected to the casual-body of the cosmic region or the superior world [Brhmand], after cleaning the way [to the cosmic-region]; and then the plan for the removal of the particular defect be drawn out in the subtler cosmic world. In case the person concerned has an approach up to the cosmic level then the still higher level is to be taken for counteraction. Everyone cannot have an approach up to there."

Dictation from Swami Vivekananda Ji : "Look here. Lord Christ is here with us. Very big soul! We have decided together, to give you some work later, as desired by Lord Christ. Let the destruction [of Europe] be completed."

Dictation form Lord Christ : "The destruction [of Europe] is God's will. Kingdoms will spring up on the ruins of Europe in the short time to come."

Civilization is at its apex, taking the shape of destruction [by] itself. Christianity will wither away. It will take some other form under me, Swami Vivekananda and your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. India is rising up but slowly. Lust for power is great in Europe, as compared to another region of the world."

Swami Vivekananda Ji remarked : "You will not be assigned any work for the time being."

Sunday; 11th February 1945 :

Hazarat Qibla's [of Revered Master i.e Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation, addressed to Munshi Madan Mohan Lal : "Just now I felt very happy. Dear Ram Chandra [of Shahjahanpur] has modified even the method of 'Baith' [initiation], even though this being his first initiation, there was certainly hesitation. I allow this modified method of 'initiation' to be prevalent. My progeny that is there at present, or what ever is to come up in the future, shall adhere to it. This method, which did not occur to anybody's mind till now, is best. Even though it appears on the face of it as quite ordinary and simple, it has innumerable advantages. My tongue is unable to describe its advantages. The experience [alone] will tell. This method may be told, when needed, to those whom Madan Mohan Lal has permitted [to impart training]."

The modified method of initiation, discovered by Ram Chandra [of Shahjahanpur] and approved by Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP. is as following : "First of all the connection of one's disciple to one's own Master and highest predecessor be established. Then, establishing the connection from the disciple's heart to his/brain, its chain be linked to the connection, established first. Thereafter, it is to be conceived that the commotion from the heart through the mind to the Highest Predecessor has been established; this be endowed with a light force."

"This alone shall remain the method for the future; and this invention will be related to the name of dear Ram Chandra [of Shahjahanpur]. This is something Providential, that such things are issuing forth from him."

"What ever initiations have been effected by Madan Mohan Lal, are to be corrected in accordance with this method; and associates who remain attached to me, shall use just this method. Take it as a strict order."

"He [Ram Chandra of Shahjahanpur] applied one more masterly stroke, viz. he effected the initiation, taking permission directly from Lord Krishna.

Monday; 12th February 1945 :

Dictation given by my Hazarat Qibla [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Look here Madan Mohan Lal, dear Ram Chandra has done away with need for you, and for me as well. He has made one more invention. One thing which was very difficult, he has made easy to a certain extent, even though that method is difficult in itself, and it is not a job for everybody in these times. The praise, any way, is for how he came to hit upon it."

"The first method concerns the possible device to get one's own points and plexuses opened up through one's own efforts, after the guide has made an aspirant cross [initial spiritual] stages of some extent, and brought him to traverse the intermediary destinations [of point and plexuses] in the shadowy [*Aks*] way. For this purpose there are two devices. He [Ram Chandra of Shahjahanpur] has given preference to the second device; and I also prefer the same. The first device is to go on transmitting oneself lightly from one's brain to one's own heart. Neither dear Ram Chandra [of Shahjahanpur] nor I favour this technique. Because there may be the possibility of the transmission running in excess of what may be the real need. The device, anyway, is certainly there; and it is correct."

"The second device is to suppose that one's own subtle body is present before oneself [practicant]; and then transmit to the heart of that subtle body. If one remains doing just this, progress will continually be assured quite well. The second branch of just this device in details is as following, even though it is not a job for one and all : it requires a very cultured and sensitive person. The technique consist in first continuing to transmit to the

heart of one's own subtle body till it requires the condition of mergence [*Fana*]*, and thereafter emergence of the condition of permanent living [*Baqa*]@ in it. At this stage the next point, viz. the soul [*rooh*] is to be taken up for transmission. When the condition of mergence at this point has been arrived at, and the emergence of the state of permanent living there has started thereafter, then the third point, viz. of the fire [*sirra*]# is to be taken up. Similarly the process is to be repeated on and on with further points viz. 'Khafi' and 'Akhfa' [in Sufi terminology]. The benefit of this will be a good and detail stroll. When the state of awakening in the whole of the organic region has been arrived at, then this whole state should be forcefully connected to the brain which is called the cosmic region. Then, using the same technique to widen one's condition, transmission is to be imparted to one's own subtle body form here. When here also the condition of mergence, and thereafter the state of permanent living there is created, then this condition be advanced likewise to the next higher region viz. para cosmic region, and apply the same device of transmitting from there to one's own subtle body. When there also the condition of the merging of mergence [*fana-e-fana*] is arrived at; and the state of permanent living ['baqa'] starts arriving thereafter, it should be advanced to the still higher region, beginning the same practice there as well. Beyond that, though thought will not work; and the need for the forceful guide will arise. I want this method to prevail in our fold."

**Fana* - To consider one's self as existing in the form of one's *Pir* [is one who strictly observes the outward law, while, he adopts his own short method. This method consists in what is called 'sulk' [pilgrimage].

@*Baqa* - A condition in which the '*abd*' [That which is manifest] is not hindered from seeing God on account of materiality, which is only 'adam.

#Shaykh Ahmad, the Mujaddid of the 11th century has, according to the progress of his *salik* [abhyasi] in the upward course, seen different colours at different stages. He, a Naqshbandi mystic, is the discoverer of six positions in the part of man's/woman's body between the neck and navel, which he has called the six 'subtleties' [*latayif-i-sitta*], one encircling the other, much after the manner of Kundalini of Patanjali.

"If some person arrives, who does not sit for transmission and still be seeking to have his/her fulfillment achieved, there can be method for such a person. This method can be better used by ascetics. The method is as following : first is to be observed for three days, obtaining totally from food. Only water can be taken. Salt and soda can also be used to some extent according to the need. Care should be observed to avoid scents and smells as far as possible. During these three days, after performance of necessary duties [such as toilet habits etc.], one should lie down in the posture of a dead-person person [*shavaasan*], and have the firm supposition that the condition of Ultimate Being, which has connection to one's brain is descending in one's heart in a heart in a calm condition. So far as possible, this meditation is to be continued for three days [of fasting]. Thereafter, this very practice to be performed in the morning and evening, and even several times during day [and night] for three months, trying to maintain purity of thoughts. After months, again, a fast fro three days and if

possible for one week be observed; and adopting the same posture [shavaasan] have the firm supposition that the heart has already got filled up, and now the same state, viz. the light of the Ultimate Reality, is penetrating in the soul [at the second point of the organic region]. When both these things [heart and soul] have been set right, then three months later, again fasting is undergone, the duration of which is to be three days at the most, and one week at the most, which may be extended to fifteen days in the case of a strong person. The same firm supposition is to be adopted at the sublimity of 'sirra' [fire plexus], i.e. third point of organic region; and then likewise forth and fifth points. At the fifth point, the period of fasting can be up-to twenty-one days. However, the meditation is to be practiced every day at the heart alone, having the firm supposition, that whatever points have been filled up through the austere practice of fasting up to the particular day are all filled up, and [divine] light is amply raining."

"When the organic region is perfected through this method, then one can get oriented to the cosmic region; but the method is different there. That method consists in drawing up all the power, created [in the organic region]; and then having the firm supposition of assimilating one's organic mind in the cosmic mind, and derive power directly from there. Then this method can be carried on further, viz. beyond the cosmic region and still further."

Hazarat Qibla [Revered Master - Mahatma Ram Chandra Ji Maharaj of Fatehgarh U.P.] then addressed dictation to Madan Mohan Lal : "I posed a very difficult problem to dear Ram Chandra [of Shahjahanpur] just now for solution; and he brought a perfectly right solution immediately in the best

possible way. This [by itself] is a separate technique in its own right; and can be included in the above mentioned method after perfecting the organic region. The method consists in having the firm supposition of the reverberation of [eternal] sound in the cosmic mind and directing its jolt to the heart. This supposition, however, should be contemplated for short intervals one after the other. The supposition should be taken up in proportion to the force being created. At which ever point [or plexus] its jolt will be administered, awakening of eternal sound will start there immediately. However, I prohibit application of this method [concerning the vibration of eternal sound] in general, so long as celibacy is not established properly."

Tuesday; 13th February 1944 :

Hazarat Qibla's [of Revered Master - Mahatma Ram Chandra Ji Maharaj of Fatehgarh U.P.] dictation : "The novel feature in your phase of life today, was that you received benefit [*faiz*] directly from the Ultimate Being. This means that have acquired a very deep and unbreakable contact with the Ultimate Being. Almost everybody receives benefit from elders [of yore] as one may deserve. By everybody I mean persons of good faith and worshipers of Master; but you alone have derived benefit from the Ultimate Being. Look here Madan Mohan Lal, very big sages of the highest levels of approach to God have passed away, pining for this [benefit]."

Dictation from Reverend Radha Ji [at 08.30 PM] : "You have love for Reverend Lord Krishna; and He has very great love for you. As such, You

treat me as your 'mother'."

Lord Krishna : "You have been allotted the foremost place among devotees. You have demonstrated such wonders, as are still unknown [even] to you. Radha Ji developed love only for you. How fortunate you are! She has taken up an attitude to you as that of a mother to her own son. You love treating her as your mother."

Swami Vivekananda Ji : "We are leaping up with joy on hearing these words from Lord Krishna Himself. You have gained love from Radha Ji. I will call that man blind, who does not come to you for spiritual training."

Hazarat Qibla [Revered Master, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "There is no limit to my happiness. Congratulations. May God's blessings ever shower on you."

Reverend Radha Ji : Where ever love be needed, just get oriented to me. I know nothing except this. I had concern only with this during my whole life."

Hazarat Qibla [Revered Master, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "This new relationship [*nisbat, i.e. 'intuition'*] has come up

in this system [*silsila*]."

Thursday; 14th February 1945 :

Dictation from Swami Vivekananda Ji : "We are all along busy, doing your work. Now comes work of a different nature. Your brethren have become media of the instructions of Nanhe [i.e. Revered Laalaji's own younger brother - Mahatma Raghubar Dayal]. They are carrying on propaganda work for him, and his son Brij Mohan Lal. This is the information, I give you this time. When you go to 'Bhandara' [Annual function], remain alert to every point of the compass. Confidential work is coming to you. Devote most of you time to it, besides other important duties. It [confidential work] depends on you and you alone. The Will of God is to over through the present state of affairs. You are the sole master of such duties. You can issue orders to other proper persons whenever need may arise. There are some other agencies at work, solely dependent on you. There is the great difficulty that we are not finding any one fully developed in spirituality like you. So, there is a rush of work for you."

Sunday; 17th February 1945 :

Revered Master's [Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "Every declaration and article will be issued under the signature of Madan Mohan Lal, whom I have appointed secretary; and the seal will be duly

stamped. This will be done from now on. He [Madan Mohan Lal] can himself permit his assistant secretary Rameshwar Prasad to reform any duty assigned by him. All others will be known as helper. If a need for some very urgent action may arise, and Madan Mohan Lal is not present here, the assistant secretary can also perform [that action]; but it should be remembered that I alone shall remain the officer commanding, i.e. nothing will ever be done without my orders, which will be coming down through the medium [Ram Chandra of Shahjahanpur]. Rameshwar Prasad is authorized to select his helpers and inform Madan Mohan Lal. helpers will be only those who are entirely our own or consider me as their own. I like to modernise the system of correspondence and other necessary matters concerning writing. In case I allow Madan Mohan Lal to be out of station for some work, his sanction will have to be obtained, communicating my commands to him through correspondence. An exception can be made in some special case; but even in that eventuality, he must have to be kept informed about the action. The secretary will keep a register, in which short notes will be entered for reference, and a copy of this will remain with the assistant secretary. I want to keep dear Ram Chandra free from these administrative arrangements concerning ministerial work : I do not want to entangle his mind in these aspects. His mind will remain the spring source of transmission alone; and others will remain being received through it. Those to whom I have assigned these duties, should take these to be their own. I will establish an item for the expenditure concerning correspondence. Those persons to whom I have assigned these duties, should perform these as my own [job]. That, however, does not mean that they give up the job for which I have structured them. That that shall remain their foremost duty."

Dictation from Babu Har Narain [Late revered Father of Madan Mohan Lal of Shahjahanpur] : "I marvel at the great fortune of Respected Shri Badri Prasad Ji [Father of Mahatma Ram Chandra Ji of Shahjahanpur UP]. He attained to the status, without any labor, which is not available to the lot of so many, nor is expected to be so in future. I would have brought him with me, but for his state of lack of consciousness, just now. I was desirous of getting merged in dear Ram Chandra of [Shahjahanpur], but on his [Ram Chandra of Shahjahanpur] request Revered Laalaa Ji Sahib [Mahatma Ram Chandra Ji of Fatehgarh UP] stopped me. Hinting that this was the privilege of Puttan [Madan Mohan Lal]. As such, I had to desist from the fulfillment of my desire. I look upon both of you [Madan Mohan Lal and Ram Chandra of Shahjahanpur UP] and also Rameshwar Prasad, with same eye, treating all as my progeny. Puttan [Madan Mohan Lal] has beeb dealt lots of trouble by Lallan [the son of Madan Mohan Lal], to extreme limits. This tolerance of Madan Mohan Lal shall bear fruits. Dear Puttan [Madan Mohan Lal], you do one thing, viz. the huge collection of books, developed by me, you present to Revered Laalaa Ji Sahib [Mahatma Ram Chandra Ji of Fatehgarh UP]. There will be need for this [collection]; and possibly his [Revered Laalaa Ji Sahib] progeny may derive benefit from it. Otherwise all books will get destroyed. My hint is for the treasure of Sanskrit books. The will increase a lot; and there will be need for these [books]. I marvel at my own fortune also, that dear Puttan [Madan Mohan Lal] came up to be the instrument for my liberation. In case of need, you can call me again."

Hazarat Qibla i.e. [Revered Master Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I shall take this treasure of Sanskrit books, when needed. He be satisfied that he has made a present of this precious collection for

me. It should be greatly appreciated."

Munshi Madan Mohan Lal's question to his father : "How do elders become aware of every matter on being free from the physical body?"

Answer : "The force of their vision gives a jolt to it [awareness], which being very sensitive, records it [matter concerned]."

Detailed explanation from Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] : "When an elder [divine or sage] becomes free from the physical body, the forces which work in collaboration with the physical body, get merged in their original source, in a state of oblivion; and the sense organs of that person get in to the dormant state. In other words, it can be also said that the organs sense acquire compatibility with their original source. This is to say that the ions [Paramanus] that are present in the Ultimate Being get stuffed in to that person's being. [The word ion has been used for the sake of understanding only : it will be better to designate it as the characteristic of the Ultimate Being.] The extension of a person like this acquires a width during his lifetime, that remains established exactly the same even after physical dissolution. It can be called the state of Infinite. So the presence of such a being pervades all nooks and corners like sky [void] or air. Thus, if somebody acts in some way through sound or thought, that action creates a sort of wave in that vibration [of sound or thought]. To take an example when somebody visualizes something, the force of vision gives a jolt to it, and being sufficiently sensitive, one

becomes aware of it. This is just how liberated souls remain aware of everything [relevant]."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] commented : "All that dear Ram Chandra has dictated just now, is entirely his composition; and is correct. It is the secret of Nature that has got blurted out of his tongue. He [Ram Chandra], however, could not find words, adequate enough to explain it. This just concerns them [liberated souls]; and it is the result of his [Ram Chandra] remaining all the time in touch with me or the Ultimate Being."

Explanation continued : "Before the beginning of creation, the state of the Ultimate Being can be conceived in the form of a dome for the sake of understanding. When the time for the creation of the universe was there, movement got started, together with a sort of will. With the start of this movement ions and molecules of power started manifesting in the shape of particles and atoms; and minerals, vegetations, and animals got woven in to it like the beads of a rosary. That is to say, all things came out of the Source that was close to the Ultimate Being at the time of intention; and [those manifested things] brought power with them. Nature, which was manifest in the current like a knot, was full of power. these currents contained power, i.e. sublimity of the Ultimate Being to the extent of their closeness to it. Now man, in to whom these currents are penetrated and who remains circumscribed by them, brought power along with [him] to the extent of the descendance of the current. This very current got subdivided in to subtle, subtler and subtlest forms for the sake of the sake of the

faculty of description. The return [journey] of man is to go through the process of reverse climbing up along the current, that has descended downwards; and thus reach closest to the Ultimate Being in that subtlest state. His power, according to the principle under reference, will go on increasing as he will progress in climbing up more and more."

"Questions concerning this narration, requiring a solution : [01] How did the spiritual stages become established, and their above - mentioned divisions [broad ones] get marked out? was it not possible to mark out more [and other] divisions [like these]? [02] How did the foundation of Hatha Yoga come to be laid down? And how did Raja Yoga come to light there after? What kind of relation does human psychology hold with Nature; and what are its rules? [03] Where from does man derive life, or in other words, how does the force get created in him, whereby he can be able to maintain his life? [04] To which region are the cells of the brain connected and what is the nature of that region? [05] How can human nature be changed? [06] What help is rendered for and against character formation by natural influences? [07] Where to are their ions connected; and how can their [human beings] ions be altered?"

"These are the problems, which I am giving to dear Ram Chandra [of Shahjahanpur] to solve. He is to get oriented to these after the annual function. Some points, if coming to comprehension, he may note down : there is no need of much attention [to these]. Just now at 09.30 PM he felt some movement at his right and left sides; he is to write something about it."

We are conversing together. When during discussions, there was reference to the emblem, Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] quoted a Persian couplet :

"सर बसर महवे तजल्ली-ए-रूखे जानाना बाश;

आशनाए यार चूं गश्ते ज़खुद बेगाना बाश।"

"Remain absorbed from end to end with the effulgence of the face of the beloved : when you have got acquainted with the beloved, just become a stranger to yourself."

Monday; 18th February 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] confided : "You mother [Shrimati Brij Rani, the wife revered Laalaa Ji Sahib] has suffered tremendous deception. She has been dealt marvelous assurances [green gardens]. Greed is a terrible ghost."

Again at 01.00 PM : "After very long deliberation, I have arrived at the conclusion that Birju [Mahatma Brij Mohan Lal, the eldest son of Mahatma Raghubar Dayal] be got totally devoid of spirituality; and all his plexus be brought to a mute state. Make him entirely dull."

The order was complied with.

Dictation from Swami Vivekananda Ji : "We we and the renown sages of the world are acknowledging your superiority, there is no reason shy your brethren should slacken in the performance of their duties. We shall remove all such things, coming in the way. Let these vagabonds disappear altogether."

Dictation from Lord Krishna, in reply to the prayer for reform of the society of associates [Satsang] : "Your Satsang is in a bad shape. People have got amply effected. I shall order for the upturning [of that effect]. Defamation of such a great Personality [Revered Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] cannot be allowed to occur. [Pause] I inform you that your Revered Guide [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has done away with your weakness. He has left nothing lacking as regards bolstering your courage and providing you with spiritual light. It is unto you people to get in the saddle and act or not."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] clarified : "Dear Ram Chandra acquainted Lord Krishna with the state of affairs prevailing in His [Lord Krishna] home [SAHAJ MARG or SATAPADA PANTHA] and prayed his [Ram Chandra of Shahjahanpur] brethren, who are initiated on the hand of his Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] and consider themselves connected to Him [Revered Master, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] get

reformed; and that it should not occur that on these people [brethren] going to some elder sage and revealing their condition before him [elder sage] cause defamation of the good name of his [Ram Chandra's] Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. There upon Reverend Lord Krishna replied that defamation of such a great personality can not be allowed to occur; and on his own accord dictated the declaration [to be made] finally. Now take it as God's command."

Final declaration [by Mahatma Ram Chandra of Shahjahanpur UP, as dictated by Lord Krishna] : "Happy tidings that our Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] did every thing possible and undertook hardships to bolster up and reform you people; but you have not been stirred up, nor have [occasional] chiding and instructions brought about [desired] effect. [God forbidding, the occasion for making this declaration may not arise.] The meaning of this I take to be, that the condition you are siting smug upon, is intended to defame the good name of our Revered Guide [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], by you people. have the trust that I will not allow this to occur. By God I declare that it will not be allowed to happen that way. Alas! You people did not derive benefit out of the extreme Kindness of my Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. Now, just bring to your thought the other side of it, which is the opposite of that [mercy] and see the effect. That is all.

Tuesday; the 19th February 1945 : [at 07.00 PM and after]

Declaration from Swami Vivekananda : "The man [Babu Ajudhya Nath Sahai Ji, [brother-in-law of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP, i.e. his wife - Shrimati Brij Rani's real brother] sitting before you may be trusted as necessity demands. Never mind if the secret is out. It has to be revealed some day or the other. This is my opinion. Consult your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], the governing authority."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I am also of the opinion that the secret be de-veiled."

Question : "In what way?"

Swami Vivekananda Ji : "Tell him [Babu Ajudhya Nath Ji] plainly that your Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has made arrangements for his work and the 'Satsang' [Society of spiritual associates]; and that it is you [Ram Chandra of Shahjahanpur] who is at its head."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Reveal. No need of any further delay."

Swami Vivekananda Ji : "Tell him [Babu Ajudhya Nath] that you [Ram Chandra of Shahjahanpur] received the orders directly from him [Revered Laalaa Ji Sahib, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] as well as from me [Swami Vivekananda Ji]. If he dots your sincerity, he can put you to test. Add that if it will remain confidential till it is announced in 'Bhandaaraa'."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Dear Ram Chandra [of Shahjahanpur] and Madan Mohan Lal should reach Fatehgarh on March 29, 1945. Madan Mohan Lal should reach on 28th March 1945. If Inspector Sahib [Babu Ajudhya Nath] goes with him, it will be good. Otherwise, he should participate in 'Bhandaaraa' : there is invitation on my behalf."

Wednesday; 20th February 1945 :

Dictation from Swami Vivekananda Ji : "I had been to Fatehgarh just now. Your aunt [Shrimati Brij Rani, the wife of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is lamenting over the loss of dear Jagmohan Narain [the worthy of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. There are some agencies at work against you. They have pumped in an air of in-hospitality towards all of you, I mean people of Shahjahanpur. I assure you that this will not be allowed to occur. The wave of Almighty is moving towards destruction altogether. We are to some extent obliged to restraint, on account of checking us from doing so. Your Guru [Mahatma Ram

Chandra Ji Maharaj of Fatehgarh UP] is a bit perplexed, considering the situation before us. That is the news, I brought for your information. Do soon, What is to be done. Do not waste time. We will not listen to even one word [against the implementation of the plan of destruction] after 'Bhandaaraa' [Annual function]. Then, whatever we order will be incumbent upon you and your subordinates to implement unhesitatingly. Tell Inspector Sahib [Babu Ajudhya Nath Sahai] to be cautious. He will be rewarded for his work. I trust him much, as he is connected to our Lord, the Supreme Authority. We have been busy all night long to handle the situation. They move on to some other way : a difficulty arises on account of your kindhearted-sens towards them. For this very reason, we are giving allowance. I am a man of dynamite spirit and cannot tolerate such things and affairs. That is why your Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has handed over the charge of his work to me. I tell you the truth : had it been all up to me, I would have annihilated the wrong persons altogether. I have taken you as my medium, who to some extent in this matter follows the footprints of his kind-hearted Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. I will make you alright : I mean to bring you on to the path I follow, in case of opportunity presents itself. I pray that such things, as being neglected by us, may not happen. Let us wait for the result of 'Bhandaaraa'. Doom is sealed."

Friday; 22nd February 1945 :

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation : "In this age things are coming to pass in such ways as

render it difficult to come out unscathed. Real Man is one who is able to live uniquely in the midst of all people. The atmosphere has taken the effect of the human impressions [sankskaaras] to the extent that the thoughts of people are not allowed to remain unruffled. This is due to our own effect. Our will has got so much weakened that the shape of succour does not appear to be there. This is because people derive pleasure out of the derangement of their thoughts. Nobody is able to consider himself free of a job that has been completed, to take up another job in hand [free from the burden of impression of the job, already completed]. The cause of the perplexity of the heart in general is just that too many ideas are entertained at one end at the same time, or else some thought is unduly stressed to such an extent as to effect the heart. To be rid of this malady, some work connected to God is to be taken up with such deep attachment as to have the same work developed as a tool for one's salvation. Just this teaching is imparted to everybody in our fold : one who acts upon this prescription achieves success to a large extent. It may be adopted in any form. There is no harm at all in this regard. The main thing is being concerned with the purpose in view. One thing more is essential, which everybody should adopt, viz. one should get inclined to love and devotion so much, that it is taken to be the main concern. Now the question arises, how this can be brought to one's lot. The answer is that God's shape is to be supposed in some actual person who is considered by one to be perfect; and one is to start loving that particular person. One thing even now remains : how is this sentiment to come up? The answer to it is right conduct. The still not solved as it gives rise to the thought as to how we are to develop rightness of conduct. The reply to this is prayer and the habit of having regard and respect of others. One more question arises : how do we come up to that state? The answer to it is good company, along-with stories of

elder sages and devotees."

"How to make one's will-power strong without taking up any practice or meditation? The answer consists in that some work be taken up as the main one, and other jobs be treated as being at the second third place [in order of priority]. The problem is still not solved. How is one to structure oneself so that this would start happening and a habit would be developed to that effect? The reply to this query is that one should first of all have the firm determination that strong will-power has to be developed. Then he is to take up the work. The result of this will be that according to the philosophy concerning the casual existence, outlined by dear Ram Chandra [of Shahjahanpur] earlier sometime, an impression will be curbed therein, and the work taken up from this point of view, will be helpful. Now the question arises as to how its impression is to be curbed in the casual body! The answer to this is singleness of orientation. The problem remains yet unsolved. How is singleness of orientation to be formed? The reply to this is that one should first take oneself to be single oriented. This is called supposition, which dear Ram Chandra [of Shahjahanpur] has very often adopted in meditation on Master's form; and it is just his [Ram Chandra of Shahjahanpur] invention. The method of supposition consists in having the firm thought of only that which is to be done and brought to success; and create no thought against. This practice can be applied in case of any worldly action, provided that it is right."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation at 05.25 PM : "It is a matter of great happiness that dear

Ram Chandra [of Shahjahanpur] has established such a deep connection to the Ultimate Being that direct commands in the form of divine revelations [*surati*] have started descending on him with effect [from today]. There is no parallel to the example of the training and its technique, imparted by me to dear Ram Chandra [of Shahjahanpur]. It cannot occur to the compression and imagination of the great and greater ones [I mean sages]; and to speak the truth, he [Ram Chandra of Shahjahanpur] was also the deserving vessel for that training, which is of an entirely new kind. The transmission I gave to him was absorbed by him, but was thrown off in case of others, when that transmission came to touch with their condition. However, I had done this [filling dear Ram Chandra of Shahjahanpur special condition] after quite some time, when I was wholly certain that he was deserving for that and capable of my successor-representative-ship. There was an effect of the transmission by others at the apparent [outer] screen [of dear Ram Chandra's being]; but when someone took the inner screen [of his being] in one's thought, he [transmitting person] himself would start getting hypnotised. I am revealing something very confidential : who ever would transmit to him started deriving benefit, which was taken to be the benefit coming from me. Look here Madan Mohan Lal, such training can be imparted to one and only one [disciple]; and this is possible when sufficient affinity gets developed between the two [Master and disciple]. This is God's gift : it is not a matter of one's power. No body imparted correct guidance in the real way to him [Ram Chandra of Shahjahanpur]; but he was attempted to be led astray [by some people]. In case of meditation of Master's form, which was not prescribed to this poor fellow [Ram Chandra of Shahjahanpur], but even prohibited, he had to depend on his own humble invention; and it came up right. Since God had to bring him up to this present state, this practice [mediation on master's form] started

automatically [in the right way]. Dear Madan Mohan Lal, one thing is a matter of sheer impertinence, which people [I mean disciples] remain doing in general. During meditation on Master's form, they take up the thought of a part of Master's body, viz. the head, whereas the whole figure of Master should be taken in thought. Dear Ram Chandra [of Shahjahanpur] had practiced it actually that way; and the fun of it has been that he was feeling guilty even on having it in full perfection, that he was not able to practice 'shaghal-e-rabta' in the right way. Under the stress of this very thought [feeling of guilt] he had asked me, mentioning that he was not able to practice it. He had replied only [considering it inopportune to tell him more] that he would not be able to practice it because mergence was there in him. He, however, even then could not rest with it : he continued remembrance of me in subtlest forms; and when even remembrance started being forgotten, he just supposed that he was in the state of remembrance of his Master, according to his theory, that he had invented earlier. Even after that, he altered many forms of this practice; and invented one or other technique so that this practice of meditation on Master's form remained continuing in some shape or other. He adhered to this thing right upon the day on which I shattered his limitations. Even after that he refreshed and remained refreshing the same thing through the force of those limitations, with the result that I had to create the thought of stopping him to do so, in the heart of Madan Mohan Lal. The reason was that he [Ram Chandra of Shahjahanpur] had got oriented with full power which came to his experience on bondage having been broken. That too was the last state of '*Shaghal-e-rabta*', which he maintained intact. He had remained this habit over a very long time; and hence he used this power to strengthen the same [habit]."

"I myself invented a technique today, viz. a poetic couplet capable of arousing love be taken up, and recited again and again. The person recites the poem should remain filling [the audience] with love; and the other person, who should be very strong, should remain drawing out that effect slowly and lightly. This process of snatching of love-effect has to be introduced when the waves of love start pervading the audience, with the thought that what is being filled in the audience is coming slowly after filling them towards the person exercising the drawing out technique. There is no need for exercising a too strong will, because the person filling [the audience with love] sows not, and should not fill them up to that [strong] extent. The benefit of this is to be that they [audience] will have got the taste of sublimity; and light fomentation will be imparted to their plexuses. This method, however, need not be applied by every tom, dick and harry. Madan Mohan Lal can apply it, but then dear Ram Chandra [of Shahjahanpur] will be required to sit exercising the drawing out process; and when dear Ram Chandra [of Shahjahanpur] does the filling in, Madan Mohan will be required to sit for the drawing out. This means that both persons involved in this technique should be strong enough. This should not be allowed for everybody [to practice]. The prescription is well tried out. It can also be done, that in case two persons, as required are not possible to be available together, one person may go on filling as well as drawing out by himself alone. In this regard I have liked the method of dear Ram Chandra [of Shahjahanpur], viz. the round is started is taken to oneself passing through the practicans [abhyaasis]. This method is best in the circumstance of a second person of required calibre not being there."

Saturday; 23rd February 1945 :

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation : " During this short period I have brought those who rendered assistance to me and provide to be helpful to me at a fine stage, which was difficult [to do] for anybody else. Now the question is why I did like that. Is it to be designated as myself selfishness, or is it to be considered as God's command? Both these [motives] can be correct, in their own right. The purpose of structuring them, in fact, was and is something else. They should and do assist in God's work. Here the first thing [motive] ends. Now the second one makes a start, viz. the state of my 'Satsang' is in a bad shape. This all of you know and I have remind continuously pointing it out. You have just to consider it your duty to set it right. The methods you may go on taking from me; but for this purpose, a guide is required; and he must be a person who is to be directly connected to me, so that orders may be reaching them, and they [persons structured by me] are able to follow my commands. Now, it becomes incumbent to this effect that what ever is to serve the purpose be inquired of me. My instrument is present there; it doesn't need being repeated again and again."

"Now I am expressing the arrangement that I have conceived. It is that Madan Mohan Lal should remain at Budaun; and Rameshwar Prasad should look to the work in this [Shahjahanpur] district. This should, however, be remembered, that each of them can work in the one's circle. In fact there there are no circle; these are a matter of administrative arrangement for the sake of the convenience of people, I mean the people who receive and are

to receive training. Reform of character will be their [Madan Mohan Lal and Rameshwar Prasad]; and spiritual training will also go along-with it. Now the question arises as to what sort of character is to be there! The answer is that the preceptors should themselves adopt my way of life, and impart the training accordingly to those others."

Question : "How can this thing be possible?"

Answer : "They [trainers] should themselves become the examples of the character that happens to be mine. This thing is to be very much emphasized; and the method of prayer should be used for making this effective. I tell this to everybody. Rameshwar Prasad will have to tour this district [Shahjahanpur], and wherever I may send him; and he will have to assist Karuna Shankar. Madan Mohan Lal also can send him [Rameshwar Prasad] and Karuna Shankar, where ever proper. All this work will remain just mine. Further [then this] I hall issue orders, whenever and whatever I shall consider proper."

Monday; 25th February 1945 :

Swami Vivekananda Ji dictated a letter to be sent to Karuna Shankar : "I have been intending to reach you by this very train, instead of Rameshwar Prasad, who is busy with his mother. You can call me or any of us when you require help. We are all busy with work of important nature; and hence

we cannot leave station." He [Swami Ji] instructed the dispatch of this letter at-once.

Revered Master's [of Mahatma Ram Chandra of Fatehgarh UP]

instruction : "Start the practice of singing songs in my 'Satsang'; but there is no need for sending for musicians or drummers, nor professional Qawali-reciters should be invited for this purpose. Only the person, who is transmitting, can sing : in general, all those participating in 'Satsang' [group-meditation] shall not sing in the assembly. If the person, transmitting, considers it necessary, and the minds of the people in the assembly lack concentration, he can ask one two persons, specially imbued with love, to sing; but not every occasion. Only such persons as may be capable of transmit, can be given preference [in this regard]. In the assembly and at the 'Samaadhee' whether it be mine or yours, prostitutes are never to be called [for the purpose of singing]. This precaution should be strictly observed."

Monday; 26th February 1945 :

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh

UP] dictation : "I am coming from Fatehgarh. I have studied the situation; and am telling you about it of and on. I have put up a special personality, viz. Swami Vivekananda Ji, to this task; and he has not return returned, nor does he intend to return to the Real store house [of power] so long the work is not completed. His [Swami Vivekananda Ji] personality of an elderly

sage, has no parallel to it. Now I come to the essential purpose. I am assigning a job to Laloo [Inspector Sahib, Sheo Nath Sahib], which is just for him to do; and I shall recompense him for that. The job consists in that when he reaches Fatehgarh, he should converse with his aunt [Shrimati Brij Rani, the wife of Revered Laalaa Ji Sahib] so as to turn her away from what the opponents tutored her, which is falsehood. The purpose and meaning of what has been told to her and fixed in her mind against a particular person or persons belonging to Shahjahanpur, happens to be something else, which will be soon clear to her. For the time being, she should get rid of the poison that has been administered to her mind, and remove her hatred [against Shahjahanpur people] that has got developed in her. He [Laloo, Inspector Sheo Nath Sahai] should talk to her about all necessary matters too, in this regard. I mean to say that she should be leveled up to the extent of coming to the right path before the revelation of the real [representation] takes place. When the revelation is made about home it concerns, she should wait that person well, and see whether he has the same affection for her as a son should have for his mother. One precaution is necessary to observe, viz. he should keep this matter [substance of the declaration to be made] confidential, not informing her or others until he [Ram Chandra of Shahjahanpur] reaches there, and I issue the order [for the declaration to be made]. The presence of Laloo is essential at the time that the revelation is made. He should be there at the time of the declaration and it will be even better if he [Laloo] may himself performs this good job, and makes the declaration. If he is able to do this job, I will be happy; and his name [Laloo] will be written in 'bold' letters in that history, which will be written after [the physical dissolution of] Ram Chandra of Shahjahanpur. These notes that I am preparing will be included in the [auto] biography of Ram Chandra of Shahjahanpur. All elder sages

have the intention to have the [auto] biography of him prepared; and my 'biography' shall also be there just along with that, because nobody could understand me better than he. I am going to Fatehgarh again. Swami Vivekananda has taken a vow not to return to the Real Storehouse [of power] till getting his work completed."

Dictation from Swami Vivekananda Ji [07.30 PM] : "Here is a very big soul before you! Guru Nanak. He wants to give a sitting. [Pause] He going to merge in you. [Pause] He has merged in you. [Pause] He has a very great work for you, which he himself will dictate."

Dictation from Guru Nanak Deva : "My cherished hope has got fulfilled today. I thank your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] that he structured you so, as to be the centre of attraction for all eyes [of elder sages] now. My work has got very much degenerated. Ignorance is increasing. There is no concern with spirituality. Sikhs have become a political sect. The time for demonstrating supreme bravado is no more there. It was alright earlier when the country was facing the foreign [Muslim] invasion."

Swami Vivekananda Ji : "I give you authority on his behalf to train his disciple."

Guru Nanak Deva : "I have to say nothing more just now. You are very

busy with your work at this time : it shall be looked in to afterwards. One thing I shall certainly say, viz. you can not reform them [Sikhs] during your lifetime. Your work will start after your life. However, that does not mean that you give up doing that during your lifetime."

Swami Vivekananda Ji : "Now you will receive dictation directly from him [Guru Nanak Deva] as well. I am going back to my work, which your Guru [[Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is looking after during my absence. I do not want to give trouble anymore."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation [sometime later] : "Look here Madan Mohan Lal, what a nice etiquette dear Ram Chandra [of Shahjahanpur] observed at this time! When Guru Nanak Deva accorded permission to him, I was not present here. If he [Ram Chandra of Shahjahanpur] had subjected to what Guru Nanak Deva was telling him to be referred to me for my approval, in the presence of Swami Vivekananda Ji, what a terrible insult it would have meant to him [Swami Vivekananda Ji]. He [Ram Chandra of Shahjahanpur] took Swami Ji in my place at that time; and just this was due regard and proper etiquette. We both [Mahatma Ram Chandra Ji of Fatehgarh UP and Swami Vivekananda Ji] have an equal right on him. He ought to have done just this : I felt very happy. And when he sat in meditation [before Guru Nanak Deva], he had me in his thought : this was the best conduct at that time. I want just such persons in my organization; but alas! my intense desire remains just at this. This is not at all difficult, though apparently it seems to be difficult. There is need for just getting glued a little [a little attachment];

and that getting glued should be such as may never get released. This aphorism, I am telling today, it is good : it is to be useful for everybody. Madan Mohan Lal should instruct his disciples to try developing like that. I shall very happy if everybody is able to perform just like this. Then my mission would have got fulfilled; and nothing more would remain to be done."

Thursday; 01st March 1945 :

Dictation from Lord Krishna : "Swami Vivekananda Ji has not yet returned to the main Storehouse of Power. He has taken a bow to return there only on getting he work completed, even if it may mean until the dooms day [Qayamat]. Of-course, it will not be like that. There is one thing more. I have brought my entire power to your view. Consider it just yours. At the time physical dissolution your Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] had also followed this very method. He had got the impatience. I have done the same. Consider it just yours. Its connection has got established directly : take it as transferred."

Dictation from Swami Vivekananda Ji : "I am leaping with joy that from this day, you are a master of such a great power. Utilize it in 'Bhandaaraa' [Annual function]. I will tell you the method for its utilization; and also the point. No body can stand before such a great power. You can make it a destructive wagon."

Friday; 02nd March 1945 :

Dictation from Swami Vivekananda Ji : "I have been working al-along day and night, making your way smooth and glossy. I have taken up the work practically since this morning, and selected a few persons for destruction. One thing is pricking me to a great extent, viz. that a great havoc has been wrought by the persons whom the Lord [Mahatma Ram Chandra Ji of Fatehgarh UP] thought of as His own. You have made them a target, leaving one. I am postponing the destruction of Mathanni Babu for the time being and of Brij Mohan Lal as well. There is a great idiot in your society called Rajendra Kumar. Have no expectation from him. He is going his own way and follows nobody. Charge our Lord's [Mahatma Ram Chandra Ji of Fatehgarh UP] Samaadhee with full power as soon as you reach there. I like 'Samaadhee' THE RISING SUN better than any thing in the world. I will be there with whole-sole destructive power. Move it when necessary. You can knock it down at any moment. That is the only work I took up now and the power of mercy [Dayal Shakti] will rush up from your Lord [Mahatma Ram Chandra Ji of Fatehgarh UP]. You can utilize it if so required. Have this note with you. Lord Krishna has ordered me just now to annihilate the persons, we do not need."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation addressed to Madan Mohan Lal : "One is helpless in the face of God's command. What ever he ordains, must happen. The sage has nothing to do with relationship. This I ordain to you people as well. Have regard for this [principle] in this life, as well as after that."

Dictation from Swami Vivekananda Ji Continued : "I have taken Mathanni Babu as target for destruction. One chance is given by your Guru [Mahatma

Ram Chandra Ji of Fatehgarh UP]. I remember the letter and the words of your Lord [Mahatma Ram Chandra Ji of Fatehgarh UP]. There is one remedy for him that if he prostrates himself before you, begging pardon for his letter; then the least punishment may be awarded. Punishment he will receive : these are our Lord's [of Mahatma Ram Chandra Ji of Fatehgarh UP] words given in the letter. I can bear everything, but not the words, that touched the heart of our Lord [Mahatma Ram Chandra Ji of Fatehgarh UP], your Guru. How does this happen? When anything touches you. These are the words of Lord Krishna coming directly to me : 'unless he comes down on his knees, I won't excuse him'."

Saturday; 03rd March 19445 [time 02.40] PM :

Revered Master's revelation : "Nanhe [Revered Laalaa Ji's own younger brother - Mahatma Raghubar Dayal] did not spare [his effort] even now : he wished that this trouble be got transferred towards Ram Chandra [of Shahjahanpur]; but nothing happened."

Sunday; 04th March 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "He [Ram Chandra of Shahjahanpur] has solved the problem concerning what is called total transformation, so well. It would have been difficult to solve in this way even by philosophers, devoting the most valuable part of their lives to it. His [of Ram Chandra of Shahjahanpur] insight always moves to the point, and hits actually where it needs to strike."

Latter at 05.00 PM on hearing the letter received from Shree Krishna Lal, Swami Vivekananda Ji informed : "Your Revered Guru [Mahatma Ram Chandra Ji of Fatehgarh UP] has gone to Sikandrabad; and is working havoc. Check him. Check him soon." Prayers were offered to Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP]; and He desisted from what He was starting to do.

Remark from Lord Krishna [05.25 PM] : "I have also got the news concerning the letter."

Dictation from Swami Vivekananda Ji : "I have been studying the situation so far, doing my work at the same time. A few persons, disturbing our Lord's work [Mahatma Ram Chandra Ji of Fatehgarh UP], must have to see the end. My step will be stringent after '**BHANDAARAA**! I will make my nature so as to take revenge against those who have troubled our Lord [Mahatma Ram Chandra Ji of Fatehgarh UP]. There are a few gentle people among you, who yield to some extent. Others are going the way akin to Shree Krishna Lal. He is a person of mean nature and not fit for the society. It was our Lord's [Mahatma Ram Chandra Ji of Fatehgarh UP] ability to raise him [Shree Krishna Lal] to the level of a polished person. This is the only parson who can pounce upon you. You did your duty [to save him from our Lord's destruction-wrath]. Have no fear. If he comes in '**BHANDAARAA**', remain alert. You should be guarded in every way. There is danger to your life; but that will not happen. Your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP] has given you sufficient directions. I suggest one thing more : when you go to sleep in the night, one of your associates must remain awake so long as you sleep. The man selected for this job

should be quite strong and healthy. All of you should remain close to one another in the same room or compound. I will not allow you to go anywhere ."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "What Revered Swami Ji has instructed, precautions in that regard are essential, even though nobody has the power to do something of the kind in my presence. Those who are workers, and who are responsible for the protection of dear Ram Chandra [of Shahjahanpur], should not take part in '*SHANTI PAATH*' [silent chanting the words - 'Om Shanti' for peace to pervade the whole universe]. These include Madan Mohan Lal and Rameshwar Prasad."

Monday; 05th March 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "For the future, I prohibit this method of total transformation being practiced without my presence or that of dear Ram Chandra [of Shahjahanpur]. This method should not at all be applied to one's disciples. If a need to that effect may arise, the case be sent to dear Ram Chandra [of Shahjahanpur]. In this method there is the possibility that past impressions may descend to form a cluster at one place and adopt the shape of immediate fruition [causing suffering]. Just this is the dangerous aspect of it."

Tuesday; 06th March 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation [concerning the publication of his 'Biography' developed from some manuscript papers] : "The name of Nanhe [Revered Laalaa Ji's own younger brother - Mahatma Raghubar Dayal] should never occur in my 'Biography'. [Pause] How many copies of this book have been published; and how many have been sold? I like that all the literature, published thus far, be brought to you [Ram Chandra of Shahjahanpur]; and it will be even better if those who have purchased these books also returned these to you; and the price be refunded to them, if they like. The publications have been brought in a very bad [and objectionable] shape. I like that all of my manuscript literature be collected at one place; and read to me. I shall tell whether some particular anecdote is worth publication or not. I shall take Rs. 500/- [five hundred] from dear Ram Chandra [of Shahjahanpur] in this regard, which will all be spent only under this head. Whatever income shall occur from it, shall be deposited in the account of the 'Satsang' [Society Of Spiritual Associates]; and will be utilized only in that work. I shall remain instructing step-by-step in this regard; and shall also print out, wherein originality in the composition be there. The difficult topics, dealt with briefly by me, may also be commented upon. If all that be brought here [Shahjahanpur], it will very easily be got completed in the form of books. I shall be giving two hours of my time daily [for this purpose]. Assure your mother [wife of Mahatma Ram Chandra Ji of Fatehgarh UP, i.e. Shrimati Brij Rani] that these things that will remain with you, shall not go to anybody else; and that it is your privilege as well as your duty [to have all that and do the needful]. It is only through the successor-representative that these matters are brought to perfection. History stands witness to it."

Question by Madan Mohan Lal : "What is the method whereby the thought

arises in one's mind is made to strike in the Master immediately?"

Answer : "This can be achieved through establishing extreme affinity with the Master. The method consists in going on making oneself calm so as to annul-ebb and tide all together. This concerns practice; and it can be comprehended only through that. This is known as the condition of the 'Dead'. This alone is '*Jeevan Mukti*' [liberation in life] in the real sense, if the condition has become like that of dead-person. This condition did not develop in anybody; and I just went away with the craving in my heart [to see in someone]. Although the pleasure of spirituality is experienced to a large extent before arriving at it, it is really there only after it. I was in this state since birth; and the same has been the case with dear Ram Chandra [of Shahjahanpur]. Now the question arises, how it is achieved. The practice briefly is this : one should continue cleansing oneself and the externally expressed self, that generally remains prevalent [there]. This will be helpful to that end. Dear Madan Mohan Lal, this something very great : this can also be known as perfect mergence. Nothing remains to do or practice after that : to remain his no doubt remains a duty; and that was my way during all of my life. You people also should never give it up : always consider yourself to be His, however, high your status may become. Dear Ram Chandra's [of Shahjahanpur] training started from this condition. This much he had brought with him since birth [as earlier attainment]. Nobody had the capacity to view it, so as to impart training to him with this estimate in view : even to my comprehension this thing had occurred only in due course of time."

Wednesday; 07th March 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation to Madan Mohan Lal : "The style of speech should be like mine, viz. devoid of rise and fall in pitch; so to say, rather in the shape of the divine current flowing evenly since the beginning of creation. I had copied just that. Its benefits are numerous, beyond the possibility of narration. This is a philosophy, viz. when the flow of talking precedes in conformity with Reality, there develops a state of affinity between the two [Reality and speech]; and through that [affinity] the divine way starts developing automatically. This results in effectiveness : whatever is spoken goes on making a dent [in the heart of the persons of the audience]. In other words, a sort of relationship with the current of Reality gets established; and when a relationship is created, effectiveness has to be there. If someone copies it, only those words will be flowing out during speech which are intended and are right. This thing will be mentioned in my 'biography' also. The technique for [achieving] this consists first of all in attempts at reducing the rise and fall in voice [which is also called sharpness], while talking. This flow [of speech] will go on acquiring affinity with that [current of Reality] to the extent that such a reduction is achieved [progressively]. By 'sharpness' I do not imply younger alone : that remains something extremely gross; and it should not be allowed admittance at all in this context. What I mean is that the flow of speech should not carry any kind of burden on it. An illustration of this can be the currents of [still] air. This is very difficult as well; but everything is possible to achieve through sustained effort and courage, if Master's Grace is along with it. A Persian couplet :

"मुश्किले नीस्त कि आसाँ न शब्द ;
मर्द बायद कि हिरासां न शब्द।"

[There is no difficulty, which does not come to be easy; it behoves Man to

be never hopeless]."

Dictation from Swami Vivekananda Ji : "I am taking a very serious step against Mathanee. He is poisoning the brains of all the people owing allegiance to our Lord [Mahatma Ram Chandra Ji of Fatehgarh UP]. I am trying to make them better. We are doing our best."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "Shree Krishna Lal is also to come [at the annual function]; and that unfortunate fellow [Nanhe] too shall come. Continue listening to abuses and go on working silently. Use powers but rightly or for whatever there may be an order. I am telling you [Madan Mohan Lal and Rameshwar Prasad] one thing, which will be very beneficial : unto the time of declaration, and in case of need after that even, connection be linked to the power of dear Ram Chandra of Shahjahanpur [which has been bestowed to him]. But look, I do not permit it after the annual function. Then my own power will start running through all of you. Everyone, however, must exercise control over one's tongue. External manifestation of respect [and courtesies] is not prohibited. Our conduct is with us : the other one stands responsible for his own. What I mean by 'manifest courtesies' is not to give an inkling to anyone - even it be that unfortunate one [Nanhe] himself - that I [you, i.e Mahatma Ram Chandra of Shahjahanpur] stand in opposition [to him]; but rather try on your own turn to meet [him] as hitherto, in performance of your duty, which is right as well." [Pause]

[time 09.40 PM] "I have bestowed to dear Ram Chandra control over the element of 'fire'. His temperament is extremely cool, which created a need for this [gift]. To bestow control over this element is prohibited, which I had

observed. You [Ram Chandra of Shahjahanpur] too should not bestow control over it to anyone. Often people lack the capacity to bear it; and rather people do not have it."

Dictation from Swami Vivekananda Ji : "Congratulations. Some more powers are coming to you, which are lying reserved. These are special gifts of Lord Krishna, in pursuance of the duties, you have performed in South India. Lord Krishna keeps an inexhaustible store for you. The pleasure seekers require neither you, nor your help. The world will recognize your authority, but only after you [physically depart]. I have been working at Jaipur since 05.00 o'clock : it is about 10.00 now."

Thursday; 08th March 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] revelation : "Lord Krishna had the intention of merging totally in dear Ram Chandra of Shahjahanpur, but due to the apprehension of the physical body being left behind, I prayed for that thing not to be done. Swami Vivekananda Ji also agreed with and supported this thought of mine. Even then, Lord Krishna has reserved a whole store [of powers] with me for him [Ram Chandra of Shahjahanpur]. This is the reward for the work in South India."

Friday; 09th March 1945 :

Dictation from Shri Chaitanya Mahaprabhu : "I have also inspected your '*Satsang*'; and found everything in a bad shape. In your '*Satsang*', just on

the physical departure of your spiritual-guide [Mahatma Ram Chandra Ji of Fatehgarh UP], such a condition came to prevail as to make the capacity for comprehension of the real thing being lost. This happened because such transmission as was available during His life-time, was not administered thereafter. [Now] Selfishness has got combined with transmission. Where such a condition prevails, Reality is bound to get lost. I had the desire that you would pay attention to my society as well, after sitting your work right. Your Master [Mahatma Ram Chandra Ji of Fatehgarh UP] is also in agreement with this [proposal]. I have already given my status to you. I am telling you one thing concerning my life : I had established a very deep relationship with Lord Krishna during my life time. His form was all the time in my view. Now the same chain has come to be establish in another form. This system will make progress. Your work is being carried on by a very big soul, which has no example. Till now the attempt is to have the needed result with least harm. In the future, everything will be done as needed. At the time of 'Bhandaaraa', if the need may arise, you should call me also. My power is working with you, even though its awareness is not there. Nearly all great elder sages of yore have viewed you with appreciation; all are waiting for *'Bhandaaraa'*."

Dictation from Swami Vivekananda Ji : "Chaitanya Mahaprabhu is absorbed in you. Feel that he is within you. You can ask anything, if required. When you take up his work, his dictates will run through you."

Shri Chaitanya Mahaprabhu : "What Swami Vivekananda Ji has told you is quite correct. When ever you will invoke it, my power will start to work. Your tour of South India has been very good."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "Look dear Madan Mohan Lal, work is increasing. No doubt, however, all are waiting for my success. I am worried about the health of dear Ram Chandra [of Shahjahanpur]. So far as possible, I avoid assigning work to him. Not only this : many elder sages are coming to me. The purpose of all of them is to assign work to him. [Pause] I should made Shri Krishna Lal also something, if he had got oriented this way. I would have recompensed him for the love that he had for me during my lifetime. If Madan Mohan Lal considers it proper, he may show him [Shri Krishna Lal] only this portion of these notes and tell him to come and have the experience just by way of trail. If the condition is not liked by him, I shall take it back again. [Pause] I repeat that such an opportunity will not be there again and again. This is the time that what ever little help some one may have given, I give him hundred times that in return. I will do the same in the future. When my eye takes a turn, there will be no benefit thence forth. There is still time."

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation continued [time - 5.53 PM] : "I am coming just now from Reverend Lord Krishna. He is of the opinion that you [Ram Chandra of Shahjahanpur] have to be sent to Haridwar of the occasion of '*Kumbha Parwa*' [big gathering of pilgrims at every twelve years interval for bathing in the holy-river Ganges]. As such, this cannot be avoided. Fix-up your mind [for this programme] on return from the annual function."

Saturday; 10th March 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation : "I tired a lot to avoid sending him [Ram Chandra of Shahjahanpur] to Haridwar. Finally just this decision came to be made, and I too had to agree with it, viz. he is to be sent there without fail. Just this is the order of Reverend Lord Krishna. [Pause] He [Ram Chandra of Shahjahanpur] had the intention to stay at Rishikesh; but that is not proper. He must stay at Haridwar itself; and have control all over from there. Since there will be a big gathering of mendicants there, even though sages are to be scarce, there may be some ones who may be exercising there miraculous powers. If they prove troublesome, you snatch off the powers. During the previous 'Kumbha', quite some time back, one person had arrived there, who had caused lots of troubles to people. If that person again acts or prepares to act like that, do snatch his powers without fail."

"The sage-in-charge [Abdal] of Mathura was assigned a duty for three months; but he remained on duty for one month more. Yesternight when he mentioned about it, he was relieved from the duty. He desired some return for his services, which was bypassed at the time. Today in the evening he was paid in return; and amply rewarded. His points of the organic region and the cosmic region were brought up to a fine awakened state. His organic region was already in a blooming open state. He burst out in tears on comprehending the condition, which was being penetrated in him; and said that he had just remained longing [and pining] for such a condition all his life thus far. Out of happiness he extended term of his duty on his own, by one month more. I shall increase it by fifteen more days, on my part."

Dictation from Swami Vivekananda Ji [time 08.00 PM] : "I am now at Fatehgarh with your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP]."

Lallan [Inspector Sahib] is doing well. I will give you notes after '*Bhandaaraa*'. I have marked out a few persons for destruction."

Monday; 12th March 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP]. dictation [time 11.15 AM] : "Somebody is attacking. Sit alert. [Pause] Nothing now. The person who indulged in this act has no power to perform it. He wanted to activate the power of the cosmic region and direct it to descend on your brain. 'Birju' [Mahatma Brij Mohan Lal, the eldest son of Mahatma Raghubar Dayal Ji] had read about this practice somewhere in books. He does not possess the capability for this. [Pause] He has tried again; but this is beyond him. He has just put you on alert."

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] commanded me at 11.30 AM to get oriented to a man of God in Persia, who was departing from the physical world. As such, I transmitted to him for five minutes; and stopped when he breathed his last.

Swami Vivekananda Ji : "I am doing my work at Fatehgarh. I want to come to you, but I can't leave the work."

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] : "Look Madan Mohan Lal, dear Ram Chandra [of Shahjahanpur] did something marvelous. There is no limit to my happiness. When Revered Swami Ji told him that he desired to see him, but was unable to leave the work, he immediately reached there [Fatehgarh], and put his head on Swami Ji's feet.

What an item of refined conduct that struck his insight. Such an example will be rare to find."

Swami Vivekananda Ji : "I have not seen such an example anywhere. My heart is filled up with joy to see such a person of acute understanding. You [Ram Chandra of Shahjahanpur] have got such a natural instinct. I have prepared notes for you. The work is coming. I am so pleased with you that I will not keep a shell reserved. All that remains with me, will be transferred to you. Lord Krishna is arriving here."

Reverend Lord Krishna : "I myself have observed the condition of your 'Satsang'. It has got spoil beyond the parallel being found. Cold water has been thrown on the labor of such a great elder sage [Revered Laalaa Ji, Mahatma Ram Chandra Ji of Fatehgarh UP] : even God cannot forget this fault. I have reserved my boomerang for this work : that alone will be the weapon in the last resort. I am going now. Shree Raadhaa Ji is also with me; and is going after blessing you to have success in your work for this mission [job concerning the reform of the spiritual society of Revered Laalaa Ji Sahib].

Swami Vivekananda Ji : "Look here, such a great soul as 'Raadhaa Jee' herself is before you. Her words cannot go without effect."

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] : "Look Madan Mohan Lal, just now, something of great significance concerning our welfare has happened. Lord Krishna had arrived just now with the thought of getting merged in to him [Ram Chandra of Shahjahanpur]. Some item of his conduct and thought happens to be so beautiful that the extreme link [of

divine connection] comes to get shaken. The incident concerning dear Ram Chandra [of Shahjahanpur] and Swami Vivekananda Ji, that I mention having occurred just now [a little earlier] is not something ordinary, if viewed carefully. This intelligence is to be designated as discriminating intelligence [*viveka*] or something even superior to that. The fact remains that he [Ram Chandra of Shahjahanpur] does not possess anything as he has given up every thing. That is the reason why such things occur automatically. May God make my future progeny copy it. What shall I say yet concerning the present progeny. When time comes I will tell them also actually what I am telling you [Madan Mohan Lal]. This capacity sows not seem to be there in those coming after him [Ram Chandra of Shahjahanpur]. As such, I want that he gets all work completed before leaving his [physical body]. It is a Divine Gift, which descends with respect to [appropriate] time : everybody is not to partake in it."

After a few lines of confidential notes, Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation continued : "If I impart a little movement to this power, there is bound to be a wonderful dispensation to enjoy : my reference is to the '*BHANDAARAA*'. Not a single minute goes vacant of taking care of him [Ram Chandra of Shahjahanpur] for me; and I do not let it [power] come up, but rather keep it subdued. I am telling you again, Madan Mohan Lal, that this power cannot come again."

Tuesday; 13th March 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] instructions : "Dear Jagmohan Narain is of the opinion that the spiritual

condition of everybody be snatched of all, at once. This is to include Muthanee also. I leave Lallu aside. Both of you [Madan Mohan Lal and dear Ram Chandra of Shahjahanpur UP] do this work tonight."

Swami Vivekananda Ji : "I agree with the proposal."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :
"When Muthanee may recognize you, return [the snatched off spiritual condition] to him. Nobody is to spared. If you like, you assign some work out of this to Rameshwar Prasad as well. Leave aside your mother [Revered Laalaa Ji's wife, Shrimati Brij Rani] and the wife of dear Jagmaohan Narain [Shrimati Bhagawati Devi] as well as all of those who have faith in you."

Dear brother Jagmohan Narain : "This includes Deenaa Nath and all of my disciples. Take up Muthanee Chachchaa as a special case. I am telling to both [Madan Mohan Lal and Ram Chandra of Shahjahanpur UP]"

Wednesday; 14th March 1945 :

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] revelation : "Only God is the protector of his [Ram Chandra of Shahjahapur] life : I shall try to retain it to my best capacity."

Dictation from Swami Vivekananda Ji : "It is your duty to impart power to Hindu *Rishis*, scattered all over [India and abroad]. Nobody could balance you up to this time. Your love is like a secret fire in wood. I can dare say,

she [Shrimati Brij Rani the wife of Mahatma Ram Chandra Ji of Fatehgarh UP] should have the experience : nobody can love her more than you do and have done in the past. Her relatives will go away leaving her after some time : this is my unshakable experience. [Pause] When Lord Krishna was sitting before you [Ram Chandra of Shahajahanpur], you played the part well. It was the necessity at that time. We were there to save you. No one can deny that He [Lord Krishna] is the very big authority. We have snatched a part of what was being given to you [to be kept reserved for you to have at the appropriate time after physical dissolution]. You did very well that you opened up yourself, and stretched yourself in every particle of God's worlds. That was the only method to save your organic existence. We were very happy to witness this acute weapon of wisdom - this weapon of acute wisdom and understanding. The method should be noted down with reference to circumstances in the confidential diary."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation addressed to Munshi Madan Mohan Lal : "There could have been no better method to save [the physical organism]. How nice that it hit the insight of dear Ram Chandra [of Shahjahanpur]. One great problem is that such marvels are coming to happen though him step after step that even I am unable to hold myself [in proper balance]. There is an occurrence just today : when I was upset, he immediately came up close to me. I cannot say why I found myself settle on his being close to me. This was something on account of which I came up with a perfectly open heart; and Lord Krishna too could not remain within holds and bounds."

Dictation from Swami Vivekananda Ji continued : "These things are pleasing to me so much, that I too could not restrain myself. As I have

said, I will transfer what I have after '*Bhandaaraa*'. If you [Ram Chandra of Shahjahapur] go deep in to yourself, you will find one and he same in perfect harmony. These powers are being bestowed on you for the work after your life. Everybody [elder sages and incarnations of yore] is going to transfer powers to you, though we are checking them from doing that [immediately]. Had not your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] structured you to be of this capacity, you would have gone from the world by now. So many powers cannot reside in the human body. You are something else, about which we do not want to disclose in your lifetime. If we develop a little the powers that have been bestowed to you and to you alone, nobody - I mean the high - level sages - can stand [in comparison to you]. Having regard to the powers you enjoy, this [problem before us] is a very pity matter. The powers are destructive ones. The question arises why we do not develop them! The answer is that you are a married house-holder : those [destructive] powers will all be in working order after your life. We have not yet used our special powers in [respect of] your work. We are only trying to mend the way : weapon comes in last. This is the order of your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]; otherwise I would have thrown them all together in some gloomy dungeon - I mean the hell. But still, some people will go towards it. I wanted to take those persons under destruction, who have poisoned your mother's brain [Shrimati Brij Rani the wife of Mahatma Ram Chandra Ji of Fatehgarh UP], but your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has refused [such a course of action]. I will tell you all when you reach Fatehgarh : keep the strongest man with you when you go there. The situation, moment to moment, will be coming to your knowledge. Everybody will be made bereft of spiritual effect before you are proclaimed at your Lord's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

place; and it will be the duty of your brethren, sitting here [Madan Mohan Lal and Rameshwer Prasad] to check every body who thinks himself extraordinarily favored by Nature."

Thursday; 15th March 1945 :

Dictation from Swami Vivekananda Ji [time 11.40 AM] : "Lord Krishna is waiting for your success. Call Him if need arises; but only in a very special case."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] defined and explained certain technical terms, commonly used in the context of spiritual and practice :

"[01] Peace [Shanti] : Perfect peace requires that taunts and rebukes, fouling up and fisticuffs, received from others, flow down like water from the smooth surface on an inverted jar without causing any effect on it. Tolerance under compulsion does not fall under this definition. In the initial stages, compulsion is needed for habit - formation."

"[02] Conjugation [*Wasl*] : It is there, when all longing and quarreling [outburst] is over : neither intense desire for togetherness nor pangs of separation should remain. However, if somebody adopts this in the beginning, it will be wholly wrong and misleading. The passion should be only for the union : that the aspirant devotee's job; and that remains God's grace, viz. to rid the devotee of longing and quarrel [outburst]. Spirituality is the name of lightness : that is to put it briefly in a single word, or else I

have given its perfect definition in my [dictated] notes [already] somewhere."

"[03] Passion/longing [*Jazb*] : It is of two kinds : lower and higher. In case of the lower level of passion, there is continual aggravation of the mental tendency : this more beneficial in the initial stage. The higher form of passion is that whose one illustration has been cited yesterday by Swami Vivekananda Ji, viz. 'your love is like a secret fire in the wood'. That is to say, inward smouldering in love would continue, without any aggravation of the heart being created. The real meaning of passion [*jazb*] is attachment. The amount of attachment can be said to increase in proportion to the intensity of the relationship or conjoint-ment [*Nisbat*]."

"[04] Good conduct on the way to God-Realization [*Suluk*] : In the first [superb] form of it, everything, I mean concerning one's own condition, appears to be in a sleeping state. Then there are second rate forms of it. The first rate conduct on the way to God-Realization is rare to find.

"[05] Faith / conviction [*Aitqad*] : Firmness of faith is there when one's link with Him [God] is established so as to be never diverted, even to the extent of finding oneself beyond control with respect to do that [diverting the faith]. Achieving such conviction / faith should be attempted.

"[06] Dependence / faith [*Bharosa*] : Briefly it is having / finding at any time nobody except He [God], nor having / finding any help other than His to depend on.

"[07] Thankfulness / gratitude [*shukr*] : To remain happy under all circumstances is called 'thankfulness'.

"[08] Gratitude / obligation [*ehsaan*] : This is the condition wherein one is never oblivious of His remembrance, and considers Him alone every moment as one's own. He means God : worldly obligation is not meant [here].

"[09] Contentment / patience [*sabr*] : To be contented under all conditions, without the thought of something better accruing to one's mind.

"[10] Craving [*talab*] : Nothing except God is to be craved for.

"[11] Longing / pining [*tadap*] : This means restlessness; and it reaches unto the reality of love. This remains [verbal] meaning; and now listen to its definition : real longing is there when no current except that would arise in the heart.

"[12] World [*duniya*] : It is that wherein everybody desires one's recompense.

[13] Transcendence / hereafter [*uqva*] : It is where nobody has to do anything with anybody else, i.e. no attachment is felt [with others]. Swami Vivekananda Ji explained : "Interdependence is the idea of our Lord [Mahatma Ram Chandra Ji of Fatehgarh UP] as regards of world. The other world [hereafter/transcendence] comes in opposition to that. Heaven is nothing but the condition of being devoid of these two things. Heaven means the condition itself."

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] : "Now dear

Madan Mohan Lal, note down a [Persian] couplet from me :

"बहिश्त आँजा कि आज़ारे न बाशद
कसे रा या कसे कारे न बाशद।

[Heaven is where no trouble remains; when nobody has anything to do with anybody else].

Swami Vivekananda Ji gave some more definitions and explanations :

[14] **Maya** : It is nothing but the dark side of God.

[15] **Purusha** : It is the bright side [of God].

"Think of the burning pint of a lamp as 'Purusha', and shedding light as Maya. You swim across this light to reach the burning point. Where the lustre ends, there the darkness prevails, making our horizon. It is called a gross state of 'Maya', I mean, where the light reaches in points and not in the shedding way. People are generally enveloped in this part of the big circle. Guru brings light form the burning point to this circle, making it all the same in the long run. The question arises, where from the Guru brings such light when he is born in the third circle of darkness. The answer is, as the word [Guru] itself suggests, that he is always near and nearer to the burning point, where form he teaks up light directly and leaves the veil behind it in utter darkness."

[in Sanskrit, the word 'Guru' means that which removes 'darkness' : 'Gu' = darkness; 'Ru' = that which removes.]

Swami Vivekananda Ji : "I am so much pleased with Ram Chandra [of Shahjahanpur] that I have no adequate words to say in his praise. Swim and swim in real spirituality! Just swim and swim across in the ocean of spirituality !! That is my prayer and blessings. It is bound to come true and be fulfilled."

Friday; 16th March 1945 :

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation, addressed to Munshi Madan Mohan Lal : "just a little earlier, one more act has come to be committed by him [by Ram Chandra of Shahjahanpur]. Swami Vivekananda Ji was desirous of seeing him [Ram Chandra of Shahjahanpur] close to him [Swami Ji], in his exact present form. The same thing immediately came to happen [automatically] on the part of dear Ram Chandra [of Shahjahanpur]. My purpose in pointing out such things [again and again] is just that people copy the [example of] perfect affinity; and that they be confronted of and on with these illustrations [of seemingly minor, but very significant acts of the heart gripping etiquette] in order to create fondness [of the right sort] in them as well."

Swami Vivekananda Ji : "You [Ram Chandra of Shahjahanpur] are sitting an example for the existing people in society, and also for those coming after you [in the future]. This - I mean hitting correctly at the exact point - is very difficult. How to acquire this ability is the question. It is very difficult to answer in one word. Any way, let me try to sum it up - 'love of Guru to the
extreme'."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Look Madan Mohan Lal, dear Ram Chandra [of Shahjahanpur] had acquired perfect affinity with me already : now the state of his relationship with Revered Swami Ji has come to the same."

Swami Vivekananda Ji : "The reason is that you [Ram Chandra of Shahjahanpur] took both of us in a whirl."

Saturday; 17th March 1945 :

Dictation from Shri Chaitanya Maha Prabhu : "I have bestowed just now [on Ram Chandra of Shahjahanpur] that power which was in me. Since your Guru [[Mahatma Ram Chandra Ji of Fatehgarh UP] and Swami Vivekananda Ji are busy, I considered it my duty to come to you, so that you do not feel yourself to be alone. I also remain present. You do not feel [my presence] because your attention remains directed to the two [of them]. You will remember the incident of yesternight : it was just my work to make you excited for one minute at the impertinence of that fellow. [The previous night Babu Ram had said that he had derived no benefit from a group sitting conducted by me [Ram Chandra of Shahjahanpur]; and that to worship Guru and God touched the boundary of blasphemy; that his [Babu Ram's] mind remained clean and happy sometime on going away from my place after group sitting, but confusion appeared again; that it was not spirituality but mesmerism; that has against this he felt happier reading Ramayana, which happens to be the essence of Vedas and scriptures; and so on.] You [Ram Chandra of Shahjahanpur] have no inkling of your state. If you come to know it, your should will certainly take flight [away from the

body]. I did not find thing in anybody, nor could come across a heart [like yours] capable of containing such a [big] treasure. This is all [due to] your Revered Master's [of [Mahatma Ram Chandra Ji of Fatehgarh UP] grace : such a reverence worthy Personality never happened to come down [on earth]. I am stating one thing out of my experience, viz. those deserving of this science [Yoga] in the real sense, will be very scarce to find; and the wherever persons of real caliber and deserving be available, their condition has to be one of balance from the very beginning. That is the symptom to recognize them. This science is getting lost; and it has already got lost to a large extent. Now, Nature has the intention in favour of establishing it. hereafter the work of Swami Vivekananda Ji will start : thereafter is my turn. Other reverence worthy elders are also waiting. When you went to Cape Comorin, you found the place fine and pleasing. That place appeared very much to my liking as well; and I had made it full of effect. There was [actually] no work [to be done] at Cape Comorin : my purpose was only that you give a shine to what I had established. That was why your Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] and other elders of the higher world issued orders to you. Now that effect can never wane."

Swami Vivekananda Ji : "It is a big soul. Blessings are always pouring on you. I call him a fortunate being who keeps company with you. The time is worth remembering. Happy are those who avail it. We as well as dear Jagmohan Narain are busy al-along at Fatehgarh. I had allotted duties. Guests will be pouring in this year. There is much activity at Kanpur. Friends are dreaming of their success in '*BHANDAARAA*', are gathering around. They are trying their level best for succession at '*BHANDAARAA*'. There are so many powers at your back. They have no backing."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : I went to Fatehgarh. Swami Vivekananda Ji never left the place ever since having taken up the work. Dear Jagmohan Narain is also busy. [Pause] So long as an aspirant does not suffer a downfall in honesty [of belief] and firmness of faith remains, there can be no effect of dirt [unclean surroundings]. Some one stuffing through external force is another matter. However, right faith is something that purges off even that, and does not allow it to have effect. Both the examples are here : one is that of dear Ram Chandra, and other of Babu Ram. Offer congratulations to Madan Mohan Lal that I have made his disciple Madan Mohan Lal [of Budaun] crossed a stage : I have perfected his organic region. The mental [natural] inclination towards the cosmic region has yet arisen."

Swami Vivekananda Ji : "We have completed one part of our work. Lord Gauranga [Shri Chaitanya Mahaprabhu] is with me : he is taking interest in our work. He has [also] sworn not to go to the Higher World until the work is over. We are all here now. We have just received orders from Lord Krishna to use His weapon in the last measure. One of us is going to Jaipur. Your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has taken up the duty at Jaipur, leaving dear Jagmohan Narain here at Fatehgarh."

Sunday; 18th July 1945 :

Dictation from Swami Vivekananda Ji concerning Munshi Madan Mohan

Lal [time 11.20 AM] : You have done wonders this time; but to give power two or more sittings will be needed. If he does not take it ill, I advise him [Madan Mohan Lal] to let it remain open. The method is that he should meditate with the thought that the underling veil has been chipped off altogether. It is only in an infancy state and requires development. If possible, he should take butter or ghee for three days continually according to his digestive capacity. Boiled food with pepper and without any other spices will be very useful during this time. Tamarind, pumpkins and ripe tomatoes are useful."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation : "Your [Ram Chandra of Shahjahanpur] appearance came to my vision once, as a result of my prayer, offered to Him [God] for a person capable of becoming my successor-representative, to be made available to me. On having that vision of your countenance, I exercised attraction towards me on you. This happened much earlier than your actual coming to me. I had delayed to initiate you so that you undergo a little more smouldering. I was fully convinced that you were sure to come to me; but I had started exercising attraction in order to quicken the pace. Your states started changing just there and then. The notes that I have given about you previously mean that in spite of all this I continuously maintained my vigil; and remained even then tallying my own experience with that of my Revered Master throughout. One reason for these precautions happened to be my concern about your prosperous family background as well. As such I kept a watch on you at each step [and every moment]."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation later addressed to Madan Mohan Lal and Rameshwar

Prasad : "What has dear Ram Chandra's [of Shahjahanpur UP] mind was difficult to occur to persons of very calibre. I can say that this technique did not come to anybody's comprehension - I am referring to elder sages of recent times. Otherwise there was nothing altogether new about it. The difficulty was that when he [Ram Chandra of Shahjahanpur] used to depute his astral body [for some work, or you people [Madan Mohan Lal and Rameshwar Prasad] do that, it [astral body] did not work well, and the need for transmission still remained. Now this shortcoming has been corrected. The technique consists in getting the astral body imbued with life, on being taken out [for being depute to do some specified work]. The moment [of life in the astral body] will be immediately felt; and then it may be yoked to the work in hand, giving it [astral body] some more special power needed for the specific job. [Pause] I alone know his [Ram Chandra of Shahjahanpur] merits well; and he [alone knows] mine. It is in imitation of liberated souls, so to say."

Swami Vivekananda Ji : "Now I am taking work from you [Ram Chandra of Shahjahanpur]. Your vital body [*praynamaya kosha*] is before me. The world will remember you. I have assigned you a duty."

Shri Chaitanya Mahaprabhu : "Such a person did not appear in my institution. My longing remained just unfilled."

Swami Vivekananda Ji : "The invention is not of an extraordinary character. In days long gone by there was a Hindu sage in India. He had discovered this method. [Pause] You are working side-by-side with me, and I am taking work from you. Another wonderful discovery! Now you are working without any exertion on your brain. I like to keep you along all the time."

Sage Agastya : "I have also got the news of this discovery [imparting vitality to the astral-body]. This is a good innovation. I have a lot of knowledge with me. Let the opportunity arrive : I shall reveal all. This opportunity will arrive after your life, when you will be able to work freely. Haste and delay is just in your hands. At this time may seers - I mean Hindu Rishis - are admiring you."

Lord Krishna : "I am replying to his [Madan Mohan Lal] question. A special power descends from Nature for specific work; and functions concealed in some special being, whose shape is of an incarnation. In such an eventuality, powers of Nature start working in tune with the commands of such a person : those powers can do nothing by themselves."

Swami Vivekananda Ji : "you have had dictation from Lord Krishna. Now comes my turn. You are doing wonders here [Fatehgarh] as well. The same faculty, that you possess, is working here with me in your astral-body. You have come here with full powers - another wonder - as if you are here yourself. Your brain now begins to work in the astral-body. When you return, take all these things with you."

The sage of Ceylon [time 10.30 PM] : "What are the dates of your annual function? [the dates were given]. I have received orders from Lord Krishna to remain with you during 'Bhandaaraa'. Of my own accord, I shall take up the duty one day earlier."

Sage Agastya [time 11.30 PM] : "I have just now received orders to be with you during 'Bhandaaraa'. As such, I shall do accordingly. This is the

first occasion that I am to be away from my post."

Monday; 19th March 1945 :

Swami Vivekananda Ji : "I have issued orders to all the venerable sages of ancient India to remain with you during 'Bhandaaraa'. Rishi Agastya is one of them. I am issuing orders to Maharishi Atri. He will speak to you after some time.

Sage Atri Ji : "To me orders have just arrived to be with you. As such I shall be there on those dates." [Dates were given.]

Abdal [Guardian of Mathura] time : 12.45 PM after receiving transmission on his request : "Ah! This perfection, I never came across anywhere else. My hart feels inclined to remain just serving you all of my life. I have met many elder sages of high caliber; but, excepting one [i.e Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], who visited Mathura at the time of Swami Dayananda's birth centenary, this transmission could not be seen anywhere, nor could such perfection be available. My Revered Spiritual Guide [i.e Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] was living at the time and had met that great sage and had felt fulfilled." On being told that the same great personality was my Master, the Abdal continued : "He [Ram Chandra of Shahjahanpur] is just the replica of the same great personality. I was not conscious of this earlier. What more for me to say!"

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressed to Madan Mohan Lal : "How much to praise dear Ram

Chandra [of Shahjahanpur UP] ! If he had attempted to calm me down at this time, I would have dealt punishment to him. To calm me down at other occasion was proper; but not on this occasion. Just see, dear Madan Mohan Lal, how delicate his position becomes. Just now I had created irritation intentionally; and this was a test for him; otherwise, how can it be possible for me to bypass his words. If somebody is considered as deserving high punishment, it is duty as well to shower extreme grace on him. Can it be possible to come across such an example! Not at all. I promise that whatever thought happens to arise in him, I shall get just that fulfilled : there is to be no question of right and wrong. The extreme punishment that I had selected for him, was never thought of for anybody. He anyway came successfully out of the test : as such, the above quoted is here for him. Successor-representative-ship is not a child's play! I never tested anybody like this, because I knew that nobody could measure equal to it. Since such punishment was there, now reward, for higher in proportion, is also there! If I do not do that, I will be guilty of shirking justice. The person for whose little mistake, God forbid if it had got committed, I had intended to hurl total annihilation, now has to be rewarded in equal proportion [in the reverse direction]. My opinion, therefore, is that he shall act quite independently, particularly on such an occasion. He did superb performance : when I forced him to ask for something, he begged for this : 'so long as the world exists, my Lord's [of Huzur Maharaj, Maulana Fazl Ahmed Khan Sahib R. A.] name should shine like the sun'. I again promise for the future that whatever he asks for [or desires], that same shall be granted. When I was poised to hurl such a calamity on my beloved one, in case an error had been committed by him, there remains no reason why I do not bestow these words on him. This was the last test for him. I claim that an identical affinity never developed in anybody to this

day. Now I permit him to reduce irritation that may ever develop in me, to the extent of his liking. Dear Madan Mohan Lal, you have no inkling as to what I have bestowed on him just now. Just consider it the story of crude rice that transpired between Lord Krishna and Sudama."

[Sudama, an old friend of Lord Krishna, forced by his adversity, went to seek succour from his old friend of student life, on the insistence of his wife, who could manage only a few handfuls of crude rice, borrowed from a neighbor, to be taken as a present to the old friend - Krishna - who was now a great king. Lord Krishna received Sudama most honorably and affectionately; and playful at his shyness and hesitation, snatched the present sent to him by His sister-in-law, and started eating handfuls of the uncooked rice. With every handful of rice put in Lord Krishna's mouth, the kingdom of the one world - upper, middle and nether - was going to Sudama's ownership. Rukmini, Lord Krishna's principal spouse, restrained Lord Krishna after the third handful, on the plea that she - Rukmini - also had a share in that present brought by Sudama. When after a few days, Sudama started back, obviously carrying nothing from Lord Krishna with him, he felt sad and sarcastically blessed [or cursed] that Lord Krishna may also get what he had given Him, where upon the kingdom of the three worlds was back in its place; and Sudama had only all kind of worldly prosperity to his astonishment on reaching his home.]

"My dear Madan Mohan Lal, he [Ram Chandra of Shahjahanpur] does not give-up subtlety. He has ordered me only what I was desiring. This was not a test for him : I have already ordained in that regard. Dear Ram Chandra [of Shahjahanpur], I instruct you that in your life and even thereafter, you should never test anybody in such a severe way. To you Madan Mohan Lal

I also say the same. Tell Rameshwar Prasad as well. What I mean concerns your life hereafter."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Look Madan Mohan Lal, Ram Chandra [of Shahjahanpur] has again acted superbly. Swami Vivekananda Ji told him out of happiness that this incident will be communicated to Lord Krishna. his intention was to acquaint Lord Krishna with the happy tidings of dear Ram Chandra's [of Shahjahanpur] success [in the severe test]. He [Ram Chandra of Shahjahanpur] thereupon so nicely requested to Swami Ji not to acquaint Lord Krishna with this event, as it would not be nice to tell that their loved one was put to such a severe test, to fail in which would have brought about his destruction. I feel incapable of expressing my heart's condition at this time. There can be no better respect for one's guide. Now where from can I get the heart to enable me to ignore [or put aside] what he happens to ask for or mention to me. Tests are over. Now no more now. I have mortgaged myself in to him from today on-wards : what more to say! Dear Madan Mohan Lal, I swear by the name of God that from today I have kept nothing with me; and have just transferred everything to him, and emptied myself totally. All forms of wealth that may possibly be there, I have bestowed to him. [Pause] He has again worked a marvel. I asked him what more should I give; and he replied : '[protective] shade of your graceful relationship [*say-e-aatifat*], just as it has always been.' Such an example shall now here be available; and it can hardly be expected even in the future. Dear Madan Mohan Lal, really what had still remained to be given, he has asked for! I have to repeat : this example will not be available again. People ought to learn a lesson."

Swami Vivekananda Ji : "Our Lord [Mahatma Ram Chandra Ji of Fatehgarh UP] has made you the governing power and kept Himself aloof from the work."

Rishi Agastya Ji : "I have received the Divine Voice that your Guru [Mahatma Ram Chandra Ji of Fatehgarh UP] has made you the governing power."

Rishi Atri Ji : "I have got the communication that you are made the governing power."

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] : "Dear Madan Mohan Lal, really speaking, I have not left even a seat for myself [any where]."

Swami Vivekananda Ji : "I ask you but one thing : when you take up my work, you take yourself as my Lord [Mahatma Ram Chandra Ji of Fatehgarh UP]."

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] : "What a fine answer he [Ram Chandra of Shahjahanpur] has given when Swami Ji asked him to consider himself as Swami Ji's Lord : 'if a slave be placed on a king's throne, his status in reality shall remain just that of the slave, even if royal privileges be made available to him'. This reply has made me as well as Swami Ji immensely happy. Isn't it culture, that belongs to the sphere of respect to the guide!"

Tuesday;

20th

March

1945

Revered Master's [of Mahatma Ram Chandra Ji of Fatehgarh UP] dictation, addressed to Munshi Madan Mohan Lal [noon time] : "I have left the Higher World; and have no intention to return there for the whole period of dear Ram Chandra's [of Shahjahanpur] life [on earth]. Need may be another question; or else it may be from time to time for brief periods. My stay mostly, now, will be just here. Now I have no right to go to the Higher World, as I have yielded that also to him [Ram Chandra of Shahjahanpur]."

Rishi Agastya Ji : "What I had mentioned last night has been put to effect."

Swami Vivekananda Ji : "Our Lord [Mahatma Ram Chandra Ji of Fatehgarh UP] kept nothing for Himself."

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] : "Dear Ram Chandra [of Shahjahanpur] has told me one method for my stay there. That method, no doubt, enables me to remain there, but it depend on my sweet will."

Swami Vivekananda Ji : "I am also thinking of leaving the Higher World for you."

Shri Chaitanya Maha Prabhu : "I am also of the same opinion, viz. to leave the higher world. You have no idea about your state. The assembly happens to be pleasing only where the king may happen to be."

Swami Vivekananda Ji : "Souls are coming to you [Ram Chandra of Shahjahanpur] for this work. We are all leaving the Higher or Brighter World for the purpose, hinted by your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]; and it is quite possible though not definite, that your life [on earth] be prolonged. These are the new orders, and will take their shape soon. You will have to work day and night with sleep for a few hours only; and I assure you that it will be sufficient to keep up your help. In reality ten minutes of sleep [in twenty four hours] is enough for you. At this stage people have no sleep. Sleeplessness will not tell upon your health."

"There is a great confusion in *Manusmiriti*. You will have to take it up first of all; and then the turn of other *Shastras* [Scriptures] will come, and last of all, the Vedas. You will have to write commentaries on each subject of different schools of Philosophy. You cannot do all the work yourself. You may just listen while somebody reads the books; and if possible somebody else may go on taking down your instructions concerning corrections, otherwise one who reads the books may do this work of writing also. You will leave all this work to go under print after your departure from this world. We will ourselves arrange [for all this]. The *Sutras* [aphorisms] have been defiled by the priests to give supremacy throughout to themselves and there every kith and kin. The science part of the Vedas is not available in India. The Sanskrit grammar has also received the evil touch of the hands of the priests. The *Brahma Sutra* tells tails of the so called supremacy of the priests and their class. The real part of it has been taken away and burnt to ashes. Every where you will find the supremacy of the priests and the priestly class alone. The real things have been chewed away. These all are being returned to you, and the very sages who have written will come down for dictation and correction [through you]. Orders are being issued.

We have proposed punishment for the authors who took the idea of supremacy in a prejudiced way. They will be reborn and destroyed. I take the example of Patanjali. His idea was to bring the philosophy in a new form. He was a learned one, but was not leading a practical life worth living. People like him were only book-worms. I speak highly of Tilak. Your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] will give commentary on each subject. This is the turning point of your [man's] spiritual history. I mean to say that you have been chained to some other work also. I am going to appoint a sage whose only work will be to draw out exhaustion from your brain. I will not allow you more than two hours of sleep, three hours in a very rare case. practically speaking you need no rest. Your soul has already left and severed the connection from the body. My experience during the existing work is that you will have to create a new world. [Pause] Sluggish as they [Kanpur people] are, activities have been taken away from the persons whom they so much revere and esteem; and their so called masters have become dull. Take the example of Shree Krishna Lal. He too is the victim of Nanhe [i.e. Revered Laalaa Ji's own younger brother - Mahatma Raghubar Dayal of Kanpur]. I guaranty, no body in the world can correct them except you. They [Nanhe etc.] have sufficient will power and have directed it to delude [others] with will force, making a deep impression upon their brains and hearts. It is not a child's play to remove it at a single glance now. One more thing was done to them : it runs that a heavy veil of darkness was thrust upon them. No no body but you could escape from it [or some such person as protected specially somewhere]. Take the case of Madan Mohan Lal. His will has been weakened by the same person who is under destruction now. He could do more than this, but adopted means to carry it out. I mean the programme he drew up in his inner faculty or brain. He [Nanhe] did not want to give

rise to any of the disciples of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], the revered one. The result was that so many thoughts of different hues are still swimming in the brain of your brethren. He [Nanhe] is an open book to me. Take the example of Brij Mohan Lal. I leave aside Munshi [Mahatma Radha Mohan Lal], who is a good for nothing debauch. He did some work, not like Satan, but to spread his supremacy over his [and your] brethren"

Wednesday; 21st March 1945 :

Dictation from Swami Vivekananda Ji : "The condition is improving again. I have resolved not to leave you at any moment; and want to follow our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] in this respect."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP dictation : "I have inspected; and noted myself the situation at Barnai [a village under the land ownership of Mahatma Ram Chandra Ji of Shahjahanpur UP]. Your obligations on those people are such as may be difficult to illustrated from amongst [the conduct of] landlords; and you have affection also for them. but the characteristic of the times is such that they do not want to reciprocate. I have thought of one agreement viz. you depute Lallu Singh, who is a good fellow. He is honest, and obliged to you. Moreover, persons belonging to a particular caste who remain close to you, remain sowing thorns [creating troubles] for you : only one person, viz. Jwala Prasad is an exception to some extent. It is an order form above that these people be totally destroyed at Barnai. I assign this work to Madan Mohan Lal. Just possible dear Ram Chandra [of Shahjahanpur] may some what relent; as such this alone is considered better [to entrust this work to

Madan Mohan Lal]. He [Madan Mohan Lal] can start this work in accordance to his own sweet will. That remains permanent work for him."

Swami Vivekananda Ji : "What ever spoken by our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] about His love for you is bare truth. He is burning with love for you. I have never come across such an example any where through out my life. People leave their homes for God : he left his home [real store house] for you. That is the greatest sacrifice ever expected from liberated souls. If I go to express a little further, I can say you have beaten all the world records in this respect. Love of Radha ...
..."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :
"Do not write this."

Lord Krishna : "What Swami Vivekananda Ji has said is literally correct; and there is no harm in writing that in the matter of loving, you have surpassed even Radha. The reasons have already been detailed out by your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] in His notes. You are not aware that your love is waxing. Swami Vivekananda Ji was going to dictate these words : 'the love of Radha is now at the second place next to yours'. I permit that there is no harm in writing this when it is like that. I have dictated this English sentence which he [Swami Vivekananda Ji] was going to pronounce."

"Deserving-sens is of two kinds : superb [उत्तम] and medium [मध्यम]; one form of deservingness is known as low grade [नीच] also, which consists i selfishness. Superior grade deservingness is there, when one's beloved

burns in the fire of love in his/her remembrance. In case of the medium grade deservingness one burns oneself in the fire of love for the beloved. Nothing to say of the low grade, which is common affair. One more kind of deservingness can be mentioned, which remains free of all these three [kinds]. Such deservingness is born some times quite suddenly after years or say centuries - nay, millennia - which has no parallel. Such a deserving person is born by God's command. You are the example of it : you are just an illustration of this point, The most inferior sort of deservingness is known as despicable [निकृष्ट]. They never derive any spiritual benefit. The idiot type [मूढ़] is not to be counted here in."

Swami Vivekananda Ji : The definition of the best deservingness - nay, the one above that - given by Lord Krishna, is seldom available. What happens to be the inner condition of such a person is sufficiently well laid down by our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] in His notes. You are the example of it. Such a deserving person, when born, has connection with a pious soul at its origin, like your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "This time will not recur for a very long period now. For this special period, the proverb applies : 'मजनु ने बन को घर किया और मैंने घर को बन किया' [Majanoo made the forest in to his home; but I turned my home in to a forest]. What is final destination of 'Love'? Where the mystery is made manifest."

Swami Vivekananda Ji : "The condition is improving."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation, addressed to Munshi Madan Mohan Lal : "Just now at your hint concerning snatching away the illness of the mother of Rameshwar Prasad, what a nice method has been invented [by Ram Chandra of Shahjahanpur]! The [method] consist in separating the subtle body of the ailing person form the gross [physical] body, and putting the illness of the patient in that [subtle] body. The subtle body should not be allowed to enter in to the patient's physical being so long as it is desired to keep the patient free from the illness. The decease is to be kept in the separated subtle body, which is to be returned to the physical being of the individual, after such cleaning of the disease. This method is not to be applied to all and sundry again and again. It can be used at the time of some special need. If this method is needed for a long period of application, the subtle body is to be confined in to a circle of thought, which should be shattered when the same illness is desired to be returned to the patient again. This method, Rameshwar Prasad can apply in case of his mother, if he considers it proper. I had applied this method to dear Ram Chandra [of Shahjahanpur], when he had come to me for some time, if a few months before my physical veiling. During his illness, I had applied this method to him for several nights continuously."

Thursday; 22nd March 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Today at 10.20 AM I have got a special power entered in to you. It was a gift for you from Lord Krishna, kept safe sit me [for quite some time]."

Swami Vivekananda Ji : "Your Guru [Mahatma Ram Chandra Ji Maharaj of

Fatehgarh UP] has given you a power this morning, bestowed as especial gift by Lord Krishna for you and you alone. You can not transfer it to anybody else during your life time. You have become quite a charged person now. This kind of power is given to incarnation. As no body is expected to come in that capacity, you are in duty bound not to transfer it. You need not transmit to anybody this day. Be cautious to think only for benefit to others in words, deeds and even thoughts. There are many more powers in store for you; and there are all as gifts from Lord Krishna, the super authority. These [powers] will be given to you by and by. The idea, regarding your present position, is to keep all others [functionaries] under your subjugation. There reins should always be in your hands."

Friday; 23rd March 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I am coming from Fatehgarh. I am trying."

Swami Vivekananda Ji : "Our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is a bit anxious as to the situation at Fatehgarh. We are trying hard to attain the goal. There is a great difficulty in my way on account of your mother [wife of Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP, i.e. Shrimati Brij Rani], for whom there is high esteem. Look here, you need not be puzzled. In the end I will clear away the obstacles, coming on the way, without minding the result, even if it happens otherwise. There are only a few days more for *Bhandaaraa* of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. There is still time for them to come around your banner. There are a few persons at her house - I call them fools who misguide her and cause disturbance. What remedy

will our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] propose for them? There are a few elements in your society, which are worth destruction. We will look to it after '*Bhandaaraa*'."

Lord Krishna : "Your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has put in to you a power out of my gifts [to you]. At this time a chain of numerous powers has directly descended for you."

Swami Vivekananda Ji : "Look here, we have stored it for you."

Saturday; 24th March 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "What remains now with me to give to Ram Chandra [of Shahjahanpur]!"

Lord Krishna : "Your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has directly prayed for you that He has now nothing with Him to give to you [though still desiring to give more and more]. Now Omnipotent Nature has started waving up : the ocean of Grace is tiding up. The orders are issued that powers be descending every minute and every second. Your Guide [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has executed the promise that He will go on structuring [your] heart so as to contain these powers on a permanent basis. So, that is the order, since one like you as lover, and your Respected Guide [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] as bestowed, will be scarce to find."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The flow from the Ultimate Being has started descending [time 08.24 PM]."

This promise from the Ultimate Being is for the entire period of your life."

Lord Krishna : "It is a very auspicious day that your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has got you initiated by the Ultimate Being directly. This is what is unknown [in common parlance] as initiation [*Bay't* or *Deekshaa*]. This is just the first example [of its kind] since the beginning of creation."

Radhaa Ji : "Till now my relationship with you was that of a mother to her son. Now you consider me as your sister. I am also going back with Lord Krishna."

Shri Chaitanya Maha Prabhu : "Now I do not find enough courage in me to work from you. But because of the way in which you have submit your point, there remains no harm [in work being taken from you by me]."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Just now the story of Mohammad Gazanabi and Ayaaz occurred so aptly to your mind. So I also thought it proper to recite this Persian couplet -

"महमूद गज़नबी कि हज़ारों गुलाम दाश्त,
इश्क़श चुनाँ ग़िरफ्त, गुलामे गुलाम शुदा।"

'King Mohammad Gazanabi who had been the Master of thousands of slaves, was gripped by poverty to such an extent as to be reduced to the status of the slave of the slave.' This is my state." [*Reference : page 159, The Autobiography of Ram Chandra Part II Vol. I*]

"Direct initiation is just my method. Earlier it never occurred to anybody's comprehension ; nor was it ever put to practice."

Swami Vivekananda Ji : "I want to play my part just like your Guru. Look here, I am in direct line with your Guide [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. When you find a chance to initiate anybody, have his connection [established] with me also. But this method will be adopted only by you

Sunday; 25th March 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Rameshwar Prasad : "Just now, dear Ram Chandra [of Shahjahanpur UP] performed a superb wonder. Just this is called hitting at [the exact target]. What he did to Shri Chaitanya Maha Prabhu just now would have been an extreme impertinence if it had been exactly required [at the moment]. May God bless his sensitivity [and experience]."

The connection of Babu Shyam Bihari Lal with his guide [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] was snapped at 12.00 PM and an order for destruction was issued.

Swami Vivekananda Ji : "He [Babu Shyam Bihari Lal] is the root-cause of all these evils."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation, addressed to Rameshwar Prasad continued : "I have come just now to impart some lesson to you people. All illustration [of exact

grasp] is being presented. Dear Ram Chandra [of Shahjahanpur UP] had been prohibited to take part in reforming the society [of the disciples and successors of Laalaa Ji Sahib], which has been taken up by elders [of yore] in their own hands. This was something, that every disciple must most strictly adhere to; but he [Ram Chandra of Shahjahanpur], in spite of my standing orders, did just give an impetus to the concept of his mother [Shrimati Brij Rani, the wife of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. I think no body would have dared to do such a thing. What was the point precisely? I [unconsciously] was desiring his [Ram Chandra of Shahjahanpur] assistance in that special work, which was concerning his mother [Shrimati Brij Rani, the wife of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. What I mean [to impart] is that the exact thought according to my [unconscious] desire cropped up in his heart : this is known as [perfect] identity."

Lord Krishna : "What your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has dictated about you [Ram Chandra of Shahjahanpur] is correct. If you had committed an error, it would have been possible that I would have dealt punishment to you for going against the standing orders of the Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. But your thought hit at the exact point; and that was your Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] precious desire. I felt greatly pleased. In fact He [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] had already tested you; and this was my test of [your perfect] identity. You have come through this as well [perfectly successfully]. As such, a reward is also just here!"

Swami Vivekananda Ji : "We have received the reward for you from Lord

Krishna."

Lord Krishna continued dictation : "If at this time, you had not become oriented to your mother [i.e. Shrimati Brij Rani, the wife of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], the same punishment, viz. annihilation would have been in store for you, as your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] had fixed [earlier] on your being unsuccessful [to get through the test]. May your merits be the subject of hymns and songs like mine!"

Reverend Radha Ji : "You had to pass through such hard tests, as nobody else had to undergo thus for; and the reward that came [to you] could never be obtained by anybody [thus for]. You have no consciousness as to what is going on. I have also dealt one test to you!"

Swami Vivekananda Ji : "Radha Ji has tested you just now; and you came out successfully through that as well."

Radha Ji : "My brother [Mahatma Ram Chandra Ji of Shahjahanpur UP], I have tested you. If you had failed, I would have intended to recommend to Lord Krishna that you be pulled down from your present status. Now, as a reward to this [success in the test] your status has been raised [further up]. Now, there will be no test or trial [for you] any more. Rest assured, I will be helping you in every work."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP, addressing Rameshwar Prasad] : "This test dealt by Radha Ji to dear Ram Chandra [of Shahjahanpur] was of a very peculiar nature. It should have

very scarcely struck the comprehension of anybody. It was just to see what reply he would give to Radha Ji's test being dealt to him; and it came out exactly, and word for word, as she desired. That reply was : 'since you have designated me as your brother, in case I fail to get through your test, shall it sound nice for you to tell others that your brother failed to get through the test!' This was the hardest test out of all those that have been dealt to dear Ram Chandra up to date."

Swami Vivekananda Ji : "On your [humble] prayer [*prarthana*] a general order from your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is issued at this very moment that no body shall put you to trial in the future. Rest assured."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP, addressing Rameshwar Prasad] : "I have not spared anything where in full mastery has not been granted to dear Ram Chandra [of Shahjahanpur]. The way in which he had submitted his [humble] prayer to me, was not a matter of ordinary intelligence. I very much liked that style [of submission]; and as a reward just for that, issued a declaration prohibiting any more test being dealt to him by anybody; and his prayer I have communicate to the Ultimate Being. The words of his prayer were [exactly] these : 'I am after all human : there can be mistakes at any and every step. It was just your Lordship's kind grace that I remained coming out successfully thus for through that test. Now my heart just trembles at the thought of the test. I do not have the strength to pass through tests. If, God forbid, I happen to fail in some such test! I have nothing further to say."

Swami Vivekananda Ji : "I had a talk with Mahatma Gautama Buddha [just

now] concerning you. The difficulty is that Lord Buddha's religion has almost been uprooted in India. I am requiring this moment on wards, that all religions, I mean the grains of spirituality in them, be absorbed in you. The service you are rendering in this regarding [to spirituality] is making much impression on me [and all revered elders]."

"Happy news! Lord Krishna is leaving the brighter world for three days during 'Bhandaaraa'. You should be very alert during that time. This is happening for the first time in the spiritual history of the world. Radha Ji accompany Lord Krishna. Further more, Nature itself, I mean God, is helping you."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

: "You have really made my name alive. Nobody else could have come successfully these tests. This [perfect] identity of mine [with you] is an object of the great domination [among revered elders]. And why would it not be like that : I am present in every hair-root of your body. Look here Rameshwar Prasad, I have put in to him one more power out of the gifts of Lord Krishna, at 09.50 PM."

Swami Vivekananda Ji : "I have just received the news from Lord Krishna that you have been given the post of 'maker of the world'. Your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] will explain it. Look here, it is not an ordinary post. Nobody in the world could ever get it. This is a reward for you form Lord Krishna in lieu of your coming out successfully from the tests. Radha Ji is going a long way [for you] in lieu of her test. Now the powers of Nature, which issued forth for the first time [at the start of the creation], will work under your directly I mean 'Brahma'

[creator], Vishnu [preserver] and Mahesh [destroyer]. The same duty you will carry out after your life [in the physical form]. One thing more is given to you as reward from Radha Ji, that after leaving the body, you will not have to wait for resurrection but will go directly to the Ultimate Being, viz. the self, as you call it. This is an impossibility which has been made possible for you by Lord Krishna and Radha Ji. Your way has been made smooth, so as to go directly after leaving your body. Your casual body has been already broken, as your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] said somewhere in His notes. That was in reality the foundation laid down by your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] for the present stage, being enjoyed by you."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Dear Ram Chandra [of Shahjahanpur], I had come to know all these matters during my life time, as to what was in store for you; and I have the knowledge of what is to come still ahead as well."

Lord Krishna : "I have felt immensely pleased at this culture [of yours] not to abandon your Guide [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. This is not a mistake, but a sort of test even, so to say; and it happens to be, by itself, an examination of your impulses. This thing has made me very happy. The value of the Guru is to be learnt by anybody from you; and it is just proper that one who is really a lover can have nobody except the beloved in his view, and that alone remains everything to the [real] love. The example shall be scarce to find : it rather ought to be said that [such an example] cannot be available [any where else]."

The point of conversation [on my part] was this : "The highest reward to

me happens to be that our Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] remains with me, and having Him in my vision remains my good fortune. What more is there for me to crave for : दर्द मन्दे इश्क़ रा दारू, बजुज़ दीदर नेस्त 'for one who suffers from the pangs of love, there is no medicine except the sight of the beloved' [a Persian half couplet of Hafiz]."

Monday; the 26th March 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]
: "One more power [Shakti] out of the gifts of Lord Krishna has been penetrated at 10.20 AM]."

Swami Vivekananda Ji : "The condition at Fatehgarh is taking a serious turn. We are avoiding the idea of destruction for the time being. I am in a fix as to what is to be done. The most stubborn people have gathered here, destroying our Lord's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] work. That constitutes the prophesy for their resurrection. Most of us have left the Higher World for this very work."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]
: "To consider oneself to be weak - this is a matter of extreme weakness."

Swami Vivekananda Ji : "A power is approaching us directly for our work. I referred the suggestion, submitted by you, to Lord Krishna. The idea is preferably good. You and your assistants are going to 'Bhandaaraa' with full powers. If more power be needed, you can ask for it any time. We will make it at once available for your use. Do not allow any weakness to creep

in to you and your assistants. The power has started working now [04.45 PM]"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Birju, [i.e. Mahatma Brij Mohan Lal, the elder son of Mahatma Raghubar Dayal] has taken away all the maps I prepared. The suggestion you submitted to Swami Vivekananda Ji on his command has been accepted. The power has started and those people are now in the orbit of destruction. The suggestion was to the effect that the people who are to come in opposition after 'Bhandaaraa', may be taken for detraction just from now on. You recommended your mother [Shrimati Brij Rani, the wife of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] to be left aside under every circumstance]. You had certainly added the provision that the suggestion was to be put to effect if it was proper and productive of good. As such, Those who have been taken in the orbit of destruction till now are Rajendra Kumar and Mathanni. [The order concerning Rajendra Kumar rescinded at 07.00 PM on 03.04. 1945.] The action against them has started directly from the Ultimate Being. You people do not need to work for the destruction of these people. This power will return only after having been completed the destruction of these persons. Just possible some more people may come in to the fold of this action, which has started already. I have myself snapped the connection of these persons : you need do nothing in this regard. I give the right to mention to me the person, who so ever, whose destruction you consider necessary during the period of the annual function; or you may submit to that power as well [directly]. Remember, however, not to act on the advice of somebody else. In case my special people, including Madan Mohan Lal and Inspector Sahib i.e. Lallu [Babu Ayodhya Nath Sahai] and Rameshwar Prasad, feel trouble from

some one, they can also tell me by of prayer; but this weapon is not to be used in quick suggestion."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation continued : "I have dealt such stiff punishment to Nanhe [the younger brother of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] as to make him remember [his sins]. The punishment is that he shall go to hell together with his brain, i.e. the sensitive part of it. What a confusion has been caused to my 'Satsang'! my sacrifices were not such as to deserve this fate!!"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] later explained : "The occurrence of a practican's downfall can be there unto the status of 'Maha Parshad' [Ghousul-e-azam], but in general this can not happen. Snatching away [the spiritual status] can also be effected. This however, can be shown by someone who has gone beyond the status of '*Ghousul-e-azam*'; and even in that state has done sufficient swimming, having established connection with the 'Ultimate Being'. The person possessing this state can never be deprived of [his spiritual condition] ; on the other hand, the person trying snatch away his/her spiritual condition is oneself to slip down in to it. This is to say that one who tries to snatch off the spiritual condition of that great personality, without an indication [of willingness] from that same great personality, is bound to lose his own capacity automatically to be included in to it [in to the capacity of the great personality]. [Pause] I have surrendered Shyam Behari Lal to the destructive power that has descended from the 'Ultimate Being' for this work [time 07.10 PM]. Now, withdraw your subtle body form there : you have no need to touch [this case] at all. [Pause] Malawi Abdul Ghani Khan Sahib [of

Bhogaon, Mainpuri], Nanhe [Mahatma Raghubar Dayal of Kanpur] and Munshi [Mahatma Radha Mohan Lal, the second son of Mahatma Raghubar Dayal of Kanpur] are also surrendered to the same power [time 07.20 PM]. The rest will be looked in to after 'Bhandaaraa'. Now, all of you people stand away form this job with clean hands."

Swami Vivekananda Ji : "I do not find such an example of love, as set before you all by our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. He wanted destruction of the above mentioned persons with little or no pain [being caused to them]. When power descended for the destruction of some persons, their hearts began to burn. Our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] then sprinkled coolness of water on them so as to avoid necessary trouble for them, which comes to a person on his death-bed. He is repeating the same method aft short intervals."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] gave a prescription for some ailments of Rameshwar Prasad, applicable to other cases with appropriate modifications to suit special requirements.

Swami Vivekananda Ji : "A few more persons are coming rapidly under destruction. I will let you know the names afterwards. I put one person [Chaturbhuj Sahai], whom our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] does not want to name, under destruction; and the work commenced. I am keeping off the other one [Shree Krishna Lal] for the time being. The vibration is now taking place in the Ultimate Being itself : an order is coming soon. Look, here is the order that all the disciples of Nanhe [Mahatma Raghubar Dayal of Kanpur, the younger brother of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] without measure

should be annihilated. I am leaving those persons who have no faith in him. Here is the [next] order : all the persons attached to Chaturbhuj Sahai should be served with a warning in '*Bhandaaraa*' first. Otherwise they meet the same fate [time 09.09 PM]. We have been waiting so long for their coming to the right path under your banner."

When these orders arrived, Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] happened here. He exclaimed : "A great calamity is under way and immediately went away.

Swami Vivekananda Ji informed [time 09.14 PM] : "Orders have got amended by our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] to the extent that the disciples of Nanhe should be first warned, and then as a last remedy be surrendered to destruction, for which orders have already been received. The *Zaat* [Ultimate Being] is itself moving towards destruction. You are the governing authority now. I have to render only one advice to you : 'do what you intend, but not as others say'. I assure you that your very thought, intended for somebody's destruction or otherwise, will bring down the power of the '*Zaat*' [Reality] for the purpose. The same is happening here. I assure you again that what ever you intend or want to do, will be incumbent upon us. Look here, you are the governing agency. You have prayed to your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] just now that you may follow the intention of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. The reply is coming from Lord Krishna. Wait!"

Revered Lord Krishna : "Your prayer is granted : just this will be happening in the future."

Swami Vivekananda Ji : "I tell you the secret of the present condition : what ever you may say in any form whether prayer or otherwise - will be accepted God Almighty!"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Rameshwar Prasad : "How much to praise the intelligence and comprehension of dear Ram Chandra [of Shahjahanpur]! He offered a prayer, exactly as I wanted."

Swami Vivekananda Ji : "Your prayer has reached the zenith; and response is coming from Lord Krishna directly."

Reverend Lord Krishna : "This prayer of yours is also granted. The prayer was to the effect that, as uphill now, your togetherness with your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] be never snapped in the future as well."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "My heart leaping up with joy at this time. May God ordain it thus that his [Ram Chandra of Shahjahanpur] successors to make his name immortal like mine; and his merits be remembered in hymns [for ever]. So long as the world lasts, his name be shining like the moon in full splendor. His progeny be good. For his existing progeny, I pray for both their spiritual and their worldly prosperity. May spirituality never forsake his home; and such personalities may come out of it, as may make our names immortal. His hardships be eased and Grace may descend on him day by day, minute by minute, moment to moment, ever so to say. His friends be happy; and his

enemies be vanquished. One thing more I say; and be it exactly like that : which ever ground and what ever place he may happen to tread, may it become full of fragrance. What ever he may happen to pass, his domain be established ; and he may return form there having fixed his impression. Who ever happen to be in his company, he prosperous and never come across poverty. Have trust that all these things have come in to effect; and the future shall come to be just like this. These blessings of mine are from the status of the '*Zaat*' [Ultimate Being] and go vain."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] continued : "Just now an anecdote has flashed into my memory which is akin to state of Ram Chandra [of Shahjahanpur]. When Majanoon [legendary lover of Laila in Arabian mythology] went to Kaaba [Holiest Muslim Shrine in Arabia], he prayed to God that his beloved Laila be never away from his mind. The story may be true or false : that is immaterial; the main purpose concerns the expression of the sentiment."

Tuesday; the 27th March 1945 :

One more power out of the gifts of Lord Krishna was absorbed at 11.15 A M

Swami Vivekananda Ji : "We have passed the night smoothly. The anxiety recurred again since this morning. Our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] remained busy throughout. Madan Mohan Lal must be informed about the situation. As our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] has appointed him as your secretary, all righting [dictations etc.] should be referred to him. We are waiting for

you. I have taken a few more persons for destruction. Names will be coming to you afterward. [Pause] Alright, I am leaving Maharaj Narain [the son-in-law of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] in accordance with your request, but only for the time being. If he does not come round, he will meet the same fate. The person you neglected, has poisoned your mother's [of Shrimati Brij Rani, the wife of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] brain to a greater extent. He is one of the slaves of Maulana Abdul Ghani Khan Sahib of Bhogaon, District Mainpuri Uttar Pradesh, for whom the punishment under the scheme of destruction is certain. Who so ever puts obstacles in my way, even if it happens to be you [Ram Chandra of Shahjahanpur], whom all of us love so much, or anybody else, will meet the same fate. Never mind whether it is your aunt [the wife of Mahatma Raghubar Dayal] or your mother, i.e. *Gurumaataa* [Shrimati Brij Rani, the wife of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]. I will not hesitate even to take the strongest action against our Lord's [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] home if I find any clue to the contrary. I will not listen to you any further. I say again, I will pull down the earth itself. Do not suggest any thing to me now. As soon as you reach Fatehgarh, open yourself to your mother [*gurumaataa*] freely and tell her that the will of our 'WILL' of our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] must come to pass; and that if she or anybody else would resist you to avoid by our Lord's [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] orders, resurrection will be the result. Make your heart like mine this time; and not that of your Guru [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]. You are meddling with God's work. I excuse you this time. On your suggestion to leave Maharaj Narain [the son-in-law of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP], I flew in to

rage. You are worthy of being excused also, for the reason that you have a great regard for your mother's [of *Gurumaataa*] house and relatives of your Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]. There was no selfish motive of yours. I am rejoiced at your submissive way of giving suggestion. You have really surrendered yourself completely to me together with our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]. Think that, if I do anything wrong to you, I am doing doing it to myself."

Dictation from Mahatma Jagmohan Narain 1901-1944 [the worthy son of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "Dear brother, you have done very well here, to save Shri Maharaj Narain [the elder brother-in-law of Mahatma Jagmohan Narain]. I did not have the courage to say anything."

Swami Vivekananda Ji's instructions continued : "We have pondered over the matter and arrived at the conclusion that it is your mother [gurumaataa - Shrimati Brij Rani, the wife of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] who has become the instrument of resistance to our work. [Pause] I like the '*Swastika*' put at the top of your declaration ; and the rising sun at the bottom side. I got the 'swastika' marked with red ink in the middle of it in the circle, and the four sides also dotted with ink. The meaning is clear [to you] now. It means the destruction in the middle and at the end [on all four sides]. The rising sun means that our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] gave birth to the new system called '*SAHAJ MARG*' alias '*SATPAD PANTH*'. In the future this will be the emblem of your 'Satsang', I mean : the rising sun on the top, and the '*Swastika*' with red lines and circle at the bottom, to indicate the history

of your 'SATSANG', dotted with blood [destruction]. [Pause] A man who thinks himself to be a master at heart, and his disciples as his subordinates, commits a wrong [action], as 'Atman' [Soul] is in them as well, and hence he [disciple] has equality with his master. Only veils or restrictions are to be broken off : that is the purpose for which the disciple comes to his master. In a way the master should feel indebted to him [disciple] because he, I mean the disciple, is providing him the opportunity to render services to him [disciple]. Such an idea [of master-hood] should entirely vanish from the master's brain. One, who abide by this [requirement], does not perform his duties well. Take the example of your Master, H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP. He has set an example in this regard. All of you should follow Him. Is there any gentleman among you who comes forward and says that is abiding by his Master's example in this respect? [Pause] There is one more piece of news for you. I have taken a very impotent person, viz. Brij Mohan Lal [the eldest son of Mahatma Raghubar Dayal] under destruction. Our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] is objecting to it. So, I am leaving him for the time being. His condition is that he has no other idea [in his mind] but to dominate. He is entirely devoid of spirituality and cherishing hopes of domination. How strange it is - Your '*Phuphaa*' [father's brother-in-law, i.e. Mahatma Raghubar Dayal], in spite of having an upset brain, cherishes hopes of [winning] domination for his descendants. He has gone to the extent of wishing that his sons may be worshiped like the idols in the temples. His wife [your 'buaa', i.e. your father's sister] too is following him [with regards to this wish]." [time 07.08 PM]

Dictation continued at 08.25 PM [of Swami Vivekananda Ji] : "Your mother, i.e. *gurumaataa*, the wife of H. H. Mahatma Ram Chandra Ji

Maharaj of Fatehgarh, UP, alone is causing all the difficulties we are facing. The matter has taken another serious turn. I want to wipe off the whole clan consisting of all the relatives, near and distant, with wives and children. Only the idea that they have belonged to our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] is checking me from doing so."

Revered Master's [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] dictation [time 09.35 PM] : "I am at Jaipur [Rajasthan] Har Narain [son-in-law of Babu Ayodhya Nath Sahai, called as 'Inspector Sahib'] is such a simple boy ; but was an expanse of the influence of Nanhe [Mahatma Raghobar Dayal] when you reach Fatehgarh, tell Inspector Sahib [the real brother-in-law of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] to wean out Har Narain at least. This can be possible through a letter also, in case he [Inspector Sahib] is unable to attend the annual function."

Swami Vivekananda Ji : "To speak the truth, Ram Chandra [of Shahjahanpur], our Lord's [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] is going to be failure. I mean that the success, which I wanted, is not going to attend on us. By success I mean thorough success. It is on account of your mother [gurumaataa] only. I think, the days of resurrection are near. I will not leave the work. To the higher world, I will return only after performing total destruction or achieving perfect success! I have made up my mind thus, just now."

Dictation from Mahatma Jagmohan Narain [The worthy son of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "What a trouble happening is taking place here ! My mother is not budging even by a

millimeter. I have to say this, after all, even though she happened to be my mother. Alright, I am not uttering the idiom as she is an elder nonetheless. Dear brother, what a strange phenomenon is this : the entire spiritual world is accepting you and my mother stands opposite; the destruction force has descended from nature and is gaining momentum. See what tyranny has been perpetrated on you people by my uncle, Mahatma Raghubar Dayal, and for what result!"

Swami Vivekananda Ji : "Your [Ram Chandra of Shahjahanpur] life is at stake now. I will not allow to take food any where except with Inspector Sahib [Babu Ayodhya Nath Sahai]. You will no buy anything from the same shop over and over again. Do not leave this job to your servants. When you sleep, just as your Guru [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] has oriented, some body must wake up and remain alert. People have suspicions about you already, through not yet sure [of your being your Revered Master's successor-representative]. Where ever you stay, your place must be surrounded by others [responsible for your security]. You can not be left alone at any time. A daring heart is necessary for your safety. Another necessary precaution to be taken is that when you address or conduct 'group-meditation', some body must remain behind you, quite alert. You will transmit always with your eyes open during 'Bhandaaraa'. Those who love you need not sit almost the crowds for meditation etc."

Reverend Lord Krishna : "My boomerang will be at your back; and it will be there during the whole period of Annual Function. Have trust : I shall myself remain present there, as I have already stated. Nobody has the stamina to look straight in to your face."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : The precautions, pointed out by Swami Ji, have to be observed. Revered Lord Krishna himself will be there to ensure your safety. His boomerang will work at your beck and call. However, you should not take work from it, without getting clearance from me. Those, who will be on duty for your security, will be amply reward, whether they take it just now or after the 'Annual Function' : that depends on their sweet will.

Wednesday; the 28th March 1945 :

Revered Master's [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "Tell Babu Ayodhya Nath Sahai [the real brother-in-law of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] to bring it home to Maharaj Narain Darbaari [the son-in-law of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] again and once more that if he is not or does not want to be helpful in my work, he should at least stand natural. This matter is not such as to enable some one standing opposite and yet remaining unharmed."

Swami Vivekananda Ji : "The situation improved a little again [time 09.45 PM]; but you should not consider it to be a firm state, as some thing or other is occurring up and down through out since we have taken up this work. The poisoning elements are there in the house of our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] as well. There are certain people at Fatehgarh too, who do not want your supremacy or upper hand in any work of our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]. [Pause.] The condition improved a bit more [time 10.45

PM]. I want now to obliterate the whole family of the Satan [Nanhe, i.e. indicated for Mahatma Raghubar Dayal, younger brother of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP], leaving that of our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] aside."

On hearing this, I was on the point of flowing in to the current of anger descending all around in a downpour, when Swami Vivekananda Ji and Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] advised me as following :

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "I have now tendered my permission to most respected Swami Ji. You too should desist from recommending the case of anybody [to him]."

Swami Vivekananda Ji : "Heaps of bones you will find every where every where : the matter has reached its climax. I am burning with rage now. You keep yourself aloof from it [the current of rage]. The reason is that when the higher authority moving us himself moves to the point of destruction, and specially you, then we will have to leave all the work before us, and engage ourselves to that and that [destruction] alone."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "On listening to the letter from Munshi Madan Mohan Lal, I asked dear Ram Chandra [of Shahjahanpur] as to what I should do now. He replied with extreme refinement of culture : 'I have no intelligence to tender any advice to you, my Lord, but I have read in some book some where - if at first you do not succeed, try and try again!' There can never be any reply, better than this. I have felt out side myself with joy. Alas!

This acme of intelligence and comprehension ! And nobody to appreciate it adequately! I am foxing to tell Swami Vivekananda Ji just this moment. To tell the truth, this reply has torn as under my heart. I have now nothing left with me, except blessings, which I give to you; and am going away now."

Swami Vivekananda Ji : "I am sending these words to Lord Krishna. Wait for the result.

Lord Krishna [time 12.17 PM] : "Your prayer has been granted by me. I am taking this work in my own hands; and am proceeding to Fatehgarh."

Swami Vivekananda Ji : "Lord Krishna has taken up the work, we are already doing, in His hands, today at 12.20 PM now."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The Sudarshan Chakra [boomerang] of Lord Krishna has started circling around [01.48 PM]."

Swami Vivekananda Ji [time 01.50 PM] : "The condition has taken a serious turn again. Instructions from Lord Krishna to you are here."

Lord Krishna : "In case there is no success, even though it is not expected to that extent, I permit to open that eye of yours, which I had kept open for eighteen days during the Great War [Maha Bharat]."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "When such an eventuality does arise, do [have courtesy to] ask me to be sure. This power has been specially conferred on you; and this is

[out of] Lord Krishna's gift to you. The reference to it is present in my notes. Special power is to be used on a special occasion only."

Dictation from Mahatma Jagmohan Narain [the son of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] at 02.05 PM : "Now I too have lost control. I am giving Dr. Deena Nath up for destruction. I have been working for such a long period; but now I feel angry. I do not recommend even the case of Babu Maharaj Narain Darbari [the son-in-law of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]. To tell the truth, it is the sense of annihilation. The highest power itself is at work. Nobody has the heart to obstruct it. Respected brother, one advice, however, I do tender to you : keep yourself free from anger to the best possible extent. Your status, what ever it is, I know very well. One of the reasons of Revered Master Laalaa Sahib remaining calm, is that you are not getting angry.

Shri Chaitanya Mahaprabhu : "I am a peaceful soul. I never feel angry; and I never like to cause any trouble to anybody. The course of events, however, is taking such a turn, and matters are coming to such pass, that it may happen that I too have to up the arms."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "How tyrannical it happens to be that somebody may ask for pardon even when he is not at fault; and yet pardon be not granted to him! Any way what you did was not a fault. It was just my command. The fault belongs to those, who would not rust even when my reference is put forth. Is not the anecdote of Mira Bai worth being noted : she consumed fatal poison just because she was told that it had been sent to her by Lord

Krishna?"

Request from Mahatma Jagmohan Narain [the worthy son of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]: "This connect Dr. Deena Nath from me just now."

The order was complied with [time -2.45 PM].

Swami Vivekananda Ji : "This is an example of love. I wanted to see Ram Chandra [of Shahjahanpur]; and he reached there. [Pause] The matter took serious turn [time 05.58 PM]. It is due to the stubborn nature of your mother [i.e. Gurumaataa, Shrimati Brij Rani, the wife of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]."

Exclamation from Mahatma Jagmohan Narain Sahib [1901-1944], the only son of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP : "Havoc is wrought, Ram Chandra [of Shahjahanpur UP]! Your two upsurges [of the heart] have finished the matter. My mother is subject to [Divine] displeasure!"

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "This is not your fault. These two upsurges [of the heart] were mine. Tolerance has reached its limit. Lord Krishna has not yet left the field. It was my anger that caused this effect in you."

Lord Krishna : "I have seen the condition here carefully. The state of affairs is not good."

Swami Vivekananda Ji [time 09.15 PM] : "Lord Krishna is still here [time 09.20 PM]. The matter is going from bad to worse [time 09.25 PM]. Conditions are not improving. Our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] now does not want to see the face of the persons trying to usurp the rights given to you by Him. [time 09.48 PM] He is now in rage."

Thursday; 29th March 1945 :

Revered Master's [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation addressed to Pundit Rameshwar Prasad : "Just now, dear Ram Chandra [of Shahjahanpur UP] observed an etiquette that bears no example. He bowed down in obeisance before Swami Vivekananda Ji first of all; and that was just proper for him. Then he bowed down before Shri Chaitanya Maha Prabhu; and when it was my turn, he bowed down obeisance just before himself. This underlined sentence is impossible to be expressed [adequately] in words. [The note worthy] special point in it is that he bowed down himself before himself."

Swami Vivekananda Ji : "I am going to transfer the highest power [to you]. Our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] is checking me form doing so, at this time. I have kept it reserved for you. As soon as you reach the spot, it will be transferred to you instantly. But look here, keep yourself on a milk diet alone today. You can take fruits, the ripe ones. This is the gift from Lord Krishna, stored for you with me. We had a talk with your Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] about you regarding will force. Now we have settled to increase it a little more before you go to the spot. The reason is that you

have inherited the capacity of irritation from your father. This thing we do not want to remove, for the resins already given in the notes of our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]. [Pause] For the satisfaction of Pundit Rameshwar Prasad, I say that it [the highest power] is swimming over the head of Ram Chandra [of Shahjahanpur]. Press the switch, and it will gush up at once. There will be no delay : only a second's time is required for it. You [Ram Chandra of Shahjahanpur UP] are feeling the air of that power. Your Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] is of the opinion that it should come down to you gradually so as to make it complete before you actually reach there. I praise your sensitivity that you felt it instantly. To tell you the truth, every action and thought of ours goes directly in to you, first in the shape of vibration, which is called '*Shruti*'; and then come the words. In the ancient times, the sages of our motherland used to catch '*Shruti*' only; but your case is different. You catch both things ['vibration' and 'word'] together - I mean with a very short interval between them. This is the demand of time. Nature is going that way. This is quite a new method according to the demands of time. People have now grown weaker due to keeping themselves aloof from strict observance of '*Brahmcharya Ashram*' [celibate period of life - first twenty five years, devoted to studies]. The system has been long forgotten now. You will bring forth [the new technique fully] probably after your life through your successor. You will carry on this work that has been started here, along-with your successor, when you depart from this world. [Pause] There is a great bustle now at Fatehgarh. Those who are entertaining the idea of domination, without doubt, whether it may be Birju [Mahatma Brij Mohan Lal, the eldest son of Mahatma Raghubar Dayal] or any body else [Pause, leaving the sentence incomplete]. Our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] is

checking me to complete the sentence by adding few words. The '*Shruti*' [in the form of vibration] is now coming [to you] directly from the very source through us."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : This status that is your fortune just now ! - people shall just lament. Tell these unfortunate ones! - their eyes have not yet opened. They have no inkling even about themselves ! - as to what is happening; and what is about to happen ! - The world will weep for you sometime. What I mean to say is that if people look to the direction of the wind blowing, be attentive to its pleasantness and provide accommodation to its expansion : then what I was just going to express can come to light. I have cast light on this subject somewhere in my notes. The powers are all coming down. The elder sages are setting up their residence just here. Swami Vivekananda Ji is leaving his place [in the Higher World, for good]. Shri Chaitanya Mahaprabhu has the same idea. Mahatma Gautama Buddha is turning his vision to focus it on you. Just possible, you may have to surrender the orders, received directly, to some elder master or other."

Swami Vivekananda Ji : "We have renounced the brighter world for your sake."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] at 10.05 AM : "This order has just been issued. A profuse chain [of gifts] from Nature has descended for you. What I had mentioned [to you] at the time of direct initiation, shall remain following continually. What I have mentioned just now is in addition [to that]."

Shri Chaitanya Mahaprabhu : "I too have left my post [in the higher world]. Going there off and on, or at the time of need, is another matter. I have received orders just now. Top ranking masters of yore are all coming down. Lord Gautama Buddha too is leaving his position."

Reverend Lord Krishna : "Your prayer concerning the house being set in order is granted to this extent that those who defame your Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP], themselves get obliterated. This too can be the meaning of the house being set to order."

Swami Vivekananda Ji : "Good prayer and good reply."

Lord Gautama Buddha : "My method of training was the same as that of your Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]. It is a very ancient method. People have forgotten it."

Swami Vivekananda Ji : "Another serious trend this moment ! [time 10.44 AM] Inviting Lord Krishna ! [Pause] Look here, Ram Chandra [of Shahjahanpur], you are now in our midst. Our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] is coming to transfer a very great power [to you]. He has ordered you to take little yoghurt [curd] at this time. Before going to bed you can take only a quarter seer of milk, and nothing more than that. You cannot take food tomorrow as well, unless you are ordered to do so. You cannot take any breakfast tomorrow morning till the arrival of our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]. A few draughts of water, I can allow you, before going to the toilet. The situation is just the same as I told you while you were journeying in

the private bus to Farrukhabad. A good deal of care is to be taken this night. I mean you will be given complete rest; and no talks to be there to cause irritation in you. Our Lord's work is suffering. That means, the lives of certain persons are sure to be ended now. We do not want to see any hostile elements among you. [time 09.15 PM] Another destructive power ! time only unto 31st March 1945 ! I give note to the persons who may write your biography, after you have gone from this world, to write the names of the persons who have helped in our case."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] at 10.39 PM at Farrukhabad : "I have transferred the power [to you], that was being referred to some time back. Have breakfast tomorrow morning, after I have arrived. Just now I am going to Fatehgarh."

[Farrukhabad, the district headquarters, where Revered Shri Babu Ji, i. e. Mahatma Ram Chandra Ji of Shahjahanpur, with his companions arrived by private bus from Shahjahanpur and for the night to attend the 'Annual Function' [Bhandaaraa] the next day, is at a distance of about six Kilometers from Fat

Friday the 30th March 1945 :

Dictation from Swami Vivekananda Ji : "You must not be confused by any challenge. Intensive will has been bestowed on you. If somebody comes forward with a challenge, need it atone and without delay. You will actually feel it [intensive will] after sometime, when you arrive at the spot. The restrictions regarding food [to be taken by you] have been taken off, but with effect from a few hours from now. Leave this place [Farrukhabad] for

Fatehgarh after taking complete rest."

Revered Lord Krishna : "We are waiting for you. My whole power will be there, as soon as you arrive at the spot."

Swami Vivekananda Ji : "Look here, Ram Chandra [of Shahjahanpur], you are at the highest pitch of your will power now. If a challenge comes, we will reveal ourselves in you. Rest assured."

Reverend Radha Ji : "I am filled with great enthusiasm that I witness the success of my brother. I am a frail woman [after all]."

The sage of Ceylon : "All those, who have been invited to the annual function [Bhandaaraa] are present."

Swami Vivekananda Ji : "I have received orders from Lord Krishna just now for total annihilation. Power is running. The vibration you are feeling all around at this time, is the power of destruction."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] addressing Rameshwar Prasad : "As soon as Ram Chandra felt me to be a dejection, he immediately started transmitting to me. This is his love : in reality I never have dejection. What a fine method of transmitting [to me] was adopted by him ! He took himself to be me; and transmitted [to himself]. What a fine point of character ! I am telling you one thing as a piece of advice : you do not, in general, imitate such acts, as issue forth from dear Ram Chandra [of Shahjahanpur], so long as you do not have identity with me established to a sufficient degree. Remember [carefully] that

in case the matter happens to be the opposite or the thought commits a fault, this is the highest mislead [in such actions, requiring the most severe punishment]."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] addressing Rameshwar Prasad : "How beautiful that when I cannot tolerate dear Ram Chandra's [of Shahjahanpur] suffering, and try to remove it in case it does not arise per chance, it also becomes his very duty by way of [refinement of] character, that he too does not bear to see me in the state of dejection! That is the exact meaning of responsibility."

Swami Vivekananda Ji : "Our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] is now in a fine state."

Reverend Radha Ji : "The reply to the conversation at this time is that I shall pick up the arms in the very end; and if you [Ram Chandra of Shahjahanpur] say so, I am ready [to pick up the arms] just now. I wait for [your] reply."

I inquired of Swami Vivekananda Ji as to what reply I should give to Reverend Radha Ji.

Swami Vivekananda Ji : "Tell her that it is not necessary at this time."

Saturday; 31st March 1945 :

At 08.40 AM, in accordance with Revered Master's [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] command, and declaration that Shri

Ram Chandra of Shahjahanpur is the successor-representative [of Revered
Revered Laalaa Ji Sahib] was made in the general assembly of spiritual
associates through Rameshwar Prasad.

Dictation from Swami Vivekananda Ji [Time 05.00 PM]: "There were a few
persons assembled around Rameshwar Prasad, this noon talking all about
you."

Dictation from Swami Vivekananda Ji [Time 11.40 PM] : Another scheme
ready. You are not allowed to go to Satsang [*Pandaal*] tomorrow. I shall
tell you know afterwards. There are proposals. Lord Krishna is coming. One
of your children [at Shahjahanpur] got fever. Your mother doing well. I have
relieved your Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] of
His duty. He remains with you all the hours day and night.

Sunday; 01st April 1945 :

[At Revered Laalaa Ji Sahib's Samaadhee Fatehgarh]

Instructions from Swami Vivekananda Ji [time 07.00 AM] : "Overhauling is
required among the persons, but a few as you are. Change of method is
necessary. The people are generally going the old ways. They are sticking
to the principles of Sufi styles which for practical purposes are no more
required now. Quotations are given generally from outmoded treatises for
only historical and academic interest now. You should start tomorrow for
Shahjahanpur without fail."

Tuesday; 03rd April 1945 :

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation : The crown of this success has adorned the head of Rameshwar Prasad. This is in reply to your entire thoughts concerning the assembly of associates; and the answer to all of your complaints against me is that I did not consider it necessary to establish what were then considering incumbent with respect of the times. Only I comprehend what would constitute the better course at a particular place and time. Those who were present in that particular assembly of associates have not yet forsaken their condition required at that time. If the shape of challenge would have come up, be confident that I would have opened my heart. You can understand that the labour of so many days would have been allowed to go waste in the shape of challenge. Now another is coming up. This is the information."

Swami Vivekananda Ji : One year's time is allotted to you for South India on your request by our Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. You are not at leisure at any time [now]. Duties are coming concerning constructive programme of your organization of spiritual associates. Be dependent on one and one alone. You will get this plan and programme from Lord Krishna. We have both agreed on this point, i.e. constructive work perfectly under my guidance. No concerned with your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] in that regard. I am the head of this department, viz. construction. Spiritual work He [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] will do. This is a permanent agreement."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] at

07.00 PM : "I have excluded Rajendra Kumar from destruction."

Swami Vivekananda Ji : "Accept my congratulations. I highly appreciate Inspector Sahib [Babu Ayodhya Nath Sahai, the real brother-in-law of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] for the splendid work he has done. I am quite satisfied with this work. I want three days time for the reward, promised for Inspector Sahib."

Reverend Lord Krishna : "The tour of South India is in the offing. Time is granted."

Reverend Kabir Sahib : "My work is just getting bypassed."

Swami Vivekananda Ji : "His [Kabir's] name will go in to history with mention of his relation to our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]."

Thursday; 05th April 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Madan Mohan Lal : I take what dear Ram Chandra [of Shahjahanpur] says at God's command. What ever work he has assigned to me, I am agreed from head to foot in it. One thing I assign to you people, viz. you take up the job of building the organization and continue with it, so long as I do not issue another order. I shall feel restful only when I would have completed this wor

Friday; 06th April 1945 :

Swami Vivekananda Ji : "You have left our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] in His place. Now, you are worrying me all the time. [Pause] There is a vast difference in practice of the past, and what do you call the '*Shaghle-rabta*' शगले राब्ता [meditation on the Master's form] of the present day. You are now with full force [at your command]. You are thinking of me all the time; and I am thinking of you all the time to the same extent."

Wednesday; 11th April 1945 :

Revered Master Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP : Now I have worked out a device for taking work from dear Ram Chandra, viz. that I reside by myself in him, i.e. in his body; and then he would perform acts and jobs as I require. I may come and go according to needs; and remain outside him for training purposes. This is something that can hardly strike anybody's comprehension . God is all pervading. By the words 'by myself' I mean the status in which I reside in the higher, and that I reside in him in that same capacity. I have already structured him as a suitable vessel / receptacle for that purpose."

Swami Vivekananda Ji : "Good gracious ! Quite new a thing ! If I explain the meaning of this, it will cover pages after pages. Such an example was never set before."

Departure for Hardwar by Dehradoon Express Train at night

Thursday; 12th April 1945 :

[Mass bathing in the river Ganga at an interval of twelve years at Hardwar]

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Purify all the spots, that are taken to be sanctimonious here. Remove grossness from the earth also. The priestly class has to be under destruction. You are permitted to go and meet the various sects of mendicants [Sadhus]. Leave Hardwar on 14th April and proceed to Delhi. There is a lot of work is waiting for you at Delhi."

Further instructions [time 10.30 PM] : "Your duty, tomorrow, will be at the bathing spot on the river-bank [ghat] from 08.00 AM onwards. You will be there at least for one hour. [Pause] The grossness of Hardwar has got cleaned off. Take up destruction work at night; and remain illuminating Hardwar during day time."

Friday; 13th April 1945 :

[Main day Kumbha - bathing]

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] at

08.40 AM : "Informing for your reaching Delhi is communicated there."

At 09.00 AM an elder sage of Delhi inquired me as to the day and time of reaching there.

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Start for Delhi tomorrow afternoon. Continue illuminating Hardwar so long

"The work at Delhi is progressing well. Upturn the seat of the advisor [*Naib* = deputy - reference to confidential political work]. This will be the only work today."

Swami Vivekananda Ji : "you have done well in Delhi."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"From tomorrow, again illuminate Delhi. Grace is continually flowing in Delhi. At this time also the same thing is there. The power of the Ultimate Being has directly being oriented to Delhi. The work is expected to be completed by tomorrow."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] continued in reply to a quarry :

"In Delhi the grace is flowing so fine and subtle that it is difficult to comprehend it. Particles and atoms of the vacuum [sky] have got illuminated, where from effect will remain pervading the atoms of the earth. No doubt, the effect on people is little. In due course of time, these atoms, that you have created through ingenuity shall effect the people. Every single particle of Delhi has got illuminated : I mean the earth." [time 10.20 PM

Tuesday; 17th April 1945 :

Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Now, you have completed the work at Delhi. Start from here tomorrow. You have established a spiritual reservoir in the nether levels of the earth in Delhi. In other words you have made it the home of divine grace. The earth has got cleaned. Continue filling divine light in the

vacuum. The people of Delhi will come up to the standard after much time. You have completed your work. You were went to Delhi just to make the earth of Delhi cleansed."

Invisible saint in-charge [Abdal] of Delhi : "The secret earth of Delhi has started emitting divine grace. Alas, no body has eyes [to see]."

Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Dear Ram Chandra [of Shahjahanpur], you stay contented. It is God's will; and you have to do something as well. Such indications will come up as you yourself may be able to setup suitable structures at the site that you have discovered. You may go to 'Laalaa' [Bhajan Lal]. If, under intoxicating pride of money, he casts even a slightly humiliating glance at you, I shall withdraw his entire property and capital. Take it to be God's command. As such, it is better that you give up the intention of going there [to him] altogether. I have bestowed on to you such wealth as is not even available to emperors. You shall remain commemorated in the world for ages, and someone or the other shall come up to complete and perfect your mission. Nobody can have the power to discover the spots that you have found out at Mathura. These matters, in general, should not be publicized so long as the appropriate time for their revelation has not arrived at, and until someone is not prepared to divulge them."

Revered Master's [of H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation continued, now addressed to Rama Shankar : "I have to repeat Rama Shankar that the condition of your brother Ram Chandra [of Shahjahanpur] is not well known to you; and in fact, no body has come up here as yet to have an estimate of it. There is no power, not

a single saint, in the world to stand in comparison with him. I have constructed that, which has found befitting appreciation in the 'Higher World'. What ever the orders be issued by him [Ram Chandra of Shahjahanpur], these become incumbent for being obeyed by the residents of the 'Higher World' - I mean the liberated souls. Even I am not an exception to this. He has concealed himself in simplicity so much that people are not able to have any proper estimate of him. I say again that blessed is one who derives benefit form him and keeps company with him. This opportunity is not likely to come now for long, nor a personality of this status be apparent. His status is that of an incarnation [Avatar] and this is something confidential. Many elder sages of caliber have developed him in their successor-representative; and those that still remain waiting have their hopes pinned in to him. As such I am telling you Rama Shankar, that what ever benefit you may, you do derive form him. Loving him will be loving me. I have got every particle of mine merged in him; and stand totally identified with him. Such mergence shall not come in to view anywhere else; and is neither likely to be expected in future. He has not left anything with him from surrendering to me. This thing too will not be found anywhere else. Take him to be an example, and try to emulate it. That is all for the time being." [time 09.30 AM]

Revered Master's [of H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] later - time 07.20 PM : "You have completed work at Delhi. There is no need to remain oriented any further. It is now thirty six hours that Grace has been raining on Delhi from the 'Zaat' [Ultimate Being]. At night, you take up the irk allotted to Rameshwar Prasad." [Reference of work concerning the political situation]

Later concerning this work Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] replied to my inquiry at 11.00 PM : "If you continue having light thought, I do not prohibit it, even though there no need for that also any more. You gave three very strong pushes of the limitless power of the Ultimate Being this time.

RETURN JOURNEY TO SHAHJAHANPUR VIA MATHURA ON 18TH AND 19TH APRIL 1945.

Saturday; the 21st April 1945 :

Swami Vivekananda Ji : "I am still at Kanpur, and am not leaving the place till the work is completed. Your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is with me almost all the time. We are not going to the Brighter World. The work will be bubbling up after the task before us is finished. There is a great bustle and excitement here at Kanpur. Some unknown agency is at work, keeping them [people in general] aloof from the metamorphic position of 'Chachchaa Ji', [i.e. the real younger brother of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP, Mahatma Raghubar Dayal of Kanpur]."

Sunday; the 22nd April 1945 :

Revered Lord Krishna : "Just now Ram Chandra [of Shahjahanpur] performed so finely, that I could not contain myself and I had to come here. I have postponed the work also for some time, for which he was being sent to Banaras [later named Varanasi] so that not trouble could crop up with regard to leave during this period. This belongs just to the part of

someone special. Where to find a person like him to assign such a duty! It is all the miracle [Charishma] belonging to his Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]!"

In response to my prayer, Revered Lord Krishna continued : "Your prayer is granted. Your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] and Swami Vivekananda Ji are bestowed with such status as never will fall to anybody's lot. No doubt, they have the privilege to structure in that way whom so ever they like and chose."

Revered Master addressing Munshi Madan Mohan Lal : "I praise my fortune; and these same are Swami Vivekananda Ji's words. Bravo on this subtle refinement. He [Ram Chandra of Shahjahanpur] raised such a point, and it was so reasonable, that even Nature could not have refused to accept it. He fully repaid [the debt of] human duty. But what shall I gain by retaining the status bestowed on you : I will have to transfer it just to him. An example of these stature can be provided only by Ameer Khusro; but that was some thing different. To tell the truth, I have to say that this sort of love is not found ever in Khusro. This is designated as obedience. I had once told Ram Chandra [of Shahjahanpur] to treat myself and Swami Vivekananda Ji as one and the same. As such, with same thought in view, he prayed in the holy presence of Lord Krishna for both; and we both stand benefited. The prayer was this : 'I have been so much rewarded on very petty counts; and your Lordship says that it is all the a miracle [Charishma] belonging to my Revered Master [Moulana Fazl Ahmad Khan Sahib R. A. Raipuri], who structured me as I happened to be. Then there seems to be nothing to stand in the way of my Revered Master being bestowed with what be the due in exchange to it : and my prayer is just this; and since

Swami Vivekananda Ji Sahib has left nothing lacking, he too be blessed with the beneficence."

Foot Note : The reference above to Ameer Khusro is to the chief disciple of the Sufi Saint Khwaja Nizamuddin Aulia of Delhi in 14th century, about whom his Master had stated that if the divine code of conduct under [Shariyat] has not ordained against it, he would have liked to be buried with his beloved disciple in the same grave. When Khwaja Nizamuddin died, Khusro was far away on a military errand as an army-commander ; and his Master had instructed all of his disciples not to broach the news of his death to Khusro for forty days. Khusro, however, was feeling restless; and on returning to Delhi, went straight to his Master's place. It was probably the fortieth day after the Master's death; and Khusro also died soon after there. He lies buried a few yards away, towards his Master's feet in the same compound. Khusro was a poet and one of the main founders of the modern Hindi language. His couplet spoken on coming to learn of his Master's physical veiling is very famous :

"गोरी सोवै सेज पर, मुख पर डारे केश ;
चल खुसरो घर आपनै रैन भई चौदेश।"

[The blonde beloved is sleeping on the nuptial bed covering her face with the locks of her hair; depart O Khusro, for your abode, for it is night now all over the land.]

Swami Vivekananda Ji : " There are so many persons in our Mission, but nobody has this kind of wisdom. They are practically nil. I will go side by side with your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. Can anybody boast of such a thing? I think, nobody but myself and your

Guru. I promise that from this day onward for you I shall leave no stone unturned in doing my duty, if so ordained by you. Think of me just as you think of your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. WE are now initiated to the greatest power and enjoy the same position. This was the reward, given to us by the highest authority of Lord Krishna."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]
time 10.40 AM : "The orders concerning the status conferred on us by Reverend Lord Krishna, have started being received."

Swami Vivekananda Ji : "This is all due to the company of your Guru [Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP]."

Sage Agastya [time 04.15 PM] : "You have done something that leaves its example for posterity. Your Revered Master [Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] has left nothing wanting in you; and it remains His super achievement that you have got such insightful understanding intelligence."

Sage Atri : "Orders are issued."

Revered Master [Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] :
"I give Madan Mohan Lal Vakil of Budaun UP under your [Ram Chandra of Shahjahanpur] training. So long as I do not command, he [Madan Mohan Lal of Budaun UP] will have no connection with Munshi Madan Mohan Lal of Shahjahanpur UP. During this period of truing [of Madan Mohan Lal of Budaun UP] there is no need for Munshi Madan Mohan Lal of Shahjahanpur to be orientated [to Madan Mohan Lal of Budaun UP] at all."

Remember [Ram Chandra of Shahjahanpur], however, that you do not make haste in any matter concerning Munshi Madan Mohan Lal of Shahjahanpur UP. I shall surrender him [Madan Mohan Lal Vakil of Budaun UP] after getting him ready to him [Madan Mohan Lal of Shahjahanpur UP]; and then it will be the business just between them [Madan Mohan Lal Vakil of Budaun UP and Munshi Madan Lal of Shahjahanpur UP]."

Wednesday; the 25th April 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] at 11.15 AM : "I am assigning duty to Munshi Madan Mohan Lal [of Shahjahanpur] from today onward that he does this work as essential duty for him throughout his lifetime. That duty is to remain stuffing spiritual energy in dear Ram Chandra in absentia; and stuff it in himself also, when he may consider it necessary. [Time 11.30 A] I had the intention today to transfer to him [Ram Chandra] the status that has come to my fortune. I asked for his opinion; and he replied : it is worthy of only my Lord's Grandeur; whatever else be my Lord's pleasure. I just clutched my heart at this answer. Now I cannot hold myself! Since he has done his duty, I too shall do mine ! [time 11.40 am] I have transferred. What can I do! If I had not done this of my own accord, just this would have come automatically. This is the secret [thing]. It was not proper to restrain myself."

Swami Vivekananda Ji : "Our Lord [Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] has transferred His newly acquired status. I assure you [Munshi Madan Mohan Lal] that this kind of love will never exist afterwards. Hence [capable persons] are coming, but not unto this qualification, as it stands today. Some time I begin to feel depressed about the people not

coming to you to avail of the present opportunity. Such a time will never come again, I prophesy. Blessed are those who make use of the time. I also prophesy that such a Guru as our Lord, Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP, will not come again in this world. I also say that such a person as you [Ram Chandra of Shahjahanpur] will not come again, who is able to entrap me in his love. People will feel what you are after you. I promise solemnly not to leave you any time before or after your death."

Revered Master [Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] addressing to Munshi Madan Mohan Lal : "Here, his [Ram Chandra] worth is of no avail. Let some one go and see in the higher world. Or, who so ever may possess open eyes, may witness. It is all just the special feature of the times!"

Revered Master's [of Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] dictation later at 09.10 PM : "I remain fully occupied for the whole time, today. I visited all the Ashrams of Swami Vivekananda Ji [Shri Ram Krishna Mission] established in India; and went to other countries as well. The Ashram people are educated and there are very learned persons. I found the organization very good. All people were found to be depending on just one person. This thing is worthy of taking a lesson from, for you as well. In my fold also all people, who ever, shall remain subservient to just one person. To obey his orders will be duty to them. Every person who will be who will be the head in my line of succession will have the status and position of Present, and all shall have their dealings with him. It is certain that things [knowledge and directives] will remain coming down directly to him; and these alone will be orders for others. Shahjahanpur will be the

Headquarter. This Center will not get shifted, so long I do not order [for something else]. Other place will be designated as Mutts [temples - a special term used by Swami Vivekananda Ji for various centers of the Shri Ram Krishna Mission, including Belur Mutt at Calcutta - the headquarters]. Do you know why I have established Shahjahanpur as Center [Headquarter]? The reason for this is that the place, where, by God's grace, such a marvelous personality [Yours, i.e. Ram Chandra of Shahjahanpur] comes up as would not be accepted to be created in future, that very place should form the starting point."

Swami Vivekananda Ji : "Our Lord [Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] has been today throughout my Guru's [Swami Ram Krishna Paramhams] Mutts, and studied the situation Himself. I agree with our Lord's [of Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] proposal, [viz. keeping Shahjahanpur as center for years to come; and who knows I may follow our Lord [Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] in this respect.

Thursday; the 26th April 1945 :

Swami Vivekananda Ji : "Now it has become essential for me to look after you in every way. We have to take work from you. We have appointed a great living sage, who will look to your health personally, I mean as long as he is in this world. He will carry with him this duty after he has gone from this world. A strong and serious step will be taken if he is away from his duty even for a single moment."

The sage of Ceylon [Shri Lanka] : "I have just been allotted the duty to take care of your health in every way. Fruition [Bhog] of accumulated impression of past actions is no doubt there; and in that sphere one is helpless. I will let weakness come to you. The order came to me indicating that in case I am able to perform this service successfully, I am assured a position close to the authority, issuing the orders. I have started work. I promise to perform this duty during my entire life, and I am happy as well. My tongue cannot express adequately what beatitude I started deriving just on commencing with this work. This thing and this condition never came to my experience anywhere. Your Revered Master [Mahatma Ram Chandra Ji Maharaj Of Fatehgarh UP] has stuffed you up to the core, leaving nothing wanting. Every single practical is filled up to capacity with energy. I tell you something marvelous and profoundly difficult to comprehend as to why this duty has been assigned to me. The reason is that you have surrendered yourself entirely : as such it became incumbent on elders to take up this job for looking up to your health under their own charge. Your condition is like that of a child who does not recognize anybody except the mother. I pray, and bless you as an old person and elder to you [by way of age] that so long as you live on earth people be sacrificing themselves like moths on the plain of your existence and the purpose for which you have come [in this world] be completed. Therein lies betterment for us all. As such I am offering this prayer actually for myself; and there is no obligation on you at all. You are being stuffed with such energy as to perform in full splendor to fulfill the purpose in view of Nature, immediately after physical desolation; and that power has come to manifestation. I also assure that such powers can not reside in the human frame [body]. It is the Guide's capability to have structured you like that."

Friday; the 27th April 1945 :

Swami Vivekananda Ji : "Our Lord [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has taken up my work now. His work commences very soon. He has been to the President [Shri Ram Krishna Mission] at Calcutta. If he comes on the right path, all will follow him."

Reverend Lord Goutam Buddha Ji : "I kicked the throne of the sake of mendicancy. And, yo cannot give up your job [Government service]. I have already given the dictation to you once!"

[Revered Shri Babu Ji revealed else where, that he almost had it on the tip of his tongue, that he had no need for that when what Reverend Lord Buddha gained by kicking at the throne and Kingdom and already been bestowed on Him - Babu Ji - even continuing in his mundane job ; but being ignorant of the courtesies of such a situation as being face to face with a great personality like that of Lord Buddha, He - Babu Ji - preferred to look to His Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], who instructed only to listen what Lord Buddha may say without indulging in question - answer bout.]

Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] time 09.00 PM addressing Munshi Madan Mohan Lal and Rameshwar Prasad etc. : "Dear Ram Chandra [of Shahjahanpur] has touched the extreme point with regard to refinement of conduct. See how subtle it is. And it is just a small point. When he started cleaning you people, he pulled out the dirt [grossness], what ever or not, to his side,

instead of pushing it through the back : he was considerate that I was sitting there [behind you people]."

Swami Vivekananda Ji : "Look here, Ram Chandra. I wanted this time the help of the Almighty. You did the same. The most difficult task you have taken this time yourself when I stood in need of it. This is just as I have already said."

Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Munshi Madan Mohan Lal : "He [Ram Chandra of Shahjahanpur] has imparted motion to '*Zaat*' [Ultimate Being] this time. Dear Munshi Madan Mohan Lal, except Hindu seers [*Rishis*] nobody happened to be capable of taking work from 'Zaat' as yet. I should rather have said that even Hindu seers did not use their brains like this."

Sunday; the 29th April 1945 :

Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] at 06.45 PM : "What a matter of happiness ! May God dear Ram Chandra's [of Shahjahanpur UP] understanding ! Such points are striking his comprehension, as are very much needed with a view to the present time. Thus for elders used to transmit to the heart [Qalba]; and then would take up the points of organic [Sughra = pinda], cosmic [Kubra = Brahmand] and beyond that, retiring at the end [of training] to the points below the 'heart', specially below the navel. In view of the changed times it is needed to take up these points also simultaneously. He [Ram Chandra of Shahjahanpur] has very often take up these lower [material; gross] points / plexus for cleaning himself. Now from today onward, I instruct that after cleaning of

the 'heart' plexus, these lower [material] plexus be taken up and cleaned thoroughly, but not brought to the state of awakening. After cleaning these [lower plexuses] the organic region be cleansed. Thereafter training be kept continued from the 'heart' onward again. As the method already laid down traditionally. In view of the times it has really become necessary to take-up these [lower = Asfal] plexuses first so that restlessness be brought to the proper course. I instruct only dear Ram Chandra [of Shahjahanpur] not to apply force unduly and unintentionally on these points. The reason for such instruction is that if he [Ram Chandra of Shahjahanpur] happens to do that [apply force on these points], miraculous powers will immediately come to awakening; and that in event, there will be the danger of turning away from God [developing an atheistic tendency]. This precaution must be observed by almost everyone. Dear Munshi Madan Mohan Lal, such things will be coming to light through him [Ram Chandra of Shahjahanpur], that the world will be wonder - struck after his physical dissolution. Who can be able to appreciate him in his life time? On the face of it, there are only a handful of bones [in him], but I have stuffed everything therein! From today onward, just this method discovered by Ram Chandra will be in vogue."

Swami Vivekananda Ji : "Next order to the sage of Ceylon issued. If he fails again like today, in his performance of his duty regarding you, I will have to take away his powers."

Friday; 03rd May 1945 :

Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Munshi Madan Mohan Lal : "It is very difficult to follow the transmission of an elder sage [Master] When he has got liberated. Such a

mind will never come in to being now. Dear Ram Chandra [of Shahjahanpur] just now experienced and picked up the method of transmission which liberated souls adopt. This method is extremely difficult - that somebody even in embodied form may be able to transmit exactly as if one were liberated from physical limitations. It is quite obvious that I have got merged in him [Ram Chandra of Shahjahanpur]; and his every transmission happens to be just my own transmission. This method, which he has picked up just now, and transmitting by way of that method, however, means as if he himself having become liberated is transmitting, or else I myself am transmitting as from my present estate."

Saturday; 04th May 1945 :

Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Delhi has got fully enlightened. Now take up the whole of North India, leaving Rajputana [Rajasthan] to be taken up later."

Sunday; 05th May 1945 :

Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Munshi Madan Mohan Lal : "This is a transmission of an entirely new variety [technique] that has struck his thought. This technique consists of orienting one's lost sensuality on the sensuality of the other one to whom transmission is directed. However, before applying this new technique, sensuality of a person to whom transmission is to be directed have to be got cleansed. Give currency to this method ; and dear Ram Chandra [of Shahjahanpur] is to be treated as the inventor of it."

spread over the heart of the person concerned, all around; and the connection of that star be established eight the brain. For a few days this should be cared for of and on, so that it would acquire a permanent shape. If it [sensitivity] is intended to be sharpened more, the firm thought of the sun rather than the star be fixed upon. I, however, do not permit this except in a very special circumstance, which he hard to be estimated except by the person whose connection with me or elder sages of yore has got established so deeply that light and permission in this regard be obtained. This thing [condition] is available only in the incarnate beings; as such it is, in general, strictly prohibited. The thought of the moon should never be fixed upon : that reduces warmth and produces dullness [grossness]. Much precaution and a correct estimate are needed in fixing upon the thought of the sun as well. I strictly prohibit the use of any of these practices, unless permission be obtained from me. For this practice [I mean the one concerning the star], the essential special requirement is that sensuality of the person applying this practice should have come to the sleeping state ; and the person most suited in this context will be the one who has acquired permanence of this state, and in whose case sensuality be found absent even when thought of, and do not come up to experience in any way. For the rest, very special people who may be able to bring their sensuality to the sleeping state for what ever period of time, may practice this method on others only during that period of time. Even then, I forbid use of this method."

Friday the 10th May 1945 :

Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Munshi Madan Mohan Lal of Shahjahanpur [UP] : "Dear

Ram Chandra [of Shahjahanpur UP] has achieved a marvel this time. Alter the system of transmission totally and instruct your disciples, engaged in this work, that transmission will now be imparted like through this new technique. A principal had been reverberating in his [Ram Chandra of Shahjahanpur UP] thought for quite some time. It was that a sort of quite disturbing 'stir' or preferably 'upsetting desire' [Sanskrit word '*kshobh*'] arose in the Ultimate Being at the time of creation of the universe; and that disequilibrium - causing desire adopted various shapes. It had and has the power of the Ultimate Being at its back; and its portion, for the most part, manifested in the form of 'mind' [Sanskrit word - '*Manas*'] in man. The Ultimate Being started running after it, as a result of which various forms came to be manifested. This is a quite novel subject that descended or took birth through his brain. No body can deny its being correct. Thus, the state which exists in every living spiritual being, happens to be found in man in a superior form with special glamour ahead to it. The unbalancing stir caused by the original desire, which descended in the form of a current man, and which I have designated mind [*manas*], is present in man; and the same state lies at its back also, which lay at the back of the basic unbalancing stir or movement [*kshobh*]. This original dis-balancing stir or '*kshobh*', which is in the form of mind in man having acquired much sharpness in the case of man, the power of the stir-less balanced state, lying at the back lost prominence; and appear to have become dim. As such, when transmission id started, first of all that state [of unbalancing of original desire] is to be cleansed, *viz.* the basic stir, which is manifest as mind, so that its particles that are disproportionate may loss or atlas reduce their unbalancing effect. Then, that power of ultimate being, which is providing force to the original style, be brought up to thought through one's spiritual force, and directed in the direction of the cover-up thing [over

human existence], i.e. mind. This practice is to be repeated on every plexus. This will result in the power of the Ultimate Being, which lies at the back of the original stir, automatically remain casting its reflection; and as such what ever programme will ensue, will be perfect and permeant. The subtleties of this practice will come to comprehension when transmission through this method will be commenced."

Saturday the 11th May 1945 :

Revered Master [H H Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Dear Ram Chandra [of Shahjahanpur] had some time referred to his brother Madan Mohan Lal, that in case several rounds be administrated to some thing subtle, it requires solidity. Such rounds have persisted for millions of years in the current, resulting from the push received from the Ultimate Being. The atoms have remained revolving in to one another and went round and round [continuously], to form together in to huge, piled-up forces; and the power lying in between [those piled-up atoms] came to be designated as gods [dedicated supporters] of those powers. What I mean is that the atoms in the course of revolving, drawing the atoms of their own kind, developed themselves in due course to big force. Just this state has persisted continually for long period of time; and these have acquired the shapes of different globes or round objects. Revolving did not stop even then, so long as they had not assumed such shapes as were needed in accordance with the existing material. Revolving and breaking up is even now continuing, and will remain almost unto the limit of annihilation / dissolution. Man by himself is a wide - spread region, containing all these things as subtle [constituents]. As such elder saints have designated man

as a kneaded compound [organism pinda] shaped after the cosmos [*Brahmanda*]. In man, the solidity of revolving atoms is also present; and the state of the Ultimate Being in perfect form can be said to lie at its back. Now, what happens at the time of annihilation / dissolution [*pralaya*] : the solidity [of atoms or their piled-up compounds] starts getting eradicated. That is to say, the power generated through revolving of atoms automatically coming to an end, is to be taken as the start and conclusion of annihilation / desolation.

"Now the method of transmission, noted down yesterday is further elucidated, in view of the principal of Nature. It consists in orienting the Ultimate Being present in perfect form towards those atoms which have acquired solidity through the continuous movement of revolving. The shape of the atoms, however, is to be retained, and not totally eradicated. Here is warning : this kind of transmission is not to be administered in quick succession; and neither do every tom and dick deserve it. I am designating this method [of transmission] as 'the sole essence' [*saar tattva*]."

Swami Vivekananda Ji : "Such a method was never invented before, nor does anybody, other than yourself, have the capacity to be that. You can bring about a world-change by this method. A man can be instantly changed if he has the capacity of being tuned of this method."

Revered Master [[Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : This subject dictated above by dear Ram Chandra [of Shahjahanpur], is the basis of the method that has been reverberating in his brain for quite woe time. He was not fining adequate words to express it; and even now it has not been expressed properly. It needs correction, which I shall do

sometime."

Swami Vivekananda Ji : "I have said in south India that you [Ram Chandra of Shahjahanpur] have probably beaten the world record regarding the work of Ceylon. What you did this time can not be expressed."

Sunday the 12th May 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]
: "Complete the science which you have started; and then proceed ahead. If someone able to merge himself in the state, present at the back of the quite disturbing desire of the Ultimate Being, and then transmit, the effect will be terrific. However, this method cannot be applied by everybody. [Pause] He [Ram Chandra of Shahjahanpur] just now effected more improvement to this method, viz. that first of all the darkness of the atoms involved in that disquieting desire, present in a man, be snatched off; and then the brightness, which may also be designated as a kind of matter, be drawn away, but keeping the shape of the structure intact all along. The third stage, which is still better, and needs to be mentioned, just struck his [Ram Chandra of Shahjahanpur] thought. That consists in removing even the effect of brightness [contained for quite a long period in the atoms], which they [atoms] have consequently absorbed. Now purity is there, at which point sages and seers are unable to arrive. Even after practicing worship and prayer for ages, that point still remains for off. Through these methods the aspirant finds his/her first step reaching at a very spot which remains so difficult to arrive at. What has been praised in the hymns of the Vedas and other scriptures, and has been described as worthy of being transcended, gets clear [attainable] even in the very first transmission. What

is that point? The most - blessed Sufi Saints under Islam, have designated it has the reason of Purity or Piety [*Alam-e-qudsa*]; and in our own [Hindu] scriptures this is known as the undifferentiated state [*avyakta gati*] or the condition devoid of phenomenal allusiveness [*Maya rahit dashaa*]. If these methods are applied, the knots of Maya start to be shattered just to begin with. [Pause] This method never struck the thought of anybody thus far. This has made all difficulties easily melt away; and the trainer is saved a lot of labor. If this method is adopted for continuous practice, the condition that was to my fortune, can be easily attained."

Special instruction : Transmission of the third stage should be administered much later. There is a general permission for the first ; and for the second [permission is granted] only to special ones.

Order : "The mind these day is becoming very restless; and it is being provided with a climate accordingly. As such they modulations [*vrittis*] of consequences [*chitta*], i.e. mental tendencies fail to acquire peace. I, therefore, order that those among my progeny, who are capable, should first of all exercise control just over these [*chitta-vrittis*]. In general, for those, devoid of proper understanding as to how much force as to be applied at which points or what practices are to be adopted through these methods, I will require them to take up the sublimity of the heart only; but remain cleaning every point, hitherto [usual]."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation continued, directed to Munshi Madan Mohan Lal and Pundit Rameshwar Prasad : "He [Ram Chandra of Shahjahanpur] has effected one more invention in this method. This invention has no connection with

training; but is concerned with of his duty. He has adopted this method in order to impart glitter to his duty; and has sometime applied even its deformed state. The power of the Ultimate Being is emanating all around; and is present in the atoms which have been designated by way of indication [of that quality] as kshobha [stirring desire]. This method is concerned with how to change the existing condition of the world and make it possible to bring it up to that state, which was there at the origin, or a little before that. The power of Ultimate Being should be brought up, and its effect should be drawn towards that, which can be designated as 'external covering' for the sake of understanding, and which I have repeatedly called the state of 'Kshobha', but the form of this disturbed condition should be allowed to remain. The best method, which stands superior even to the above mentioned technique, and have still been invented, consists in merging oneself in that before, power of the Ultimate Being, and take up the thought of what ever special state or change is to be introduced, so that it pervades the entire power, and then continue pushing it with force to bring about annihilation of the effect of the atoms, until these get fully induced with the effect the required special state or change. This method is to be practiced by the person, who is appointed for this duty. [Pause] Beyond this, he [Ram Chandra of Shahjahanpur] has conceived even the method as to how the state of dissolution [doom or '*Pralaya*' / *Quama*] may be brought about. This method shall reside only in his [Ram Chandra of Shahjahanpur] breast : I do not like to dictate note [about that]."

Tuesday the 14th May 1945 :

Instruction for special work from Swami Vivekananda Ji : "Devote yourself somewhere for five days, quite alone. Nobody should stay with you during

that time. You will be alone at your place, and will see nobody. Take food but once a day during this period."

Wednesday the 15th May 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"After long experience, I have come to this realization, that if just one person has been structured perfectly full, one has, so to say, repaid the debt of one's Master. Just this has happened in my case. It is another matter that through His Grace fine persons like Rameshwar Prasad, Karuna Shankar and Madan Mohan Lal came up to be structured. In fact, I could prepare only one [person] in my entire life time. But, alas, nobody could appreciate. The tendency of the times has come to be such that glamour happens to please people in general; and even special people refer it ; nobody appreciates something drab and dry [real spirituality]."

"Now I come to my real point. Dear Ram Chandra [of Shahjahanpur] came up to become the purpose of my life, to the extent that the eyes of the elder sages automatically started being turned to and fixed upon him. I did not leave anything wanting in him, which is coming to the result that harder then the hardest knots, which are befitting to everybody else, are getting resolved through him. For a number of days, a thought was reverberating in his heart, as to find some method to reduce the excess activity of mind rising above moderation. Such a method is now struck his mind ; and on observation I have found it to be correct."

"The method : The condition of mind remains unduly restless in the heart. Mind be taken to be part and parcel of the '*Zaat*' [Ultimate being] in such a

manner that the two, viz. mind and '*Zaat*', appear, to say, as of identical hue. By hue I do not mean red yellow black etc., but that '*Zaat*' being light, as it has been described, mind too remains a like part of that same '*Zaat*'. The face of mind in that identical form be turned towards '*Zaat*' in the way that, so to say, it gets observed [attentive] in to just the same '*Zaat*'. The mind's face be rather turned away from out side and drawn towards That Same; and this transmission be retained during the whole sitting administered to some aspirant. This is to remove all the defect of the mind."

"Second method : All points and plexus be taken up one by one; and the condition, existing there in, be cleansed and then identified with that condition of '*Zaat*', So that '*Zaat*' appears to have risen in that shape or condition i.e. state of '*Zaat*' itself. Then, as I have already mentioned in the first method, that identical state be drawn towards, i.e. merged in That Same [*Zaat*]."

"What a fine science it happens to be that when a small thing is pressed by a bigger thing from all sides, Or is dipped in to it, the bigger thing circumscribes it. If for a long time a small thing is pressed from all sides by the bigger thing, of which it is part and parcel in a deformed condition, the two things are bound to merge together in to one and the same unit. When all chakras [plexus] have been crossed through this [new] method, i.e. all chakras are brought up to have identity with the Ultimate Being, than that whole thing [state] is to be drowned in the '*Zaat*'. This practice on the disciple should be continued for some time, which will result in [the development of] such a condition as may be difficult to the fortune of quite many good and fine people, and cannot be arrived at through years and

years of one's own hard practice. Restlessness of mind would have come to an end just through this first method. This method is very difficult, and cannot be practiced by every one. One whom God grants affinity, may perform it. I am telling something secret for being noted down : just this is the method to achieve perfect merging with God [*Fana fill-ah*]."

Swami Vivekananda Ji : "Just when you invented this method, our Lord [Mahatma Ram Chandra Ji of Fatehgarh U. P.] came to me, speaking all about this recent discovery by you. He was so happy as cannot be expressed in words. These things are rarely found in human beings."

Friday the 17th May 1945 :

Revered Master's [of [Mahatma Ram Chandra Ji of Fatehgarh U. P.] dictation addressed to Munshi Madan Mohan Lal : "The steps of dear Ram Chandra [of Shahjahanpur], even in this state are moving ahead day by day. This ocean is so limit less that it has to be designated as unfathomable. Dear Madan Mohan Lal, I did not find such a heart [as that of Ram Chandra of Shahjahanpur] any where, which would structure me to this extent. People will be astonished, and may even be critical about me : the bank-less ocean, in which I had been advancing rapidly with full force, I have now got transferred to him. Now I am just where I am. I have given him the expertness also to do likewise with whom ever he may so desire."

Swami Vivekananda Ji : "I do not find such an example of love anywhere else. The world will [ever] remember [it]. You [Ram Chandra] have not to come again."

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.] : "I possessed and intense upsurge of desire to structure everybody like myself, and impart [to every one] with a perfectly open heart, what ever I had in me. But alas, I could not find someone really keen to learn; and it is just like that even now. Nobody developed his reward prowess to the extent that my influence would start raining on him like a torrent. The reality infect was that I loved everybody more that myself. I have recently structured such tremendous personalities as Madan Mohan Lal, Rameshwar Prasad and Karuna Shankar; but to tell the truth, none of them come up to be shower upon with divine delicacies by me. Nobody has real application for it; and hence many stages of mergence have still remained uncovered. What I mean to say is that many stages yet remain to be crossed in order to reach me. What I have just hinted at is so easy that there can be nothing easier. A mountain lies hidden behind a broomstick. Intense longing alone remains needed ."

"Method : One should penetrate in to oneself as much as possible. One should recognize one's own defects; and go on drooping these out of oneself one by one. Where ever difficulty be encountered, Master's help should be called for."

Sunday the 19th May 1945 :

Dictation from Reverend Lord Krishna : "The thought concerning Hath Yoga, that is sprouting in your mind, is really my idea. Both these, '*Hath-Yoga*' and '*Raja-Yoga*' are basically one and the same. One [viz. *Raj-Yoga*] is light, while the other [viz. Hath-Yoga] is heavy. Being in adept in both these, I regarded '*Raj-Yoga*' as superior throughout my life. Now you

combine the two. Your Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] is busy just now. Swami Vivekananda has not returned to the higher world as yet. After five years your load of work will be much increased. Divine work is coming. Due to the weakness of heart and mind, you will to be able work then to the extent that you are doing now. Just possible it may be required to live seclusion for the some time. By reference to so much work, I mean the service [in the Government Court]. Moreover, you will not have lesser enough than to look to any work other than this [viz. spiritual and Divine work]. Radha Ji bestowing her blessings to you."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "Just now Radha Ji had accompanied Reverend Lord Krishna; and she transmitted to you."

Monday the 20th May 1945 :

Swami Vivekananda Ji : "I am here again after several days' time. I have come to inaugurate your funds keeping ceremony. You have deposited some money in the name of our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]. I want to follow in the same track and have as much for me also. My name will come after Him [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] in the list of deposits. I shall be here again. I do not want anybody's hand in the matter of the withdrawal of amount. You will get dictates concerning withdrawals directly from your Revered Master [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]."

"As you are to have a registered body 'Shri Ram Chandra Mission', call a meeting of the persons who are to be the members of this body to start with. A resolution to set-up the 'society' should be adopted in that meeting ; and minutes of the meeting be prepared for registration of the 'body' as named above. Rules and bylaws etc. it should be formed by some legal expert form amongst you people. Our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] has already mentioned names of main office-bearers. The funds should be deposited somewhere in the name of 'Shri Ram Chandra Shahjahanpur' with authority of withdrawal and other operation of account to the 'Assistant Secretary', on behalf of the 'President'. The body will be called 'Shri Ram Chandra Mission Shahjahanpur [UP India] and all letters and money-orders etc. will be reaching the Secretary or Assistant Secretary at the same address. Reports of the committee-meetings should be prepared; and members will be enlisted under the same body. You will get guidance directly from me at times when you so require. In any case, you will remain the President of the Society. Our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] has spoken somewhere about all this for guidance in future as well."

Wednesday the 22nd May 1945 :

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "He [Ram Chandra of Shahjahanpur] had invented a method for spiritual training. Which would certainly have got noted earlier somewhere. Briefly it is this when one is to be taken up from then organic-region to the cosmic, '*Surat*' [flow of remembrance of togetherness] be created in the cosmic-region [*Kubra*] itself, instead of drawing it up from the organic to the cosmic-region; and the two process of '*Surat*' be allowed to develop

perfection side-by-side, and so on and on. Now the method that was applied to Babu Ishwar Sahai just now is of a peculiar sort. It was this. One end of thought [surat] was kept in the 'organic-region'; and the other end was oriented towards the cosmic region. From the end that was kept oriented to the organic-region, currents were directed to the five-fold sublimity of the organic-region. The purpose was to let the 'organic-region' come up to perfection as well as to have the 'cosmic-region' opened up; and to bring strength to both regions side-by-side. This very method can be advanced to the points and the regions further ahead of these regions. This is an unparalleled method, that has come up in to his [Ram Chandra of Shahjahanpur] thought. Fortunate are those persons who are able to derive benefits from him. I tell this again that time is difficult to be here again; nor is Nature to wave up to this extent now. He will go after unraveling all the knots of this system. The system is getting renovated; and people have no awareness of it."

Friday the 24th May 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]
: The cosmic region happens to be Babu Ishwar Sahai Lakhimpuri arena for stroll now. I permit him to impart the method, that he is following, to other new persons, who may like to learn it. If the occasion to transact may arise, he should have the thought that instead of him [Ishwar Sahai], I myself am sitting and transmitting. This has been introduced at this time by way of administrative arrangements. While taking up a new case, it is to be supposed that I myself am transmitting and the heart of new aspirant is getting cleansed. The person should be given individual sitting for two or three days. Thereafter he may be taken up together with the group, and the

same thought of transmission form myself can be applied to all at the same time. In case he [Ishwar Sahai] starts feeling dirt or grossness in himself, he should alone eight the supposition that transmission is showering on him and his grossness is cleansed, from the back side in the form of vapour or smoke."

Sunday the 26th May 1945 :

Swami Vivekananda Ji : "Sage Markandeya wants to come. Be oriented to your Guru [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] first. [Pause] Your Guru [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] is fixing Sunday for this purpose. We have kept preserved the liberated souls for you, When the time of compilation of the works of different authors may be there. There is no need to call him [Sage Markandeya] just now."

Monday the 27th May 1945 :

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "The practice of Divine Grace*, hitherto prevalent, we stopped forthwith. Use 'Gayatri' and other [Vaidic] incarnations for bringing blessedness [moral credit = virtuosity] to people.

Foot note * दुरुद = प्रशंसा, रहमत, सलाम, प्रार्थना, याचना।
दुरुद शरीफ : वह दुआ और सलाम जो हुजूर नबी करीम मुहम्मद मुस्तफा [सल्ले वसल्लम] पर पढ़ा जाय। जिसके शब्द हैं -
का मूल पाठ - "अल्ला हुम्मा सल्ले अला सय्यदना मुहम्मदिन। मदनिल जूदे वलकरम व

अलैहे व आलिही व सल्लमा"
अर्थात - हे परमपिता परमात्मा ! हमारे आश्रय हज़रत मुहम्मद [सलेवसल्लम] पर जो बड़े कपालु, दयालु व बड़े दाता हैं, अपनी कृपावृष्टि कर और उनकी संतान पर भी अपनी दया व कृपावृष्टि करें। और वो सदा प्रसन्न रहें।

Wednesday the 29th May 1945 :

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The method tested on Madan Mohan Lal just now is very good. There are advantages and benefits in it all around. This can be used even for the treatment of diseases. Both physical and spiritual diseases can be cured through the application of this method. The method is like this. The power, having its connection to the real store house of power, remains present in the human mind. That power taken as a structured place of [divine] light, be brought down and passed through hand, foot, plexus and all parts, and taken out. Then the other side of the body be treated in the same way, and so on. One part of divine light be supposed to come down from the upper most part of the brain and moving slowly, passing through the various parts of the body, cleaning them one by one. In the end it be thought of as pushed out of the body together with the dirt and grossness, and tee. If some disease be present in some organ, that [divine] light be passed through that organ and supposed firmly to have gone out of the body, carrying that illness with it. Tell this [method] to everybody."

"This method can be used on another person by practitant, in case that the other person happens to be devoid of strength to apply the method himself.

The practicant in such a case may use the divine light of his own mind, from a little higher stage, making it lightly touch the person concerned at the highest point of his brain; and then make it crawl slowly the various parts of that other person's body downwards as described above, pushing it out of the lowest extremities of the body together with dirt and grossness etc., cleaned out of the various organs and plexus etc. It should be remembered that in case of this method being used by the practicant on some other person the light form only a little higher point and not from the higher point of the the practicant's reach or status to brought in to light touch with the connected persons highest point of the brain. This is to be treated as a strict warning. This modified method [for use by practicant on another person] as a whole is that the light of one's own mind from a little higher stage by lightly touched nominally as just about the highest point of the concerned person's brain to crawl downwards slowly. There is no need for application any further."

"Your life will be spent doing just such work [of spiritual research]. Many knots are there yet to be unraveled. Nature is getting naked before you. This status could not be the fortune of the grater than the great. If it acquired a physical form, its relationship will come to be as it happened to be with me in my physical existence. I do not like to make it more explicit."

Tuesday the 30th May 1945 :

Revered Master's [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] dictation addressed to Babu Har Narain [son-in-law of the real brother of Revered LaalaaJi's wife, i.e. Babu Ayodhya Nath Sahai's] :
"When you go to Jaipur, tell Mathanni [Cousin brother of Revered LaalaaJi

Sahib, Dr. Krishna Swarup] that what ever was written to him in reply to his letter addressed to dear Ram Chandra [of Shahjahanpur], is still awaited. His spiritual condition is now nil. Dear Ram Chandra [of Shahjahanpur] has snatched off his spiritual condition totally. Even if he had not done this, it would have occurred automatically, because connections have got snapped off."

The dictation continued addressed to me [Ram Chandra of Shahjahanpur] : "Tell Har Narain on my behalf that he may examine his brother [Ram Chandra of Shahjahanpur] in every possible way. His [Har Narain of Jaipur] connection to the source is also not there : I no doubt am still maintaining it."

During the night, some amulets for material purposes were mentioned by Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "If somebody be suffering from insomnia or mental perturbation or restlessness due to illness or in case of nightmares or hysterical weeping of a child without known cause or when one may be facing difficulties in life or tightness of circumstances due to poverty or even unemployment, an amulet can be given in the name of dear Ram Chandra [of Shahjahanpur]. If protection of somebody on the battle front be needed, or protection of a foetus in the womb of a mother be required or even in case of post natal deceases causing death of an infant, an amulet be issued in the name of Reverend Lord Krishna. In case of mother suffering from repeated abortions, then amulet can be worn by the expectant mother during the period of pregnancy around her neck; and the same amulet may be put around the neck of the neonate child, after birth."

"Reference is to be given to Hindi words [in the amulets]. One precaution in case of amulets is to be observed, viz. the amulets should not be allowed to get crushed under feet. Preferably the amulets should be surrendered to the current of some river stream. [Pause] In case of infectious deceases I may be remembered; but it should be kept in mind that my name shall go together with that of Swami Vivekananda Ji."

"Every emulate is to be preceded by the letter 'ॐ' [Aum]. This amulet will be possible to be issued only such persons whom I permit, or whom somebody [properly authorized] would permit through me. [Pause] All these amulets are to made public so that people may remain deriving due benefits. By 'made public' I mean that these are to be told to only good and God worshiping people. This too is an essential condition in this regard."

Reverend Lord Krishna : "My name will go together with the name of Radha Ji."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Thus for there was materiality. Beyond this lies the sphere of spirituality. The initial spiritual method and the more developed method, which is for use by such practicans whose points below the cosmic region have almost all got fully awakened. [These two methods are already described on 29th May 1945].

Friday 31st May 1945 :

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh,

UP] : "Bravo at this sharp comprehension! As soon as some thing has been uttered, the invention is there. How much expression may I give to my joy and this gift from Divine! Regret for those who do not get oriented to him [Ram Chandra of Shahjahanpur]."

"There is a point where '*Maya*' [phenomenal reality - female principle - Nature], and '*Purusha*' [inactive intelligence - male principle] coalesce. This is the final stage of '*Maya*' [of Nature] and the starting point of the power of '*Purusha*' [of God]. On the coalition of these two [principles] a forceful power is created, which can also be called the state of the whirlpool due to the force being in it. At the time of extreme weakness, therefore, one's thought is to be brought into touch with that force in the form of a whirlpool; and the way for its arrival in to one's body may be opened. While bringing the thought up in touch with the force, the state of the whirlpool is to be comprehended as stationary, so that the reverberation may not get in to one's system. However, this practice is not for the use of everybody. Only those can practice it, who may have reached up to this point and gone beyond '*Prakriti*' [Nature of Maya]. Some benefit may be derived, any way, by everyone. The person having arrive in the region of 'Piety' [*Qudsa*] shall be able to practice it very well. One or two minutes only are to be devoted to this practice. I felt very happy at dear Ram Chandra's [of Shahjahanpur] flight of imagination. I have kept nothing that I did not bestow on him : if something had remained, I would not have hesitated to yield it to him."

Swami Vivekananda Ji : "You have come up to be the object of my love. I do not find this thing in anybody else. A great task is still ahead. You have a great responsibility on your shoulders. Allowance is being paid to your

health

condition."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Another invention ! The disease of idleness is increasing in our fold; and no solution there of has been worked out. Just now the thought that this matter should also be solved, occurred to the mind of dear Ram Chandra [of Shahjahanpur UP]. As such God helped him; and the beneficial method came to be invented."

The method : "Just now I spoke of the state of the whirlpool, where 'Maya' and 'Purusha' meet. Just a little below that point the thought is to be firmly fixed that the condition of that place is pervading one's body and idleness is evaporating [thereby]. This requires hard work. The foregoing invention needs only one or two minutes. This method can be used by everybody. One who does not approach up to this region may have the thought that his/her thought being in touch with that place is attracting the currents and power thereof in the body. Just this is the method. The attempt should be ward o idleness; and if it comes, this method can be applied. In case those who have developed this disease, viz. if their idleness [gloominess] does not describe this decrease, they may practice this method continuously. There is permission for everybody to practice it."

"The trends of time to some extent, and the struggle for livelihood to some extent, have come to such a pass as to render it hard to get clear of the effect of those factors. Man, however, is one who does not fall a prey to these. Who ever has been acquainted to the circumstances of my life, may form an estimate of the extent to which I always remained happy. The face permanently indicated absorption [into] blissfulness. Troubles falling to my lot

where not less in comparison to anybody. The crux of the matter was that I had developed in myself the habit of being happy and contented under all circumstances, what ever, taking every trouble to be from God for some good, and thus remaining subservient to His Will. A gift from the Beloved should not cause resentment : that is not in accord with the code of Love. Is not the anecdote Mira Bai, as quoted by me else where earlier, worth exemplary instance : she had drunk lethal poison simply on being told by the other person that it was a benediction or gift from her Beloved Reverend Lord Krishna."

[Mira Bai, princess of Merta Feudatory state in Rajputana during 16th century was devoted to Lord Krishna since childhood. On being married to the eldest Prince of Mewar State, she is said to have told her husband that she treated only Lord Krishna as her husband. The Prince treated her most sympathetically, but he was killed in a battle. Thereafter his younger step-brother, who became King started ill treating her for behaving in ways unbecoming of a member of Royal House. He made several attempts to kill her, but miraculously failed. Mira left the Royal House; and started life as a mendicant. She is a great Hindi poetess and is renowned as a devotee of Lord Krishna all most equal or next to Reverend Radha. Her end was mysterious and may be even tragic. She is said to have become one with the idol of Lord Krishna in the famous temple at Dwarika in Gujarat.]

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation in reply to a question from Munshi Madan Mohan Lal : "Nobody is an expectation to the code of friendship, whether someone is a close relative or a dear one [otherwise]. Friendship is the name for the relationship of love. If viewed closely, enmity is also a sort of relationship. It

turn also resolve one's problem of life provided that one is able to carry on its proper code to the full extent."

Swami Vivekananda Ji : "I give you my words that from today on-wards whatever you order me to do I will consider it as coming directly from God. I shall remain faithful to you as a friend as long as the world exists. I have no words to express my feeling of happiness, and being pleased with you. Our Lord, Laalaa Ji Sahib and I are both in the same category. We take you as our Master. Obedience is my duty. The same tale will be repeated by all the sages of the world. You do not know your position and status because you have thoroughly absorbed yourself in us. There is no limit to your spiritual progress. It is going on and on with leaps and bounds. We are providing checks and bounds to your sudden developments."

Sunday the 02nd June June 1945 :

Swami Vivekananda Ji : "Reason as to why we have not succeeded so far in our work is that you have become dull. You have interwoven yourself in to the Ultimate Being thoroughly. This stage generally comes after death. A little jerk, if given by us, will end your your life. A man of such a stage is not to live long in the world. We have to keep a vigilant eye to restrain you in the [sphere of] matter [or Prakriti, i.e. phenomenal physical reality]. I keep you in to touch with matter or 'Maya', causing sometime tumult and disorder thereby, leading to certain things that are not expected from a person of that high spiritual stage [as yours]. I mean to say that it is on account of this that you do certain things like an ordinary person, who has not yet taken a leap in the ocean of spirituality."

Wednesday the 05th June 1945 :

Revered Master [Mahatma Ram Chandra Ji of Fatehgarh UP] : "I warn dear Ram Chandra [of Shahjahanpur] that he shall not concentrate on the thought of an earth-quake in future."

Friday the 07th June 1945 :

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "One thing is generally beyond comprehension of anybody : as soon as Ram Chandra [of Shahjahanpur] sits for 'Satsang' [group-transmission], the flow of grace from the Ultimate Being in the form of an encircling spiral is immediately started. This thing has started yesterday. The same condition is there today also : the flow of grace is continuing. [time 09.35 PM] can anybody make a claim to [the effect of] this state? Not at all ! [Pause] At Kanpur total annihilation has started."

Swami Vivekananda Ji : "This is the end of spiritual progress. You are moving in the whirl of Almighty."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "Arrival of gods for this Grace has started."

Saturday the 08th June 1945 :

Swami Vivekananda Ji : "In former times, people were aware of this method. The idea is forgotten now, since the dark period commenced in the religious history of Hindus. The task of revealing the secret to the general

public is coming to you. The inventor of this method was Lord Krishna, followed by so many seers [Rishis]. People were strong enough to receive it, then. This was the method through which spiritual benefit was made available to an aspirant at the very first step. Success, of-course, depends of the condition of the practicant."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "This method consists in taking the subtle body of the other person [the aspirant] in one's thought; and let the particles of the body [of the aspirant] remain intact. By taking in thought, I mean transmitting [to the aspirant], what ever moral characteristics of the trainer requires to be in the aspirant, be entered in to him. This, however, is not to be attempted to accomplish in the very first sitting : it should be done on receiving light for doing it, from within."

Swami Vivekananda Ji : "By use of his method, power goes directly to the subtle body. A Great Soul, as you are, may not be born again. The effect you are spreading all around in a natural course is the sign of greatness. You are now swarmed with godly power [*Daivika Shakti*] in their own forms. These are not forsaking you at any time now. The same was the condition when Lord Krishna came in to human form. The difference is that you are in their state now. While He was in that stage since the time of His birth. The reason is that you are brought up in the present form by your Guru [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP], while He was like that form the very beginning or just as He was born. This stage will not come in future unless it is thoroughly needed. Your human form is nothing but an idea of humanity now." [at 09.19 AM an order was issued by Lord Krishna, but was not yet clear].

"Now you ought to change yourself a little in keeping with the worthiness of your own rank. Present yourself in a way that people honour you. Disrespect to you now means dishonor for everyone of us, i.e. liberated souls. I am afraid that some punishment may be awarded to those who fail to recognize you. I mean to mention only what the duty of humanity demands. That is why I want to bring you in that form befitting your present position. The swarming of godly powers around you commenced two days back. This is the end of spiritual progress, as I have already mentioned earlier. Be happy."

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "Madan Mohan Lal may realize my position now. What more may I say! I had acquired the form of Lord Krishna [Krishna roop] in life. More I do not want to say. It will be disrespect."

Swami Vivekananda Ji : "You have a call again from Southern India. Time is allowed."

Reverend Radha Ji : "I am very happy to witness the present state of my brother."

Swami Vivekananda Ji : "I shower blessing on Karuna Shankar. May he have a nice life-partner."

Reverend Lord Krishna : "You tell everybody the method you have invented for removing idleness."

Swami Vivekananda Ji : "Character is the sum total of one's own thought, which depends partly on one's own training and the surroundings, in which one moves about. Surrender is the idea of depositing all such things in the treasure of one's Master, having no concern with these any more. How is this attained? One phrase completes the idea : 'Give yourself up to the Master'. How can it be possible to do this? 'Adherence to His principles' is the answer. This is the first step of the beginners. More about this I shall dictate tomorrow."

"Madan Mohan Lal Vakil of Budaun is going to be changed man now. He should give his time to his Guru and and you as Revered Master's [of H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] representative. He should feel himself to be wrapped in spiritual power, which is pouring to him. As long as he lives here, he should keep himself sticking to it. I do not mean that he should leave it as soon as he is away from here. Your Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] has left the brighter world altogether. He avoids it unless work of a most important nature arises there. You anyway cannot leave your service. You have not to live long in this world, but still you worry [about it]. I will fix the time to be devoted to the service : you cannot go beyond that. One thing is causing grief to me : that you people do not give up your habits of idleness. You are yourself responsible for all these things. First mould yourself ; and then instruct others. Your Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] has given latitude of indulgence to all of you. I will be more strict on these points. Sitting idle means lying like waste in the basket. [Pause] Look here, all the spiritual connections prevalent among Hindus will now be connected to Lord Krishna. The work in this regard is soon to come to you. Birju [Mahatma Brij Mohan Lal, the

eldest son of Mahatma Raghubar Dayal] is of the opinion that no body except the incarnated Being [Avataric Purusha] can break the spiritual connection. This is a fact. If he has got eyes to see you, he may do so : you can tell this to him."

Monday the 10th June 1944 :

Revered Master [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] : "All the inventions, effected thus far, have been praiseworthy; but my heart has leaped up to know about the invention, brought about just now. There remains no knot that may not be unravelled thereby. Look here Madan Mohan Lal [of Shahjahanpur], this is a tremendous invention; but alas! whom are these methods to be applied to. Any way, let us be content with things as they are!"

The method is like this : "The connection of the person, to whom the best and unparalleled training be intended, should be established with one's own heart; and that connection as included in one's own connection of thought, be given a dive in the Real store house [असल भण्डार]. If a higher condition be intended to be brought up, one's own connection that is establish with that person, be drawn upon one's own heart; and the connection of that person be provided with a foot hold there. Thus the spring of the Real Grace [असल फ़ैज़], whose connection has been brought up to there, will remain oozing up and the benefit of the Real Grace will remain constantly available. Dear Ram Chandra [of Shahjahanpur], you try to improve this method even more."

Swami Vivekananda Ji : "This was the method in the early days, founded

by a great sage of India. All these things are coming to you, taking a new garb according to the present times."

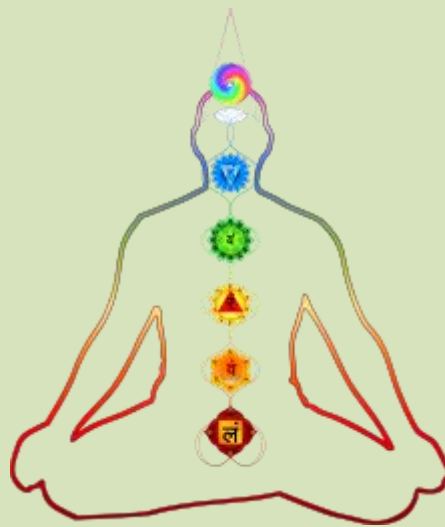
Revered Master [Mahatma Ram Chandra Ji of Fatehgarh U. P.] : "He [Ram Chandra of Shahjahanpur UP], has improved upon the method; and it is just a little thing, viz. the connection be established where the Master's state be prevailing. Here, Master does not mean 'I' but the person who is using this method. I, myself, was aware of this thing: and I have used this method in the case of dear Ram Chandra [of Shahjahanpur]. Then, he had written to me in his diary that he felt the current of 'Master' coming on his heart all the twenty four hours. Applying this last extreme method is generally to be prohibited, unless the person using this method has tallied his thought with me. [Pause] He has effected more improvement, viz. in case of plexus being intended to be awakened or filled with grace, the current of one's own thought together with the current of the thought of the person on whom the method is to be applied, be brought upon the particular plexus; and then leaving him there, one's own thought be brought back from there."

We were talking among ourselves about the need for having some practice prescribed for newcomers to our fold [of yogic sadhana].

Revered Master's dictation [Mahatma Ram Chandra Ji of Fatehgarh U. P.] : "I too wanted that they be told to do some practice. As such, the best practice immersed from the brain of dear Ram Chandra [of Shahjahanpur]. However much crass be showered on him, it will [still] remain insufficient. These things will remain memorable in the world; and just possible, people may remember me also in the regard. I am instructing you, Madan Mohan

Lal Vakil [of Budaun UP], that recurrence of such a time is very difficult. Take as much advantage out of this time, as you like [and wish]. I structured several personalities."

The method [for general practice by beginners] : "A firm supposition of Divine Light in the heart is to be formed; and a part of that light is to be drawn up to the uppermost point of the brain [generally called - 'Brahmarandhra'] and 'Om' is to be uttered on reaching that point. Then that part of 'Divine Light' be [supposed as] drawn downwards, uttering 'Tat' on the way; and finally that light is to be supposed to give a jolt at the point of navel, while uttering 'Sat'. This is the first stage of [the practice of the three cornered repletion of the sacred incarnation 'Om Tat Sat']."



"Second stage of this practice consists in reducing the supposed 'Divine Light' in the heart to the size of a little less than three fourths of a pie [the smallest Indian coin about half centimeter in diameter at the time 1945 AD]; and then the process of drawing up and bringing down that light, while uttering the words of incantation at different stages as described above, is to be repeated. Then comes its third stage, which if performed methodically,

can hardly be tolerated by even the best among good practicians. This stage of the practice consists in 'negating [नफी] the reduced 'Divine Light' to the extent of leaving only an idea of the light; and then drawing it up and bringing it down as in earlier stages. And finally, listen about the fourth stage. Even the mere thought of 'Divine Light' adopted for supposition and practice at the third stage is to be withered away; and then what ever remains is to be drawn up and brought down in the same way [as done in earlier stages]. Leave aside taking up this in thought [and supposition], even its proper comprehension is difficult. And who ever may have come up to this stage, why should he/she do it at all! Experimentation [of-course] may be another condition [or requirement]."

Swami Vivekananda Ji : "Here comes your new discovery. Nature is now playing in you : the people generally play with her. Nobody can understand this idea. It is a new thing discovered by your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. I will call him the inventor that came in to being since the creation of the world; and this thing will go with you. Since the days of Lord Krishna, nobody has got this kind of capacity. It was reserved for you."

Tuesday the 11th June 1945 :

Dictation from Reverend Lord Krishna : "You are doing very light work regarding illuminating 'Northern India'; and often do no work at all [in that direction]. You need being oriented [to this work] as you have been in 'Southern India'."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"My life was spent imparting training; and the same is the case even now. It is another matter that somebody may not be oriented to me; but I never shirked following [the course of my obligations]. Just now, a prescription has come to me, viz. it an aspirant is bale to renounce passion without residue, there remains nothing more to do. On observing dear Ram Chandra [of Shahjahanpur] a lot minutely, I have found this thing in him at its zenith. Now, how to imitate this so that it would turn out to be real at last. The method is to go on silencing one's inner tendencies. Madan Moan Lal Vakil [of Budaun UP] may observe his condition. He [Ram Chandra of Shahjahanpur] has transmitted just his [silencing of inner tendencies] to him [Madan Mohan Lal Vakil of Budaun UP] for the whole night. It is a very great gift. However, Madan Mohan's [of Budaun UP] condition is in the dormant state : the taste of it take a lot of time to awaken. To tell the truth, dear Madan Lal Vakil Of Budaun UP, he [Ram Chandra of Shahjahanpur] has completed work on you. Habituation remains; and it will be coming up in due course."

Swami Vivekananda Ji : "You have made Madan Mohan Lal Vakil of Budaun UP all around complete in a single day. His Vritties [inner tendencies] have become uniform. It will take much time before it comes to an awakened spiritual state, that is so long desired. He [Madan Mohan Lal Vakil of Budaun UP] was in a state of spiritual childhood when he came to you some days ago."

Wednesday the 12th June 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP]

: "The problem concerning the organization had been reverberating in the mind for quite a long time. Much praise is to be showered on his [Ram Chandra of Shahjahanpur] brain, that he grasped the principle, keeping which in to view his discovery has come in to effect. In a family, I mean of educated and cultured people, it is possible that there may occur some minor clash [of opinion and understanding], but in the end, when occasion demands, all the united, because remain knit together in an underlying blood - relationship. Just this has to be the case here. Some difference of opinion may arise in between people [here], which is necessary for arriving at the current conclusion, but all have to get united in the end. A kind of current of transmission different from every other transmission, should run through every one; and that should be made part of the character. Now what is that thing? This can be communicated in a practical way only."

हज़रत क़िब्ला : "आर्गेनाइजेशन का मसला, मुद्दतों से दिमाग में घूम रहा था। मैं इसके [राम चंद्र - शाहजहाँपुर] दिमाग की कहाँ तक तारीफ़ करूँ, इसने मालूम कर लिया। जिस उसूल को मद्देनज़र रखते हुए इसकी डिस्कवरी हुयी है। एक खानदान में, मुमकिन है [मेरा मतलब पढ़े लिखे लोगों से है] कुछ आपस में अनबन मामूली तौर पर हो जावे, मगर आखिर को, वख्त पड़ने पर, सब एक हो जाते हैं। वजह यह है कि उनका आपस में खूनी ताल्लुक रहता है। यह ही हिसाब यहाँ का समझना चाहिए। आपस में, मुमकिन है कुछ डिफरेंस ऑफ़ ओपीनियन पड़ जाय जो सही नतीज़े पर आने के लिए ज़रूरी है। मगर आखिर में सबको एक हो जाना चाहिए। एक किस्म की तवज्जो: की धार जो हर तवज्जो: से मुख्तलिफ़ हो, सब में प्रवेश करना चाहिए और उसको अखलाक का जुज़ बना देना चाहिए। अब वोह क्या चीज़ है, यह प्रक्टिकली बताया जा सकता है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]
continued : "Numerous inventions have come to be made; and the chain is still continuing. Alas, however, that nobody puts them to practice, nor does

anybody try to remove spiritual and moral disease. What use of these inventions be made, if they are not put to practice. The prescription for idle gloominess [for example] if tried by somebody, was done merely by way of performance of duty. A serious attempt was never made. If in this matter the example of dear Ram Chandra [of Shahjahanpur] be quoted or he be blamed, it will not be proper, because he remains drown up [tense] together with all peers. This is necessarily to effect his body and face. I do not want him to remain so much drown up, but very often I have to bring him down as well. The case of his idle gloominess is this being drown up; but here in case of others, this condition has not developed. As such it is essential for them to adopt this practice. [Pause] Just see, he has invented another method for removing idle gloominess, which is easiest and can be practiced by everybody. It is as follows : transmission is to be imparted to one's own face through the special power lying behind everyone's back. The eyes should be kept guarded; and the thought is to be taken that the power [concerned] is bringing up blissfulness on the face. This will bring benefit."

हज़रत क़िब्ला : "इतनी ईजादें हो गयीं कि बेशुमार, और अब भी जारी हैं। मगर अफ़सोस कि कोई अमल नहीं करता और न रूहानी और अखलाकी बीमारी दूर करने की कोशिश करता है। इन ईजादों से क्या फ़ायदा अगर अमल न किया जावे। मुज़्महली का नुस्खा अगर किसी ने किया भी तो बतौर फ़र्ज़ अदायगी। कोशिश नहीं की गयी। इस मुआमले में अगर राम चन्द्र [शाहजहाँपुर] की मिसाल ली जाय या खता दी जाय तो ठीक नहीं होगी। इसलिए कि वोह मैजुमला ताक़तों के खिंचा रहता है। इसका असर जिस्म और चहरे पर पड़ना लाज़िमी है। मैं चाहता नहीं हूँ कि इस कदर वोह खिंचा हुआ रहे और अक्सर मुझको उतरना भी पड़ता है। उसके मुज़्महली की वजह खिंचाव है। मगर यहाँ लोगों में यह कैफियत पैदा नहीं हुयी, इस लिए उनको लाज़िम है कि इस अमल को करें।

"One thing I am telling everybody, rather at the beat of a drum, that every

aspirant should try to take care of [and improve upon] one's moral condition from the very outset. One should not utter something unbearable to others, nor should anything be done that may happen to be disliked by others. Keeping both these carefully [in mind] one should get yoked to improvement of conduct [and character]. These are initial principles, which people do not keep in to consideration. I have not been enamored of spirituality to each extent as of character. No body tries to silence his inner tendencies. If someone is able to carve out his approach up to the status of the very stationary base, but it still retaining moral weaknesses, I take it that the real Essence has not yet been attained. Perfect character is there when every thing existing in man comes to moderation and adopts that same condition. If this too is brought to annulment, there can be nothing to compare with it. This certainly comes to one's lot with difficulty; but that does not mean taking no courage at all. These things can be crated through transmission also."

दूसरा तरीका : "इस मुज़महली दूर करने का और ईज़ाद कर दिया जो सब से सहल है और हर शख्स कर सकता है। वोह यह है।

तरीका : "कि अपनी खास ताकत जो हर शख्स के पसे-पुशत है उस [ताकत] से अपने चेहरे पर तवज्जो: दे आँखें बचाये रखे, और ख्याल करे कि यह ताकत चेहरे पर बशाशत ला रही है। इस से फायदा होगा। एक बात मैं हर शख्स से कहता हूँ बल्कि बाआवाज़े दुहल कहता हूँ कि अपनी अखलाकी हालत के संभालने में हर जिजासु शुरू ही से कोशां रहे। कोई बात मुँह न निकाले जो दूसरों को नागवार हो, और न कोई ऐसी हरकत करे जो दूसरों को नापसंदीदा हो। इन दोनों बातों का ख्याल रखते हुए अखलाक के सुधारने में लग जाना चाहिए। यह इनिशिएटिव उसूल है। इस पर कोई ख्याल नहीं रखता। मैं रूहानियत का इस क़दर दिलजादा नहीं रहा जितना कि अखलाक का। कुव्वाए बातिनी खामोश करने की कोशिश कोई नहीं करता। हर शख्स अगर धुरपद [ध्रुव-पद] तक अपनी रसाई कर ले मगर इखलाकी

कमज़ोरियाँ उसकी बाकी रहें तो मैं समझता हूँ कि अब तक उसको असल जौहर दस्तियाब नहीं हुआ। मुकम्मिल अखलाक उसको कहते हैं कि हर चीज़ जो इन्सान में है, एतिदाल पर आ जावे और वो ही कैफियत इख्तियार कर ले। अगर इसका भी अभाव कर दे तो उसकी कोई बराबरी नहीं कर सकता। यह बात ज़रूर मुश्किल से नसीब होती है। मगर इस के यह मानी नहीं कि हिम्मत न बाँधी जाय। तवज्जो: से भी यह बातें पैदा हो सकती हैं। "

Swami Vivekananda Ji : "I want to make an addition to the method you have invented. Whenever somebody thinks of or starts practicing this method, he should connect himself when the great power within you. While applying this method, one should consider oneself connected thoroughly with the power [based in you]."

Thursday the 13th June 1945 :

Swami Vivekananda Ji : "The time is fast approaching when your supremacy will be established everywhere. We are all busy with the same work. We are digging the grave to bury the undesirable elements. The will of God must come to pass. I find a few persons having enmity with you. You are allowed to refer the point of destruction, who ever comes to you in a tedious obstructionist way."

हज़रत क़िब्ला : "बाबू मदन मोहन लाल, इस वक़्त मेरी तबीयत में ऐसा ज़ोर मारा कि मुझे राम चन्द्र को सख्त हुकम देना पड़ा कि मदन मोहन लाल बदायूँनी की कुबरा की हालत इसी वक़्त एक मिनट के अंदर मुकम्मिल कर दी जाय। चुनांचे ऐसा ही किया गया। खुदा मुबारक करे। वकील [मदन मोहन लाल] बदायुनी अपनी डायरी हर माह भेजते रहें।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

addressing Munshi Madan Mohan Lal of Shahjahanpur UP : "Inwardly I felt forced to issue a strict order to Dear Ram Chandra [of Shahjahanpur UP] to bring the condition of the cosmic region [Kubra] to perfection in the case of Vakil Madan Mohan Lal of Budaun UP in one minute just now. As such the same is done. May God bless him. Vakil Madan Mohan Lal of Budaun should remain sending his diary every month."

Swami Vivekananda Ji : "It is you alone who can bring a level of perfection in a minute's time. Vakil Madan Mohan Lal of Budaun UP should pass one night oriented to you, taking only light meals. 'Satsang' [Group Meditation] must be finished at 10.00 PM today; and people should leave you by that time."

हज़रत क़िब्ला : "बाबू मदन मोहन लाल इस [राम चन्द्र - शाहजहाँपुर] से मेरा कोई राज़ नहीं छिपा। इस वक़्त इसको मैंने इस लिए बुलाया था कि इसके मेदे को कुछ सही किया जाय। जो अमल कि मैंने किया था, इसकी समझ में आ गया। यह अमल अल्फ़ाज़ में बयां नहीं हो सकता।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Munshi Madan Mohan Lal of Shahjahanpur UP : "None of my secrets are concealed from him [Ram Chandra of Shahjahanpur UP]. Just now I had called him aside to set his digestive system right to some extent. What I had done to him, came to his comprehension. What I had done is not possible to describe in words."

Swami Vivekananda Ji : "I give all work in to your hands and make you responsible for it. The work is suffering."

हज़रत क़िब्ला : "असल मार्ग 'सहज मार्ग' है। उर्फियत कुछ कहने में अच्छी नहीं मालूम होती।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :
"The real way is the easy way [Sahaj Marg]. The nomenclature somehow does not appear quite good to pronounce."

Friday the 14th June 1945 :

हज़रत क़िब्ला : "मैंने मेन्टल प्रेशर रोकने के लिए यह तरकीब की है कि राम चन्द्र के जो काम सुपुर्द हैं ऑटोमेटिकली होते हैं। इसके माने यह नहीं होंगे कि अपना काम एक एक करके न ले सकें।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :
'In order to control mental pressure [of dear Ram Chandra of Shahjahanpur UP] I have developed the device that whatever jobs are allotted to him, may remain being competed automatically. This, however, will not mean that he can not take them up one by one.'

Saturday the 15th June 1945 :

हज़रत क़िब्ला : "बाबू मदन मोहन लाल वकील बदायूनी को हिदायत कर दी जाय कि तीन माह तक कोई पूजा किसी किस्म की न करें। बल्कि अपने हालात जल्द-जल्द लिखते रहें।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :
"Babu Madan Mohan Lal Vakil Budauni be instructed not to indulge in any sort of pug [meditation of any ritualistic worship] for three months; and instead, remain writing [communicating to dear Ram Chandra of Shahjahanpur] his condition at quick intervals."

[Madan Mohan Lal of Budaun UP was an Advocate, who drafted the constitution and bye-laws of the Shri Ram Chandra Mission, Shahjahanpur in collaboration with some others during the foregoing weeks.]

Swami Vivekananda Ji : "Registration [of the SRCM Society] must take place. All the rules of this society must be put before me. I enjoy full authority in this matter. Sooner the registration is effected, the better. In the form to be filled in by the members of the society, there will be provision for two sides - moral and spiritual. One must move according to the times. No society can stand unless it is brought up according to the general tendency of the people. The idea of teaching under the shade of a tree is to be forgotten now, unless the society is perfectly regularized."

Monday the 17th June 1945 :

हज़रत क़िब्ला : "वक़्त 10.00 बजे सुबह। मैंने बाबू मदन मोहन लाल को और तेज़ कर दिया यानि उनकी ऐसी ताक़त बढ़ा दी कि जिस पर उनको एक्साइटमेंट हो। उस पर उसका फ़ौरन असर हो जाय। मुझे उनकी खुशी रखना है। पावर लिए जायँ। बाबू ईश्वर सहाय की सैरगाह विलायते उलिया है। और यह इसी वक़्त की गयी। ज़रूरत कुछ ऐसी लाहक़ हो रही है कि इनको जल्द पूरा कर दिया जाय।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]
time 10.00 AM : "I have sharpened Madan Mohan Lal more. His power is enhanced, so that on whom so ever he comes in excitement, there will be immediate effect of that that excitement on that person. I have to maintain his [Munshi Madan Mohan Lal of Shahjahanpur UP] pleasure : he may go on acquiring powers."

"The reason of the stroll of Babu Ishwar Sahai is the para-cosmic region [*uliyā*]; and this has been done just now. The need is coming up to be such as [may require him] to be quickly perfected."

हज़रत जिब्राइल : "ईश्वर का हुक्म है कि कुल दुनियाँ को अपने दायरे में ले लो और जो काम हिन्दुस्तान में किया है, वोह ही वहाँ शुरू कर दो।

Revered Angle Gabriel : "It is an order from God that you take the whole world with in a sphere of your work; and what ever you have done in case of India, you start the same there [in the whole world] as well."

हज़रत क़िब्ला : "यह वही है, इसकी शुरुवात तकरीबन तीन रोज़ पहले हो चुकी है जब कि मैंने ऑटोमेटिकली काम तुम से लेना शुरू किया था। जिस तेज़ी से काम शुरू हुआ था उसमे कुछ कमी भी कर दी। इस लिए की दिल पर असर पड़ रहा था और बवजह कमज़ोरी वार था।"

Revered Master [Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "This is a Divine Command. It had commenced about three days back, when I had started taking work [from you] automatically. The pace of the work that started very rapidly, had to be slowed down because it was affecting your heart, and was burdensome due to your weakness."

Tuesday the 18th June 1945 :

Swami Vivekananda Ji : "To go beneath the beneath the lower strata [परत,

तह, तबक] of humanity is spirituality. Who reaches there? One who becomes zero. Above that there is nothing but an idea. Finding almost disappears [there]".

श्री कृष्ण जी महाराज : "मैं नहीं चाहता कि सन्यासी रहें। शंकराचार्य की प्रणाली खत्म करना चाहता हूँ। मैंने तुम्हारे [राम चन्द्र - शाहजहाँपुर] के लिए इंतज़ाम कर दिया है। नौकरी की ज़रूरत नहीं रहेगी। जब तुम्हारे गुरु [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] कहें छोड़ देना। हाँथ पैर धुनने से कुछ फायदा नहीं है। कमज़ोरी बढ़ाना है। ईश्वरीय काम में रुकावटें पड़ रही हैं। तुमको वक्त नहीं मिलता।

Reverend Lord Krishna : "I do not want recluse mendicancy to persist. I wish to end the system of Shankaracharya. For you [Ram Chandra of Shahjahanpur] I have made arrangements. There will be no need for [official] service [job] : give it up when your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] ordains so. Causing strain to your limbs [in service] is of no avail : it only adds to weakness. The Divine Work is suffering obstructions. You do not have [sufficient] time."

राधा जी : "भाई [राम चन्द्र - शाहजहाँपुर] मैं वायदा करती हूँ कि तुम्हें कभी तकलीफ़ न होने दूँगी। अब मैं जा रही हूँ। तुखारी क्रद्र बाद को मालूम होगी।"

Reverend Radha Ji : "Dear brother [Ram Chandra of Shahjahanpur], I promise never to let any trouble come in your way. Your value will be realized afterwards."

Swami Vivekananda Ji : "You are starting a new religion, destined to be that [new way of life and faith] by the Grace of Governing Agency. You have quashed all desires, so you will be happy. The work in the whole

world coming to you has already started in its light form. You are not feeling at all what you are; and that is the sign of greatness. Blessed are they who avail of the time."

Wednesday the 19th June 1945 :

हज़रत क़िबला : "है किसी में हिम्मत जो इस क़दर सख्त तालीम के लिए तैयार हो। शरायत यह है कि पच्चीस साल तक ब्रह्मचर्य आश्रम में रहे। जिस्म को बलवान बनाने की कोशिश करे। उसके बाद पाँच बरस तक खानदारी में रहे। औलाद हो जाने पर कुछ अरसे तक शौहर और ज़ोज़ीत के ताल्लुकात बमूजिब धर्मशास्त्र निभाए और इस दौरान में अम्ल और शगल करता रहे। मगर तंदरुस्ती का क़दम क़दम पर ख्याल रक्खे। चाळीस बरस तक कमाल मेहनत इल्मेहुज़ूरी में करे। जब इक्तालीसवाँ साल शुरू हो खानादारी को छोड़ दे। गुरु के घर पर क़याम करे और सिवाय इसके और कोई ताल्लुक न रक्खे। अब अज़ीज़ राम चन्द्र [शाहजहाँपुर] की सोची हुयी तालीम का आगाज़ होता है। तरीका यह है कि हर चक्र पर अपनी पूरी ताक़त से इस तरह पर रुज़ूअ हो कि गोया उसके एक एक परमाणु में ज़ात की पूरी ताक़त भरी जा रही है। इसमें अरसा लग जावेगा। हर परमाणु अलहदा अलहदा लेना पड़ेगा और कुलियतन साफ़ करना पड़ेगा। इसी तरीके से हर चक्र को एक एक करके लें। जब कुल चक्र पिण्ड के ठीक और साफ़ हो जायँ तब ब्रह्माण्ड के चक्रों को ले लें। उसके बाद पारब्रह्माण्ड मंडल में पहुंचे और उसके मुक़ामात भी इसी तरीके से एक एक करके लें। जब यहां तक कम्प्लीट हो जाय तब जिस्म के हर ज़र्रे को लें और उनपर उतनी ही मेहनत करें। जब सब ज़र्रात जिस्म के साफ़ हो चुकें तो उनमें एक-भाव पैदा कर दें यानि उनको तह से ले कर चोटी तक एक ही भाव दिखाई पड़े। जब इसको कम्प्लीट कर लें तब उस कुल हालत को धुर तक सम्मिलित कर दें। मैं समझता हूँ कि अगर ज़िंदगी में यह तरीका किया जाय तो शायद एक आदमी कुल उम्र में बन सकेगा। मगर जो बनेगा उसकी मिसाल नहीं होगी।"

"अब मेरा तरीका सुनो। मैं राम चन्द्र [शाहजहाँपुर] को अपनी ज़िंदगी में मुक़म्मिल कर चुका था। मगर इस किस्म की मेहनत नहीं की, जैसा की ऊपर तहरीर किया गया है। जब इस को हालते कमाल पर पहुँचा दिया और जिस्म छोड़ चूका तब इस तरफ़ रुज़ू हुआ और काम

अपना बराबर करता रहा और इसमें असर होता रहा।"

"जब ज़रूरत लाहक हुयी और कामों की भरमार शुरू होने लगी और इसको [राम चन्द्र - शाहजहांपुर] जुनूबी हिन्द का दौरा करने के लिए हुक्म हो गया तब मैंने यह तरीका इसके साथ किया था। और वोह इस तरह पर कि अपने आप को इसके हर ज़र्रे में से निकालता रहा। हताकि कुल्लियतन मुकम्मिल हो गया। जब इस काम को मैंने कर लिया तब तीन घण्टे में शुरू से आखिर तक वोह ही कैफ़ियत पैदा कर दी जो ऊपर लिखी जा चुकी है। इसका इशारा कहीं पर मैंने दिया भी है मगर उसको आज वाजे किया। यह काम ज़िंदगी के बाद ही अच्छा हो सकता है। ब्रह्मचर्य वगैरह के क़वानीन की रोकथाम ज़िंदगी के बाद ही की जा सकती है। इस लिए कि गिरामाया हिस्साये-ज़िंदगी इसी में खर्च हो जाएगी। यह कुल काम एक दम से भी हो सकता है मगर इसकी तौफ़ीक़ शायद ही किसी को मिलेगी। अगर गौर किया जाय तो इन्सान के हर ज़र्रे में वो ताक़त मौजूद है जिसका जबाब नहीं। इससे अच्छा एक और भी तरीका है। वोह यह कि ज़ात को उसकी की तरफ़ पुश कर दे मगर इस झटके को बरदाश्त हर शख्स नहीं कर सकता। मैं यह भी कर चुका हूँ। इसके करने की मैं मुमानियत करता हूँ।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Does anybody have the courage to be prepared to undertake such a hard course of spiritual training? The necessary conditions are that for twenty-five years celibacy is to be observed strictly and an attempt to develop a strong body is to be made. Then one should lead a life as a house-holer. After begetting children, the relationship of husband and wife is to be maintained for some time in accordance with the standard scriptural injunctions. The [spiritual] practices and meditation etc. should also be continued during this period, but health [physical and mental] should remain a matter of care and concern at each step. Up to the age of forty years, maximum effort is to be developed to becoming an adapt in the science / discipline of Divine Presence. At the out-set of the 41st year, life as a house holder is to be

renounced, and one should start living at the place of the Guide [Guru] and no other relationship except this is to be retained. Now the training which dear Ram Chandra [of Shahjahanpur] has discovered and thought about, is to start. That consists in getting oriented to every plexus with one's full force in such a way that each particle is being is being stuffed with full power of the Ultimate Being. This will take quite long time. Every particle will have to be dealt with separately one by one, and requires to be cleansed totally. Every plexus should be dealt with just in this way, one by one. When all the plexus of the organic region are cleansed and set tight, one should take up the plexus of the cosmic region. Then one is to arrive in the para-cosmic region, and the pints thereof are also to be dealt with the same manner. After completing the work unto here, every particle of one's body should be taken up and the same amount of labor be developed to them. When all prattles of the body have been cleansed, a flow of tendency be brought up in them, so that they appear imbued in the same current or tendency from top to toe. When this is completed, the whole state be absorbed in the Ultimate Base. I understand that if this method be adopted in life, perhaps only one percent will be possible to structure in a whole life; but a person thus prepared will have no example to match with."

"Now, here about my method. I had perfected dear Ram Chandra [of Shahjahanpur] during my life time; but I did not employ the labor like I have narrated above. Then, after having brought him up to the superb state, and after I had given up my body, I got oriented in this direction and went on with my work continually; and that remained coming up effectively. Later when need arose, and the rush of work started pouring [on dear Ram Chandra of Shahjahanpur], and this tour of South India ordained, I had then

adopted this method with him, viz. I started passing myself through his each and every particle so that perfections was totally achieved. When I had completed this job, then I created that same condition, as narrated earlier, from A to Z in three hours. I have some where already given a hint concerning this earlier also, but I have made it explicit just today. This work can be done well only after one's life time. Proper control of rules concerning celibacy etc. can be effectively achieved only after one's lifetime, because the most precious part of life will be consumed by just these [regulation of celibacy etc]. This entire job can be possible to complete in one stork also; but the compatibility [needed for this] can seldom be found in anybody. If observed closely, every particle in man contains that unique power, which has no equal to it. [Pause] There is still better method, viz. the Ultimate Being be pushed towards the concerned person; but the jolt [jerk] of this cannot be borne by everybody. I have done this as well. I [strictly] prohibit this being done."

Thursday the 20th June 1945 :

Swami Vivekananda Ji : "I have mastered the philosophy of Rishi Patanjali and given quotations from that book in my writings as well. If I speak the truth, who knows, the people specially the Brahmans may pounce upon you. He was a man of sound knowledge and devoted himself thoroughly to the study of books, practicing only a few things. I differed widely from him in some respects. If you meditate a little on him, you will know his condition not brought [out] in writing. There is no Patanjali in the brighter world. he could not free himself from endless circle of his work. His knowledge was not a practical one. I advise you not to rely upon the methods totally, given

in his books. The book is of-course worth keeping. It has to some extent the methods adopted by others. You are soon going to take up that work. I prefer your philosophy regarding the master cell and his two subordinates, but you have not yet thought much about that. It will reveal the whole secret if it is prepared by you. The questions given by your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], you have not yet attempted to solve them. It is your duty now to give a new turn to these things."

Friday the 21st June 1945 : [time 09.15 AM]

श्री चैतन्य महाप्रभु : "तुम मुझ से काम क्यों नहीं लेते। मैंने तुम में अपने आप को लय कर दिया है। मैं दुआ देता हूँ कि तुम्हारे मिशन का काम अच्छा रहे और स्वामी विवेकानंद जी की राय से इतिफाक करता हूँ, यानि रजिस्ट्रेशन करा दिया जावे। तुम को अपनी हालत की खबर नहीं। तुम्हारे हुकम हम लोगों पर फ़र्ज़ हो जाते हैं। और यह सब तुम्हारे गुरु [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] की दया है। ऐसा गुरु पैदा नहीं हुआ। उनकी हकीकत कोई न जान सका। अब देखें जिसकी आँखें हों। स्वामी जी अपने काम में मसरूफ हैं। वोह अब तक ऊपर नहीं पहुंचे और तुम्हारे गुरु भी काम कर रहे हैं। वोह मुमकिन है दो तीन रोज़ न आ सकें लिहाज़ा मुझको बुला लिया करो।"

Shri Chaitanya Mahaprabhu : "Why don't you take work from me? I have merged myself in you. I bless that the work of your Mission be good. I agree with the opinion of Swami Vivekananda Ji viz. registration of the Society be effected. You have no knowledge of your state. Your orders become [a matter of] duty to us. All this is the grace of your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. Such a Master has never been born. No body could have the knowledge of His Reality. Now who ever may possess eyes, may see. Swami Vivekananda Ji is busy with his work. He did not return to the higher world as yet; and your Guru

[Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is also at work. Just possible he may not be able to come for two or three days. As such, you can call me."

Swami Vivekananda Ji : "He is totally absorbed in you. The standard of life that you lead will be difficult to find at any place in the spiritual sphere. There are liberated souls in the Brighter World, but can not be a match to you."

Sunday the 23rd June 1944 :

हज़रत क़िब्ला [गुरदेव महात्मा राम चन्द्र जी महाराज - फतेहगढ़] : "शाम के वक़्त ज़िक्र था और यह ज़िक्र अज़ीज़ राम चन्द्र [शाहजहाँपुर] ने किया था कि मेरी हर वक़्त स्टेशनरी हालत रहती है। और बाबू मदन मोहन लाल को भी इस का इशतियाक़ पैदा हुआ। आप करें। तरीक़ा यह कि हर वक़्त नेचर को देखता रहे यानी उसकी सादगी और भीनापन। उस का अंदाज़, उस की यकसानियत पर, हर वक़्त नज़र रहे और खयाल रक्खे कि यह बात मुझमें आ रही है। और यह लाज़िमी है कि इसका तसव्वुर भी रहे कि अंदर और बाहर सब यह ही हालत है। और इस खयाल में हर वक़्त रहने की कोशिश करें। लेकिन [ई सआदत बज़ारे बाज़ू नेस्त, गर न बख़शद खुदाए बख़शंदा] अर्थात - यह सौभाग्य बाहुबल से प्राप्त नहीं होता। यदि बख़शनहार (दानी / क्षमा करने वाला) परमात्मा की कृपा न होती।] जो शख्स कुत्ब से आगे जा चुका है उसको करने की मैं इजाज़त देता हूँ। यह तरीक़ा इसी का [राम चन्द्र - शाहजहाँपुर] ईज़ाद किया हुआ है। और बिलकुल ठीक है। फ़र्क़ इतना रहेगा कि यह एक प्वाइंट को ले कर चला था और उसको छोड़ा ही नहीं जब तक उसके छूटने का वख़्त न आ गया। और उसी में सब कुछ हो गया। लोग अब अभ्यास करें जो इसके मुश्ताक़ हैं। इस प्वाइंट [शरणागति] को भी मैं लेने के लिए मैं मना नहीं करता। मतलब काम बनने से है, जिस तरह चाहें बना लें। तरीक़े दोनों ठीक हैं।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh [UP]
 : "At evening time, dear Ram Chandra [of Shahjahanpur UP] had made mention of his stationary condition; and dear Madan Mohan Lal [of Shahjahanpur UP] had developed fondness for that. He may try for it. The method for that consists in observing Nature all the time : the simplicity and fragrance of Nature. An estimate of the uniformity [or sameness] of Nature be formed and kept in view permanently, together with the thought that it is penetrating in to oneself. It is necessary that the supposition of the same condition pervading all round in side and out side be also there and one should try to remain all the time in this thought. But, this refinement of character cannot be reached through force of arms, if the benevolent God does not gracefully bestow it [Persian couplet]. I permit that person to practice it, who has gone beyond the stage of '*Qutub*'. This method is invention of dear Ram Chandra [of Shahjahanpur], and is perfectly correct. The difference remains just that he proceeded on with one point; and he never forsook it, so long as the time for leaving it behind was not arrived at. Everything was achieved just thereby. Those who are fond of it, may now practice it. I do not prohibit taking up that point, viz. total surrender as well. The purpose is to have the goal achieved, in what ever way it may be attained. Both methods are correct."

Tuesday the 25th June 1945 :

हज़रत क़िब्ला [गुरु महाराज महात्मा राम चन्द्र जी महाराज - फतेहगढ़] : "अज़ीज़ राम चन्द्र [शाहजहाँपुर] ने ज़ब्ब की रंगत सिलसिले से ख़त्म कर दी। इस की तवज्जो: को झुलसी हुयी आग या गरम रेत की गर्मी से मिसाल दी जा सकती है। यह एक अछूती बात है जो इससे शुरू की है। ज़ब्ब तरक्की के लिए लाज़मी नहीं रहा। यह ज़रूर है कि इस किस्म की तवज्जो: वही दे सकेंगे जो इसकी तवज्जो: से काफ़ी फ़ायदा उठा चुके हों। शरू ही

में ज्ञात की कैफ़ियत सीखने वाले पर सरायत करेगी। मैं इस वक़्त इसकी तवज्जो: देखता रहा। बिलकुल खुलूस था और ज्ञात की कैफ़ियत अच्छी झलक रही थी। चीख पुकार अब खत्म हो गयी। सुलूक से वोह काम हो सकता है जो जज़ब से नहीं हो सकता, बशर्ते कि वोह काफ़ियत हो।

नोट : यह तरीका तालीम अल्फ़ाज़ में बयान नहीं हो सकता। ज़रूरत पर समझाया जा सकता है।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Dear Ram Chandra [of Shahjahanpur] has done away with the completion of emotional passion [Jazb] or slobberingness from the system of 'spirituality'. His transmission can be illustrated by the warmth of scorched fire [ash covered] or hot sand. This is something unique, introduced by him. Passion has not remained necessary for spiritual progress. No doubt, however, such transmission will be possible to be imparted only by those, who would have derived sufficient benefit from his transmission. The state of the Ultimate Being shall run in to the person receiving training from the very outset. I remained observing his transmission just now. There was perfect purity [*khuloos*] and the state of the Ultimate Being was available very well for a glimpse. Now screaming and wailing has come to an end. The way of discernment [sulook] can serve the purpose which passion or slobberiness cannot achieve, with the condition that the state of inward smouldering that dear Ram Chandra [of Shahjahanpur] has, be there. This method of training cannot be described in words, but can be brought to comprehension, when needed."

Swami Vivekananda Ji : "It is a peculiar thing in your life and quite a new thing in the beginning for everybody. So far, the people attempted the way

through attraction which you call 'Jazb' [absorbed state]. Really you brought forth a new religion. It is the starting point which no body can imagine yet. Its efficacy will be found in the long run. The defects which you often think of among you will not be found any more. If a person comes to you in the beginning for training.

हज़रत क़िब्ला [गुरु महाराज महात्मा राम चन्द्र जी महाराज - फतेहगढ़] : "इससे अच्छा तरीका हो ही नहीं सकता कि जो मक़सद है उसका शुरू से ही ले लिया जावे।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "There can be never a better method than taking up from a very outset, what may be the final purpose."

Swami Vivekananda Ji : "Light will be the part and parcel of this method. Which will naturally attract one to this side. Stages will go side by side in each step."

Sunday the 30th June 1945 :

ऋषी लँका : "अभी मालूम हुआ कि तुम लोगों को छोड़ कर मतलब आप के भाइयो से है, और के पास कोई इयूटी नहीं रही। मेरे पास सीलोन का काम है। गो खास इयूटी अलावा इसके मुझ को मिल जाया करती है। मगर मेरा दायरा सिर्फ सीलोन का है। कुछ जन्बी हिन्द के हिस्से में है।

Sage of Ceylon : "Just now it came to my knowledge that excepting you people, I mean your brethren, everybody has been short of any duty. I have the work in Ceylon. Even though I am allotted some duties beyond that also sometime, my sphere of work is only Ceylon, and some parts that are lying in South India."

Swami Vivekananda Ji : "The extreme point of concentration means death.
This is for you only."

Monday the 08th July 1945 :

Swami Vivekananda Ji : "The religion you discovered is quite a new one.
You have changed it altogether. Its development will take time. There is a
great difficulty in the way that people who come to you don't want to do
their own labor."

"This is why only one will remain at work. They follow your example in
every way, and in one respect specially, that is your idle habits. They do
not know your condition. Remove these things from them altogether. A man
going [by] leaps and bounds stops a little and forsakes enthusiasm,
because he does not exercise his will to reach the point. A great regard is
to be paid to leave the habits contrary to the level of spiritualism. They do
not try to check themselves from the wrong points they are going."

Tuesday 09th July 1945 :

धन्वन्तरी जी : "अफ़ियून [opium] का सत अगर आग में दाल कर धूनी दी जाय तो पेट
की नसें जल्द मुलायम पड़ जाती हैं। काला भंगरा [black eclipta fraling] वज़न पैसा भर
कच्ची शकर के साथ मिला कर सुबह को फंकी लगाई जाय। तुम्हारे जिगर की खराबी एक
अरसे से चली आ रही है। उसके फ़ेल खराब होने से दस्त और जौफ़े मेदा शुरू हो गया।
काला भंगरा अक्सीर दवा है।"

Sage Physician Dhanvantari Ji : "If black Eclipta Fraling [Indian herb - kaalaa bhangra] weighing about 20 grains [one Indian Paisa in 1945] mixed with sugar that has not been treated with chemicals, be taken with clean water in the morning, it is to improve the activity of the liver. Your liver is malfunctioning since quite long, due to sheikh you very often suffer from diarrhoea; and weakness of the intestines is setting in. Black Eclipta Fraling is the effective medicine for this. If the essence of opium is put in smouldering fire; and the smoke is directed to the treatment of the stomach from outside, the nerves of the stomach are softened quickly."

Swami Vivekananda Ji : I am asking Dhanvantari Ji to attend on you at times. He was the first seer [Rishi] of his times, who discovered medicines [as a systemic science]. The history as to the point that he belonged to 'Kaistha' community is correct. He was the inventor of the Vedic system of treatment [as against the esoteric witchcraft]. Deceases and ailments, of-course, were not so many at that time; and the health was generally good. The hypnotic sort of treatment developed later on. When the division caste came into being, the Kaistha class rose above every thing and devoted itself thoroughly to the sort of sciences requiring brain [rather than physical strength and manoeuvres]. They have wonderful discoveries [to their credit] which have been destroyed by time. You will be surprised when I tell you that the inventor of archery [vana vidya] was a Kayastha. In course of time, it developed and was passed on to other classes and communities. Kayasthas have been a separate class, and really have no connection with the [stereotyped] caste system. The first man who gave birth to the spiritual philosophy [or discipline] was a Kayastha. Nature has kept his part reserved for Kayasthas only, because they have developed themselves to the very core of the Almighty, where all things make a start.

This thing cannot disappear from them ever and after. Spiritual philosophy [discipline] cannot develop unless they concentrate themselves towards it. Society is crippled without their help. It is a great blunder on the part of various caste and communities to deny them a field to work on. It was a Kayastha who was a founder of Raja Yoga, before it came in the form a written treatise. Every grand religion was started by Kayasthas. Mahatma Buddha is an example. The scientific discoveries are mostly made by Kayasthas. Great sages of the world were from among Kayasthas. Your Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is an example; and now take yourself as an example for starting a new religion. Really speaking, you have devolved all the religions in to one, and overhauled the system of Raja Yoga, invented by a Kayastha. I say nothing about me as I belong to the same community. The priestly people have generally taken advantage of the liberal mindedness of the Kayasthas, of their supremacy to be established in India. They are now being swallowed by the same community, that remained always as a friend with them, even in the days of Muslim Rulers and Chiefs in India, and saves the priestly people from losing their religion altogether. They [priestly people] belonged to the lower strata of spiritual discipline but are proving themselves to be far and above. The reason is what I have stated above, viz. liberal-mindedness in the beginning. There was a general tendency among Kayasthas not to care to collect in the form of a book what they had thought of. When the same thing came to the hands of others, they took the credit by publishing it in their own names, coloring the original thoughts and principles in their own wasps to bring them in to their own fashion."

"When the human society was brought into being, different types of classes issued forth from the fountain. There was no caste system, I mean only

different classes [and not castes] of persons were required for a colony. The first movement of this kind gave birth to person named Chitragupta. He had particles of wisdom in a wholesome state. The stream began to flow in other directions. It will be totally correct to call Chitragupta Ji the fountain head of wisdom. His progeny too has that sort of wisdom. The start of alphabets and the decimal system in mathematics are the result of their mental activity. What are the designated as Sapta Rishi [seven seers] are mostly Kayasthas."

Thursday the 11th July 1945 :

Swami Vivekananda Ji : Your blood circulation is not quite normal. Your spiritual condition remaining stationary, tells much adversely on your health, necessitating some kind of physical stimulant. Sometimes even your breath is stopped, of which you are not always aware, though it continues during most part of day and night. Physical exercise is necessary. Running may be useful. Black Eclipta Fraling is the medicine for you and you alone."

Friday the 12th July 1945 :

धन्वन्तरी जी : "चन्द दरख्त हर घर में होने चाहिए। ताकि हवा साफ़ रहे। इस ज़माने में हवा में ऐसा हज्जा कम हो रहे हैं जो तंदरुस्ती के लिए मुफ़ीद हैं। तुम को चाहिए कि तुम अपने यहाँ दो दरख्त ज़रूर लगाओ। इसके बहुत फ़ायदे हैं। तुलसीदल और देवना मरवाह [न्याज़बू]; यह दरख्त अगर बच्चों के पास, गमले में रख दिए जायँ तो उनको बहुत कुछ बीमारी से नज़ात मिल जाती है। जनेऊ पहनना मुफ़ीद है इससे रिश्ता [रिश्ता एक बीमारी है जिसमे पाओं से धागे की मानिन्द एक बारीक सा जानदार कीड़ा निकालता रहता है, नरुआ या नारू रोग।] की बीमारी नहीं होती। अगर यह दरख्त कसीर तादाद में रक्खे जावें तो उस

घर में हवन की ज़रूरत न रहेगी। पीपल का दरख्त पूज्यनीय है मगर घर के अंदर नहीं लगाना चाहिए। रात में इससे ऐसी हवा निकलती है जो तंदरुस्ती के लिए मुज़िर है। दिन में इसके साये में बैठने से ख्यालात की गर्मी खिंचती रहती है। घर से दूर इसको लगाना चाहिए। नीम हर हालत में मुफ़ीद है। इसके साये में रात में रहना भी मुफ़ीद है।"

"काले भंगरे में चन्द काली मिर्च ज़रूर दाल ली जावें और पीस कर शकर मिला ली जाय। बेल की पत्ती कोढ़ में मुफ़ीद है। अगर कोढ़ी गँगा का रेत कुछ दिनों फाँके और फिर इलाज शुरू करे तो जल्द फ़ायदा होगा। मगर यह खयाल रहे कि उस रेत में हड्डीओं के ज़रें नहीं होना चाहिए।"

"अगर दूध फाड़ कर तुम इस्तेमाल करो तो ज़ियादा मुफ़ीद रहेगा। दूध को नमक से फाड़ना सख्त गलती है। नीबू से फाड़ना अच्छा रहेगा।"

Sage Dhanvantari Ji : "There should be a few trees [plants] in every home so that the atmosphere may be kept clean. These days the air is getting divested of elements, useful for health. You should have two plants in your home. That is to be very beneficial. Tulsidal [Besil Ocymum Sanctum or Artemisia Indica] and Devna Marwah [Botanical name not known] planted in flower pots and kept close to children, provide them with immunity against quite a lot of diseases. If their plants are kept in a large number in a home, there will be no need of offering oblations to fire [incense] therein. The peepal tree [Ficus religiosa] is sacred, but is not planted inside a house. During the night it exhales certain gases which are harmful for health. In the case of sitting in the shade of this tree, the heat [excitation or aggressiveness] of thoughts gets reduced. It is to be planted at some distance from the home. Neem [Ficus Margosa] is beneficial under all circumstances. It is beneficial even to sleep under its shadow during the night. [Pause] A few black peppers must be put together with black Eclipta

Fraling; and it should be grounded in to pulp and mixed with sugar. Leaves of the 'Bel tree' [Ficus Crateava] are beneficial in the case of 'leprosy'. If a leper eats sand from the Ganga River for a few days before starting the treatment, recovery may be quicker; but care should be taken that particles of bones are not there in the sand.

If you use Chhena [thickened milk separated from water altogether], it will do you more good. To separate milk form water by using salt is extremely wrong. It should be done by using lemon-juice.

Saturday the 13th July 1945 :

धन्वन्तरी जी : "बूटियों की पहँचान यह है। जिसका पीले रँग का फूल हो वोह पित्त के मर्ज़ों में मुफ़ीद रहती है। सफ़ेद रँग के फूल वाली बूटी अक्सर बलगम में मुफ़ीद रहती है। जिस पत्ती में सब्ज़ी [हरापन] ज़्यादा हो, इस हद तक कि स्याही [काली] मालूम हो वोह मेदा के लिए मुफ़ीद है। लुआब दार चीज़ें मेदा को मुफ़ीद नहीं होती। इनका हज़म करना मुश्किल होता है। अगर उसमें हाजमें की ताकत किसी दवा से बढ़ा दी जाय, तो उसका वोह असर दूर हो जाएगा जो मेदा के लिए मुज़िर है। जिस किसी चीज़ का सख्त छिलका हो उसका मग़ज़ रियाही मर्ज़ और मेदा के लिए मुफ़ीद होता है। सुर्ख फूल वाली बूटियाँ अक्सर मुज़िर होती हैं। मगर वोह भी खास मर्ज़ों के लिए गुण रखती हैं और अक्सर सम्मीयत [ज़हरीलापन] दूर करने के काम आती हैं। दरख्तों की छालें जो तने से चिपटीं रहती हैं, वो लेप के काम आ सकतीं हैं। उभरी हुयी छालें फोड़ा फुंसी और हिद्दत दूर करने में मुफ़ीद हैं।"

Dictation from sage Dhanvantari Ji continued : "Here I am giving you some very general principles of recognizing the characteristics of herbs. Those having yellow flowers are used in bilious diseases; while the herbs with white flowers are often beneficial in phlegmatic ailments. Leaves with much greenness to the extent of appearing close to black are good for

intestines. Viscous food articles are not good for the intestine [stomach] as these are not easily digestive. If their digestibility be increased through some medicine, their defect which is harmful for the stomach will be removed. A kernel surrounded with a hard crust is beneficial for gastric ailments and the intestines. Herbs with red flowers are often harmful; but these also possess useful characteristics for special diseases; and are often utilized for removing the effects of poison. The barks of a tree which remain closely stuck to the trunk can be used for preparing rub-pastes [for external application]; while bumping [swollen] barks are good to control boils, pimples, abscesses and to eliminate [excessive] heat."

Swami Vivekananda Ji : "The ordinary standard of man is to become zero. Above that is the condition that is arrived at in a course after hundreds of years, when the Almighty Power waves up for special work. The ways and customs of Hindustan are generally based on some scientific and hygienic principles. A great regard is paid to that. Most things that are introduced are not needed in religion but have some hygienic base. For example the use of a holy thread [around the ears during evacuation at the toilet] is preventive of deceases like hernia, piles etc. The dogmatic priestly people, of course, have developed it as a symbol of being Hugh-born in the social hierarchy, and even deprived large portion of humanity of the benefits of a simple hygienic precaution."

धन्वन्तरी जी : "काफूर [कैम्फर], संदल कुटा हुआ, तगर : इन सब को कूट कर रख लिया जावे। इसकी धूनी देने से दिमाग की बहुत सी बीमारियां चली जाती हैं। अगरबत्ती बनाना चाहो तो किसी चीज़ में मिला कर इसकी लुगदी बना ली जाय और किसी चीज़ में चिपका ली जाय। चन्दन ज़्यादा होना चाहिए। तगर अंदाज़ का दाल लिया जावे जिसमें उसका रंग आ जावे। सरसामी हालत में अगर [Aloe] मिला कर बत्ती बनायी जा सकती है। बत्ती सीक

में नहीं लगानी चाहिए। इसमें एक माद्दा होता है जो दिमाग में हारत पैदा करता है और मुज़िर है। बाँस अच्छा है। तुलसीदल की पोटेंसी अगर बढ़ा दी जावे तो हर बुखार के नाफ़ेअ है। अनुपान ज़रूर है और यह हकीम की लियाक़त पर है।"

Sage Dhanvantari Ji : "Camphor, powdered sandal-wood and an incense 'tagar' - these mixed together and used as incense are curative in the case certain mental deceases. If it is desired to be kept in the form of candles, these may be mixed with something to give it the shape of pulp which may be stuck around something. Sandal-wood should be in a large quantity. 'Tagar' may be used in a proper quantity so as to yield it color to the material. In case of delirium agar can be mixed to prepare a candle. The candle should not be made by using broom-stick, as this contain a characteristic that causes heat in the brain that is harmful. Thin long bamboo-stick may be better. If the potency of 'Tulsidal' be increased, it is beneficial every kind of fever. Prognostic adjustments are, of course necessary; and these refer to a physician's competence."

Saturday the 14th July 1945 :

श्रीकृष्ण जी महाराज : "तुमने तरक्की की इतिहा कर दी। आगे रोकने की ज़रूरत है।"
Reverend Lord Krishna : "You have touched the summit of progress.' There is need to restrain further movement."

Swami Vivekananda Ji : "Every thing now comes to you in the form of vibration."

Thursday 19th July 1945 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] : "बाबू हरनारायण [Dr. H. N. Saxena of Jaipur Rajasthan] का सुगरा मुकम्मिल कर दिया था और यह हुक्म दिया था कि इन को तीन रोज़ के अंदर उस हद तक तैय्यार कर दें जो मेरी मंशा है। मगर वक़्त ने उनको इजाज़त न दी। चुनाँचे यह बात उन्हीं पर छोड़ दी गयी। अगर इस हालत से पेशतर कानपूर गए होते तो यह एहसास और तबीयत न लाये होते। तज़ुर्बा उन से बेहतर हस्तियों के खिलाफ़ है। थोड़े दिन और गुज़रने दो।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"The organic region of Babu Har Narayan Saxena had been perfected; and I had ordered that in three days, he be prepared to the extent of my intentions. However, time did not permit him. As such, what was intended for him, is again spared. If he had gone to Kanpur before acquiring this condition perfection of the organic region, he would not have thought as having brought this perception and inclination from there. The experience is there against even persons for better than he. Let some more time pass."

Swami Vivekananda Ji : "Get your veil aside. Tear it off altogether and prepare yourself for the work ahead. Change is bound to come. There is havoc now, wrought by you last night."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] : "माता प्रसाद तुमने ज़िन्दगी का एक बड़ा हिस्सा बर्बाद कर दिया। मगर ख़ैर, सुबह का भूला अगर शाम को आ जावे तो भूला नहीं कहना चाहिए। जिस बुजुर्ग [स्वामी शंकरानन्द जी] के पास यह रहे, उनका मोक्ष तक नहीं हुआ। इस दुनियाँ में [अपने आप को] बेदाग़ बचाना मुश्किल है। मर्द वोह है जो अपने जज़्बात को उस तरफ़ राग़िब रक्खे। यह ज़रूर है कि ज़माना मेरे बाद अंधेर और तीरा व तार रहा मगर चन्द असहाब ऐसे निकले जिनने मुझ को नहीं छोड़ा। मरहबा इस हिम्मत पर ! अपनी तबीयत उस तरफ़ रुजू रक्खो और काम में लग जाओ। गया वक़्त फिर हाँथ

नहीं आता। तुमको राम चन्द्र [शाहजहाँपुर] से ज़्यादा: अज़ीज़ और दोस्त नहीं मिलेगा। इसने सब कुछ मेरे अर्पण कर दिया और मैंने भी कुछ नहीं छोड़ा जो दे न दिया हो। इस की हालत खुदा ही जानता है। आप को खबर बहीं कि इस को [अज़ीज़ राम चन्द्र] किन किन बुजुर्गों ने अपना सज्जादानशीन किया है। सब बुजुर्गों की निगाहें इस की तरफ़ हैं। यह वक़्त अब बार बार नहीं आ सकता। जितना चाहो फ़ायदा उठा लो, और न यह हालत आइन्दा मुद्दतों तक पैदा होगी।"

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] diction addressed to Pundit Mata Prasad : "You have wasted a large portion of your life. However, if one who has gone wayward in the morning, returns home in the evening, he is not to be considered as having been lost. The respected elder [Saint Shankaranad Ji] with whom you sojourned, has not even attained liberation. It is difficult to keep oneself without blemish in this world. [Real] Man is one who is able to keep his passionate attachment oriented to that side [higher spiritual direction]. No doubt there followed a period of darkness and confusion after my physical dissolution; but a few persons were still there, who did not desert me. Bravo at their courage. Keep your inclination oriented to that side and he devoted to work. The time, bygone, would never return. You will not be able to find any better relative or grind to compare with dear Ram Chandra [of Shahjahanpur UP]. He surrendered everything to me; and I too have not spared anything from bestowing on him. Only god knows his state [adequately]. You do not know all those respected elders [Masters] who have bestowed their successor-representative-ship on him. All elders have their eyes of grace and hope on him. This time cannot recur again and again; neither can this state be expected to develop for long. As such, take advantage [of this opportunity] to your heart's fill."

['Shri Ram Chandra Mission', Shahjahanpur U. P., India was registered on Saturday the 21st July 1945 under Societies Registration Act of U. P. State in India at the Office Assistant Registrar.]

Monday the 23rd July 1945 :

Swami Vivekananda Ki at 09.30 PM : "Accept and convey my heartfelt sympathy and blessings to the workers of the 'Mission'. it is the will of the over-ruling Providence to have to have such an organization permanently run. This is not at all the play of human brain. The scheme I have given is divine. There may occur controversies on certain points, but that is not to have any effect on it. I will guide [every thing] all along. [Pause] I come now to another point, viz. the human psychology. The poisonous effects have been scattered all around by the general public to serve their selfish ends, with the effect that the whole atmosphere has grown into tumult and disorder. The waves in such an atmosphere are polluting the brains of God's creation; and there are people in this world who increase it by their will - force. Our duty now is to clean it off all together. I permit you deal with the general public strictly in this matter so as to give them a state of forgetfulness. The work is huge, but you will have to do it in your lifetime and after that. You enjoy full powers to make it around to the correct point. They are burrowing holes in the atmosphere."

"I had a talk with Lord Krishna about you. He has a very good opinion about you, but it is very sad that the people among yourselves are not following you [adequately] on the path which you are treading on and on. They are busy telling their own tales. For your guidance, I advise

you not to give powers concerning the atmosphere to anybody without a good deal of consideration. Once the connection with the atmosphere is formed, it can not be easily broken by anybody except you, who enjoy unlimited powers. Who knows, there may not come somebody like you, who may have at his command the union and disunion of this chain. You should always remain alert about these things. It comes under the definition of impertinence if you persist doing something that is not required by nature. Cheaply earned is cheaply lost. I am not referring here to what you transmit in ordinary routine, but the special thing you impart."

To my question, Revered Swami Ji continued clarification : "The difficulty arises because we do not ignore your point of you. I assure you that you are never wrong in holding on to your points of view. These have connection with our hearts and have full [unconscious] guidance from us. These are the directions not for you alone. But for the generations coming after you as well."

Wednesday the 25th July 1945 :

Swami Vivekananda Ji at 09.25 PM : "You are at the apex. R. C. Saksena is selected for South India. He will remain directed under my control; and his connection will remain solely with me. He should think of me and me alone at times of need. The mode is his training will follow from my side. Mean while, he should try to speak effectively extempore. If you think of him [R. C. Saksena], having regard to my direction, it comes to the same thing. If he thinks of our Lord [Mahatma Ram Chandra Ji, Laalaa Ji Sahib, of Fatehgarh UP], it will serve the same purpose. [Pause] You are representing me; and the way is 'Sahaj Marg'. R. C. Saksena will follow the

same path; and impart training in that same system. When the time for South India comes, I will give directions. I do not mean that R. C. Saksena does not remember our Lord [Mahatma Ram Chandra Ji, Laalaa Ji Sahib, of Fatehgarh UP]. He should make himself busy with the work, coming to him after certain preparations. I will him power directly. He should organize the 'Mission', establish in the name of our Lord [Mahatma Ram Chandra Ji, Laalaa Ji Sahib, of Fatehgarh UP]. This will continue as such."

Thursday the 26th July 1945 :

Swami Vivekananda Ji : "I am preparing R. C. Saksena very soon for the work. Tell him to be a book-worm; and be happy."

Friday the 27th July 1945 :

धन्वन्तरी जी : "खूब कलॉ [black Berry seeds] पाव भर एक हाँडी में बंद कर के साये की जगह में ज़मीन में दफ़न कर दें। चालीस रोज़ के बाद उस को निकाले और ककरोँदा के अर्क में पीस कर दो चनें के बराबर गोली बना लें। खफ़क़ान [खफ़क़ान या मालीखूलिया एक बीमारी जिस में दिल की धड़कन बढ़ जाती है, palpitation, hysteria] के मरीज़ को चालीस दिन तक खिलावें। मुफ़ीद है। अगर गर्मी करे तो दूध इस्तेमाल करें। खफ़क़ान या मालीखूलिया वाले को लौकी कभी नहीं देना चाहिए। मिर्च तेल खटाई वगैरह से परहेज रखें।"

Sage Dhanvantri Ji : "Khubkalaan weighting a quarter of seer [250 gums.] closed in an earthen pot be buried in a place of shade under the ground for forty days. Then it be mixed with juice of Indian herb '*kukraunda*' and turned into a paste and small pilots equal to two gram seeds. Which are to

be given to psychotic patients for forty days [one small pellet every day]. If it causes heat, it is to be accompanied with milk. Soft cucumber [*lauki*] should never be served to a patient of severe mental illness. It should also obtain from chillies, oil and pickles."

Saturday the 28th July 1945 :

Swami Vivekananda Ji : "You must abide and enforce the rules of the 'Mission' - organization. New comers must be required to fill in the form."

Sunday the 29th July 1945 :

Swami Vivekananda Ji : "Your position as President of the 'Mission' is only nominal. I am working in your form at present. The same system-wide go on in case of every 'President' following you. The post is very important; and not open to everybody. I assure you but one thing and your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] said the same somewhere, viz. 'your mistakes will count much and cannot be excused easily'. The higher the position one enjoys, the more burdened one is. be alert and careful to do your duty calmly. Consultation, of-course, you can have amongst yourself; but you must not abide by it unless you consult me and get confirmation, specially in matters concerning the 'Mission', and no doubt in other matters also, in general. In the case of the 'Mission' work, I am the authority. The rest depends on your Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], who has bestowed this authority on me. Everything no doubt, is under the control of your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] here and above; but He has distributed some [parts] of His work to different sages, making Himself more

free

for

you."

Saturday

the

04th

August

1945

:

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ यू पी] : "अज़ीज़ राम चन्द्र [शाहजहाँपुर] ने जो इस वक़्त काम किया है वोह ब्लड डॉग्स [Blood hounds] की थ्योरी है। यानी ज़र्रात रूहानी, जिस्म के अंदर इस क़दर तेज़ कर दिए जावें कि वोह foreign matter को जो उसके बाधक हैं, खा जावे, या दूसरे मायनों में उस चीज़ पर असर डालें जो रूहानियत के खिलाफ हैं। और उसको मुनक्कर करते रहें। यह बहुत अच्छा तरीका है और रूहानी सम्बन्ध में बिलकुल है। हर मक़ाम पर फर्दन फर्दन इस से काम लिया जा सकता है। जिसका नतीज़ा यह होगा कि उस चक्र को सम्भालने के लिए या दुरुस्ती के लिए बहुत मुफ़ीद होगा। बिलकुल ऑटोमेटिक है। तरीका यह है कि अपनी कुव्वते - इरादी या आत्मिक शक्ति और बल से अपने खयाल के ज़र्रात इस तरीके से दाल दें कि उनमें ख़राबी अब्सॉर्ब करने की ताक़त पैदा हो जावे या उसको निगल सके। ज़र्रात में इस क़दर ताक़त होना चाहिए। बेहतर तो यह है की हाई पोटेंसी के ज़र्रात दाख़िल किये जावें ताकि वोह ख़राब असर ले कर खुद ख़राब न हो जावें। यह और भी अच्छा होगा कि या उन ज़र्रात में वक़तन फवक़तन ताक़त दी जावे या उनको इतना तेज़ शुरू में ही कर दिया जावे कि ताक़त देने की ज़रूरत न रहे। मगर मैं वक़तन फ़वक़तन ताक़त देने का तरीका अच्छा समझता हूँ।"

Revered Master Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The work that dear Ram Chandra [of Shahjahanpur UP] has done just now, pertains to the theory of the blood-hounds. This is to say that the spiritual particles in the organism be sharpened to the extent that they devour the foreign matter, obstructing the onrush of spirituality and thereby illumine the spiritual element. This is a very good method and is exclusive in relation of spirituality. At each point, it can be put to effect individually, which will result in each plexus being set right by the use if this effective weapon. It is entirely automatic work. The method consists in

introducing the particles of one's thought, through the use of one's will power or spiritual force, so that they acquire the capability of absorbing the defects or gulping the obstructive factors. The particles of thought introduced in to the system or organism should have the capability to that extent. It will be better to intrude atoms of high potency so that these do not get themselves deformed through the absorption of deformities or obstructive elements. it will be still better that either those particles be strengthened from time to time, or else the by sharpen, even at the outset, to the extent that there would remain to need of strengthening them off and on. I anyway, consider the method of strengthening off and on to be better."

Swami Vivekananda Ji : "Free minded as you are, you must have a scope to work on. What is required for you is to free yourself from all things putting you aloof from this work. I again say that this time will never come again, so you should devote yourself thoroughly to solve the intricacies of Nature. This is the special work for you. Prefer some hill station and remain there for a certain length of time. You will be alone there with your pen and pad. You will improve there physically as well."

Monday the 06th August 1945 :

Swami Vivekananda Ji : "You have really speaking no time for any other work [except spiritual]. You do not know perhaps that your responsibility is not confined only to this world. I tell you my experience of life that I never cared for my next meal; and I assure you that I never remained hungry. You have got wife, children and others, who depend solely on you; but do you think that they will not be cared for by us in case you devote yourself

thoroughly to your Master's work? How lucky you are that your children realize you as the best man : this is the special favour of your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. Education will never forsake your family. Yours is the making of an extraordinary one, so you have a special kind of responsibility. We are all looking to you for the work; and the world is waiting for strong change to be affected by you and you alone. You can distribute your work among the powers of Nature."

Wednesday the 15th August 1945 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "आज अज़ीज़ राम चन्द्र [शाहजहाँपुर] ग़ल्टाँ व पेंचाँ था कि कोई ऐसा तरीका ईज़ाद हो जाता कि माया से निजात रोज़े अक्वल ही से मिल जाती। जहाँ तक उसकी रसाई थी, ख़ूब पैरा। आखिरकार ईश्वर ने उसकी मदद की और मामला हल हो गया। आज तक यह मसला हल नहीं हुआ। यह ईज़ाद इसी के नाम नामी से रहेगी। मुख्तलिफ़ किस्म के मुराकिबे और ध्यान मुख्तलिफ़ मकामात पर ज़माने के बुज़ुरगों ने बताये हैं। मगर इस तरफ़ किसी का ख़याल नहीं पहुँचा कि जिस चीज़ की लोग बेक़दरी करते हैं और उनकी निगाह नहीं जाती। उसी में सब कुछ है। तरीका यह है कि दाहिने पैर के अँगूठे पर निगाह जमा कर मराकिबः करें और उसमें कोई पाँइन्ट मुकर्रर कर लें। ईश्वर सर्वज्ञ है और हर तरफ़ फैला हुआ है और यह ही हालत उसकी हमेशा रहेगी। प्रलय के वक़्त भी वोह मुहीत कुल रहेगा और इस वक़्त भी है। जब कायनात के ज़हूर का वक़्त आया और उबाल पैदा हुआ, सुरते ज़हूर पज़ीर हो गयी। इन्सान में जिस तरीके से वोह सरायत किये हुए है, एक अजीब सूरत है जिस का समझ में आना मुश्किल है। समझने के लिए यह तसव्वुर कर लिया जावे कि दिमाग़ असल ज़ात है जहाँ से उस की रोशनी व ताक़त कुल जिस्म में फोकस दाल रही है। वाकई तौर पर उसका सिरा और आखिर समझ में नहीं आता, क्यों कि वोह लामहदूध है। मगर समझने के लिए ; और जिस अजीब तरीके में वोह इंसान में रौनकअफ़रोज़ है। यह मानना पड़ेगा कि उस का आखिरी हिस्सा पैर का सिरा है और जो इस में बात है वोह यह कि यह और वोह चीज़ दोनों एक हैं। और इसमें किसी किस्म की मिलौनी नहीं। पस इस पर यक्सू होने से यह मतलब

होता है कि वोह अपने स्टार्टिंग पॉइंट पर यक्सू हो रहा है। और इस अमल के करने से नतीजा मतलूब जिस के लिए यह मसला हुआ है, पैदा हो सकता है। मैं हिदायत करता हूँ कि जो लोग अपने पैर पर न्योछावर हो चुके हैं इसको ज़रूर करें। यह एक ऐसी बात है कि लोगों को समझने पर या नतीजा मतलूब पैदा होने पर हैरत हो सकती है। मगर मजलिसे - आम्मा इसकी क़दर नहीं करेगी। इस लिए कि उनकी इतनी समझ ही नहीं। उन्होंने जो कुछ कि क़वायद सीखे या पढ़े हैं, उन सब के बाहर हैं। मदन मोहन लाल ! इस मसले की कोई कीमत नहीं हो सकती। सच पूँछो तो हकीकत इसने सामने रख दी। बाबू मदन मोहन लाल वकील बदायूनी को हिदायत कर दी जाय कि आज से इसी अपर यक्सू हों। और हालत लिखें। पूजा के रिस्ट्रिक्शन जो तीन माह के लिए थी, हटाता हूँ। इसकी नक़ल हो-ब-हू और बजिंसा भेज दी जावे। जब इसको शुरू करें तो अपने पीर से पूँछ लें, इस लिए कि वोह हर बात को बेहतर समझता है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

: "Today, dear Ram Chandra [of Shahjahanpur] was very anxiously involved in finding out some method so that freedom from illusory phenomenally would be ensured from the very first day of practice. He performed lots of swimming to the extent of his approach. At last Providence helped him and the problem was solved, which had not been resolved till today. This invention will be associated just with his name. Elder sages have prescribed various methods of meditation and concentration at so many different points; but no body was able to hit at this target. What is held in contempt by people in general, and simply bypassed as unworthy of consideration by the searching vision of those [elite austere sages] really contains every thing in it. The method is like this : the big toe of the right foot be fixed in to sight, and meditated upon, fixing some point therein. God is omniscient and pervading every where. This state is remain there for ever. Even at the time of total annihilation. That [God] is to remain all-circumscribing as it is now. When the time of creation arrived, boiling up set in and forms [and

categories] were manifested. The way That [God] is pervading the human being, happens to in a strange way, difficult to comprehend. For the sake of understanding it may be supposed that the brain is a real Ultimate Being [Asal Zaat], where from its light or power is focused on the entire organism. Its extremity or in the real way remains beyond [the grip of] comprehension, because of being limitless. For the sake of understanding and in respect to the strange way in which it is enshrined in the human being, it will have to be granted that the last part of it constitutes the extreme end of the foot; and what happens to be the secret in it is that this big toe and that top point in the brain are one and the same, beyond the possibility of bay adulteration. As such being one- -pointed on this [big toe] means getting one-pointed on one's starting point; and this practice can bring about the desired result, which constituted the problem to start with. I instruct that those who have ritualistically scattered themselves over their feet, should adopt this practice [without fail]. It is something that can make people struck with wonder, on comprehension or achievement of the desired result; but the society in general will have no appreciation for it, because this lies beyond the reach of their understanding. This is beyond all the rules [and regulations] that they have learnt or read [in books]. Dear Munshi Madan Mohan Lal [of Shahjahanpur], there can be no price for this topic. To tell the truth, he [Ram Chandra of Shahjahanpur] has revealed the Reality [threadbare]. Madan Mohan Lal Vakil of Budaun UP be instructed to be oriented to this [single pointedly] and write about this condition. I remove the restriction on practice and worship for three ninths, [that was imposed earlier]. A copy of this, as it is, be sent to Madan Mohan Lal Vakil Budaun UP. When somebody starts this practice one must consult one's Guide because he understands everything better."

Friday the 17th August 1945 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "मेरा मतलब यह है कि 'मिशन' की रजिस्ट्री हो चुकी। अब इस का काम शुरू होना चाहिए और उसमें काम करने के लिए ऐसे लोग छाँट लेना चाहिए जो नवउम्र हों और ठीक काम कर सकें। रूहानी संस्था में उम्र का लिहाज नहीं होना चाहिए बल्कि जो काम जैसा कर सके, उस से बेग़िल व ग़िश, वैसा ही लेना चाहिए। इस की तक़सीम तुम आपस में कर लो और कायदे की पाबन्दी सब लोग करो मगर हर मामले में एक दूसरे के मददगार बने रहो। जिस किसी काम गिरता हुआ देखो, उसकी जानिब से शुरू कर दो। जिस के पास वक़्त ज़्यादा हो, वोह ज़्यादा काम करे और आपस में प्रेम-भाव रखे। बढ़ाई छुटायी का सवाल नहीं। यह बात मुझ से सीखो। मैं अपने यहाँ हुज्जत को रवाँ नहीं रखूँगा। और न ज़रा सी बाँतों पर दिल शिकनी चाहता हूँ। यह काम मेरा है लिहाज़ा इस को ऐसा ही समझ कर करो। अगर कोई डिसीज़न का पॉइण्ट पड़ जाय तो मुझ से दरियाफ़्त करो। मेरा हुक्म फाइनल होगा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"What I mean to underline is that the 'Mission' is now a registered organization; now it should start functioning. To work therein, people should be selected, who are young and capable of doing good work. There should be no consideration of age in a spiritual organization; who ever is able to do a job, he should be assigned and allowed to do the same job without frisk and frolic. You make a distribution of work among yourselves; and all of you must adhere to principles. However, you should remain helpful to each other in every affair. If you notice somebody's work as slackening start that work yourself on his/her behalf. One, who has more time at one's disposal should do more work. Mutual love should be maintained. There is to be no question of high and low. Learn this from my example. I shall not approve of argumentative duel in my organization; nor do I like heart-aches

over trifles. All this work is mine. Do it all, taking it as such. If some point of discussion may come up, I am to be consulted; and my order in that case will be final."

Swami Vivekananda Ji : "I am more strict on this point. I want the 'Mission' to be run calmly and smoothly. A fiery spirit is not required at all. We are not preparing you for the battle front. I know the position of Ram Chandra [of Shahjahanpur]. He has more indulgence in his nature; and that thing he has inherited from his Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. Organization can stand on the firm footing of calmness. Love makes everything smooth. The first thing you do to attract your brethren with your calm and simple habits and manners. When you reach this point teach them things on the basis of love. Give them rules to follow. Teach them service of humanity and increase the feelings of brotherhood. Do your duty to them as a bother. Consider them as your own. Develop in them the feelings of solemnity and sincerity. The best way in the interest of the organization is to make yourself such as you like others to be. On any aspect of the organization, take the example of your respected Guru [[Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], who never attempted anything except as he did not himself. There is a great mistake found prevailing generally, that people require others to do what they themselves cannot do. Such persons are always a failure in their lives."

"I like practical people with a good heart and calm habits to be appointed for various jobs in the organization. I advise you to weigh everybody in the spirit of love and sympathy, as well as the habit of doing something self first, if others be required to do by him. I have given you several warnings to do what you mean at heart. Never mind if the world is against you;

never mind if your brothers and sisters may forsake you. Work for the sake of work and be firm in what you do. When so many of us [elders] are here to advise and guide, you need not fear anything at all. Be certain that success will down sooner or later. I will say that even if the sun may burst and the sky may fall upon you, you do what you will. [Pause] There are dictates of your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] for work; and you are not doing that. I know why this sluggishness on your part is there. Your Guru [[Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] does not want to do it at this time. He is structuring you and preparing you for some other work."

"Success attends on those who deserve it. Philosophers after philosophers have come down to this world; and not one of them went without being hit, troubled and injured. Remember Lord Krishna, who was troubled at each step throughout His life. Why you have come to this world? My notes provide the answer. Follow your Lord [[Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] rigidly. If you miss something, consult about it again, when you start it."

[Janmashtami - birth anniversary of Lord Krishna]

Sunday the 19th August 1945 :

हज़रत किब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "सब को चिट्ठियाँ जारी कर दी जावें कि आइन्दा से हर साल श्री कृष्ण जी महाराज का जन्मदिन [पहले रोज़] मनाया जावे। वृत्त रक्खा जावे। सिर्फ एक वक्त हल्की गिज़ा खाई जावे और कोशिश की जावे कि ख्यालात नेक रहें।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Letters be issued to every body that every years from now on-wards, the first day of Lord Krishna's birth anniversary be celebrated by observing a fast. Light meals be taken only once during the day; and attempt be made to keep one's thoughts pious and virtuous."

[Generally Lord Krishna's birthday is celebrated on two days in India by two different sects of Hindus. The orthodox adherents of the scriptures, viz. the house-holders, observe it on the first day, while more liberal ascetically Vaishnavities observe it the next day.]

Wednesday the 22nd August 1945 :

Swami Vivekananda Ji : "You will remain on a diet of only milk, to be taken once, in the evening, on Jankashtami day. Your job will be to concentrate yourself on the people observing a fast through out India and abroad. You will continue this work for two days together. Silence must be observed on those days. No useless talk should be allowed except that concerning Lord Krishna and Venerable sages of the past. However, you should not go too far in concentration. You will be with full power on that day. So, avoid the company of children, whether they be your own or of others. I will say that you should be left alone till the evening. When the time of worship [group meditation] is there."

हज़रत किब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "स्वामी जी ने जो हिदायत की है, उस पर अमल किया जावे। बेहूदा बातें न की जावें। बच्चों का ख्याल रक्खा जाय।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :
"All the instructions of Swami Ji should be complied to strictly. Absurd gossip should not be indulged in. Care should be observed with regard to children."

Thursday the 23rd August 1945 :

Swami Vivekananda Ji : "You are dwelling in imagination regarding the sound base to carry on the work of the 'Mission', but I am afraid that what we are going to dictate about it may not remain on paper only. [Pause] The persons of high rank in your society should first set their own example for others to follow."

Duties in general for all Satsangi brethren members of S. R. C. Mission :

[01] Rising up early in the morning ; and following the law of Nature.

[02] Simplicity in habits and regularity concerning meals etc.

[03] Being pious and generous.

[04] Truthfulness in words, thoughts and deeds.

[05] Sympathy [and compassion] for everybody like that for one's children.

[06] Service to fellow beings of every kind in one's direct environment.

[07] The whole world to be thought of as one community, with rights for

everybody.

[08] Faithfulness to the Supreme Lord [Master - Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] and His Mission as well.

[09] Regular time [twice daily] to be devoted to puja [worship].

[10] Prayer to be offered by every member of the 'Mission' at night before foxing to bed, for the success of the 'Mission', and for strength to oneself to follow the laws of Nature and the mandates of the 'Mission'. This is the most important thing.

THIS IS BINDING FOR EVERYBODY WHETHER BIG OR SMALL. SPECIAL CASES MAY BE EXEMPTED. THEY WILL ABIDE BY THE ORDERS, WHAT EVER MAY BE THERE.

Duties of a Teacher [Preceptor or a guide] :

[01] Teaching [training] to be imparted to others, treating them as one's brothers & sisters.

[02] Brotherly love and sympathy for disciples [students] must be there. Your Guru [Revered Laalaa Ji Sahib] is to be followed rigidly in this respect.

[03] Talk [and instructions] should be humble and soft, as ifs one is speaking to oneself. Words spoken should be like a flow of a river, when its water is calm.

[04] Students [under one's charge] should be respected and loved in one's heart as creatures of the same God, who is our creator etc.

[05] Useless talk [gossip] should not be allowed [or indulged in] at the time of 'Satsang' [gathering for worship in a group]."

हज़रत क्विब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "हर सत्संगी को एक नोटबुक बनाना चाहिए। जिसमें यह उसूल लिख लिए जायँ और उनको वक्तन फवक्तन देखता और अमल करता रहे और खामियाँ दूर करता रहे। नोटबुक में इन्द्राज़ होना चाहिए कि इनमें कौन सी बात पूरी नहीं कर सका, और किसमें कमी रही।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Every member of the 'Mission' should maintain a 'notebook', in which this guiding principles be taken down; and one should go through it off and on to remove one's shortcomings. There should be notes in the diary as to what could not be fulfilled, and wherein one's shortcoming still persists."

Swami Vivekananda Ji : "Every month this 'notebook' [diary] will be submitted to you for perusal. One will be at liberty to write one's own spiritual condition definitely every month. Special matters and circumstances should be referred to me or to your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. If malfunctioning, prevailing in your society, is not removed, you will be called upon to submit an explanation. Responsibility lies on your shoulders. By malfunctioning I mean everything against the laws of Nature, which govern [and must govern] everything in daily life."

Saturday the 25th August 1945 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "प्रलय [क्रयामत] के बाद खामोशी ही खामोशी थी। जब ज़हूर आलम का वक़्त आया, ज़ात में एक तरह का उबाल पैदा हुआ जिस से [हरक़त] एक्शन शुरू हो गया। चुनाँचे इस वक़्त की क़ैफ़ियत उसी उबाल की तरह थी जो ज़ात से निकल रहा था। और किसी के ख़याल का असर नहीं था। इस तरीक़े को अगर ज़ियादा कहा जाय तो अग़लब है कि दिमाग़ की नस फटनें लगे।"

"तरीक़ा यह है कि वो ही क़ैफ़ियत पैदा कर दे। इस तवज्जोः की मुमानियत करता हूँ। यह मल्का मुझ में ज़िन्दगी के बाद पैदा हुआ। यह वो हालत है जो मैं अज़ीज़ राम चन्द्र [शाहजहाँपुर] को ट्रान्सफर कर चुका हूँ। गुज़िश्ता नोट में इस के बावत लिख चुका हूँ। बाबू मदन मोहन लाल ! इस तरक़की का कोई देखनें वाला नहीं। अगर एक भी ऐसा पैदा हो जाता तो मुमकिन था कि मेरी कुदरत का अंदाज़ा लग जाता। बाबू मदन मोहन लाल के सवाल का जवाब यह है कि अगर दूसरा शख्स [मतलब बड़े पाए के बुजुर्ग से हैं] इस को करे तो महज़ अक्स आएगा।"

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation : "There was perfect silence beyond annihilation [pralaya]. When the time for the manifestation of the universe was there, a kind of fermentation developed in the Ultimate Being, where from action ensued. As such, the condition [experience] at this time [during transmission by dear Ram Chandra of Shahjahanpur] was like the same fermentation ensuing from the Ultimate Being, and was not effected of the thought of anybody. If this method be used more, it may just be possible that the veins of the brain start getting ruptured. The method consists in creating the same condition [prevailing at the outset of the manifestation of the universe]. I prohibit this transmission. In my case this capacity developed after material

life has come to an end. This is the state which I have already transferred to dear Ram Chandra [of Shahjahanpur]. I have given dictation concerning this earlier. Look dear Madan Mohan Lal, there has been no body capable of observing this progress. If even one such person had come to exist, it could perhaps be possible to have an estimate of my natural grandeur. The answer to Munshi Madan Mohan Lal's question is that if someone else, I mean some elder saint of high caliber, performs it, that performance will contain only a reflection of this real performance by dear Ram Chandra [of Shahjahanpur]."

Sunday the 26th August 1945 :

Instructions from Swami Vivekananda Ji concerning the emblem of the SRC Mission : "The way [across the mountains] should be clear, distinguishable from everything else [in the emblem] light should glow dull and dim until diminishing almost to nil in the end. There should be no sun or moon on the way. In one concern of the emblem there should be the Rising Sun, glittering or shining on the base, making a horizon at one corner. The wave at the bottom of the emblem should be occupied with the words 'Shri Ram Chandra Mission' etc., pointing out Sahaj Marga. There should be an open space in the middle, where you have written SRC Mission."

हज़रत किब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "चाहिए कि मेरी तरह चकसार हालत पैदा कर लें, फिर कोई भेद बाकी नहीं रहेगा। जितनी इसमें कमी होगी, उतनी उसमें कमी होगी। यह ही असल फ़र्नाईयत है। इसके लिए बड़े अभ्यास की ज़रूरत है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Everyone should try to develop a balance state like mine. Then there will not remain any secret. 'This will have the defect to the extent of the defect in that'. This alone is real mergence. A lot of practice is needed to achieve it."

Monday the 27th August 1945 :

हज़रत किव्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "ज़ात में लय होने का तरीका सीधा सहल है। और अच्छा डिस्कवर हो गया है। एक तो तरीका अपने पीर में लय होने का है। और दूसरे बराहे रास्त ज़ात से सम्बन्ध और लय होने का है। तरीका ज़ात में लय होने का यह है कि अपने आप को खयाल से इतनी बसअत दें कि सब तरफ़ अपना फैलाव का अहसास बल्कि यकीन होने लगे कि अपना फैलाव कुल युगों और वायुमण्डल में अहसास होने लगे। इस मशक़ को इतना बढ़ाएं कि अपना फैलाव और इसकी बसअत एक ही अहसास होने लगे। हताकि अपने आप को उसमें गुम होने का अहसास शुरू हो जाय और रफ़ता रफ़ता यह खयाल भी जाता रहे। मेरी राय यह है कि पीर में फ़ना होने की कोशिश करें ताकि जो कुछ कि कहा है, उसी को निभा ले जा सकें। ज़ात में फ़नाइयत बहुत अच्छी है, अगर हो सके। मगर इस वक़्त तक इसकी मिसाल सिर्फ़ कबीर ही हुए हैं। यह माद्दा उनमें खुदादाद था। और रोज़े अक्वल से मौजूद था जिस की फ़रना अज़ख़ुद हुयी। हमारे किव्ला मौलाना साहिब ने फ़नाइयत कुल्लियातन पीर में होने के बाद इसको शुरू किया था। यह अमल हाईएस्ट स्टेज पर जा कर खुद बा खुद हो जाता है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

: "The method of merging in 'Zaat' [Ultimate Being] is simple and easy. It has been discovered quite well. One method is to get merged in to one's guide [Master]; and the other is to have connection with and merging in to 'Zaat' directly. The method of direct merging in to 'Zaat' consists in widening oneself through thought to the extent of feeling and even coming to trust

one's own expansion all around, viz. experiencing one's own expansion in the whole geography and atmosphere. This practice should be enhanced so much that one's own expansion and the width of the geography and atmosphere would start being experienced as one and the same; and the feeling of oneself being lost therein would start coming up, and then gradually this thought too would wither away. I am of the opinion that mergence with Master be attempted, so that what ever would have been attained may be duly retained and maintained. Direct mergence in to 'Zaat' is something very fine if possible to achieve; but the only example is that up to now has been Kabir. This caliber in him was a divine gift; and was present from the very first day, coming to blossom later on. My own Revered Master [Hazarat Maulana Fazl Ahmad Khan R. A. Raipuri] had taken it up after achieving total mergence in His own Master. This practice automatically emerges on ascending to the highest stage."

Wednesday the 29th August 1945 :

Swami Vivekananda Ji : "You have been kept on a fast for two days. We have cleared the field today for the power to rush in. It is the special gift of Lord Krishna, bestowed on you on His birthday."

Thursday the 30th August 1945 :

Swami Vivekananda Ji : "The power has been transferred this afternoon [at 01.15 PM] in three lots. [Pause] There is again a rush of power from Lord Krishna."

Revered Master transmitted to me with several intervals for a total period of

about

six

ours.

Swami Vivekananda Ji : "Stop meditation. You have no per to bear it."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "अस्नाए मरक्विवबः क़रीब दस बजे रात के हज़रत क़िब्ला ने फ़रमाया कि जिस ने मेरा आसरा लिया, उसको मैंने भरपूर कर दिया।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP, during meditation at 10.00 PM] : "Who ever relied on me, I have fulfilled that one."

Friday the 31st August 1945:

Swami Vivekananda Ji : "This room [Shri Baabu Ji's mediation room at the residence] is so much charged that people ordinary standard should not be allow to meditate there alone. Power is gushing up from the walls."

Thursday the 06th September 1945 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : एक बड़े तज़ुर्ब की बात तुमको बताता हूँ कि दोस्ती का निभाव उस जगह हो सकता है जहाँ एक दुसरे के दिल में क़द्र हो। मेरा वतीरा यह ही रहा है।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh [UP] : "I tell you something very important from my own experience. Friendship can survive only when mutual appreciation and regard is there in the heart of both sides. Just this has been my way [and style of functioning]."

रूहानियत के लिए ज़हर क्या है ?

Question : "What is poison for spirituality?"

जबाब : "गुस्सा"

Answer

:

"Anger."

Revered Master elaborated in detail :

"एतदाल कभी नहीं आ सकता जब तक इस वबा से नज़ात न हाँसिल की जावे। और अपने आप को इस से खाली न कर लिया जाय। इससे असर क्या पहुँचता है ?"

"सिस्टम में भारीपन आ जाता है। इसकी वजह से आज़ाद और लतीफ़ धार सरायत नहीं कर पाती। खयाल पर से वज़न [बोझ] नहीं हट पाता। सवाल यह पैदा होता है कि इस से नज़ात कैसे मिले ? नुस्खा यह है कि अपने आप को निहायत आधीन और आजिज़ समझ ले [बल्कि यकीन कर ले] और मशक करता रहे। यहाँ तक कि यह ही रँग उजू उजू में पैवस्त हो जाय। हर जगह इसी की बुराई की गयी है, यानी गुस्से के काबू करने की। क्या यह किस्सा काबिले मिसाल नहीं है कि श्री कृष्ण जी महाराज के यहाँ दुर्वासा ऋषी मेहमान रहे और खुश वापस गए। क्या कोई हस्ती इस वक़्त तक श्री कृष्ण जी महाराज के मुक़ाबिले की हुयी है। हर जगह ठण्डे दिल की ही तारीफ़ है और रूहानियत के लिए ऐसे ही दिल की ज़रूरत है। यह दिल इस क़दर नरम और हल्की चीज़ है कि ज़रा सी हवा की गर्दिश होने पर कुम्हलाने लगता है।"

"What effect is brought about thereby [anger]? The system acquires heaviness; and pressure is generated. As a result, the free and sublime current of spirituality fails to penetrate and blow through the system; and thought is not able to rid of the burden out waiting it. Now the question arises as to how one an acquire freedom from it [anger and its effect]. The

prescription is here : one should consider oneself as humble and subservient [to master]. This should become a matter of trust and perfect belief; and one should remain practicing it so as to get that same hue of humility and subservience penetrate every organ of one's whole system. Everywhere this control of anger has been praised. Is not the anecdote worth mentioning that sage Durvasa was the guest of Lord Krishna, and went back fully happy therefrom? Has there ever been a personality thus for, to stand in comparison with Lord Krishna? Everywhere, a cool heart alone has acquired praise; and just that kind of heart is needed in the sphere of spirituality. This heart is such a tender and light object that starts withering in even a little change in the flow of breeze."

[The reference seems to be here to the scriptural anecdote concurring sage Bhragu, who was deputed by the gods to determine who amongst the superior most three manifestations of God - head happens to be really superior (Ch. 89, Canto X of Shrimad Bhagavad Mahapuram). Bhragu went first of all to the Creator Brahma, who got enraged at not being respected with due salutation and obeisance, but excused the sage being Brahma's own son. Then he went to Lord Shiva, the destroyer, who received him very affectionately with open arms, but Bhragu refused to accept Shiva's embrace, rebuking the Lord for his anti-vedic and unsocial stances. This enraged Lord Shiva, who tried to attack Bhragu with his trident, where upon His spouse Sati pacified him with much effort through prayer etc. Last of all sage Bhragu approached Lord Vishnu, the preserver, who was reclining on his bed of coiled serpent, with his spouse Lakshmi, the Goddess of Prosperity, massaging His feet. Bhragu kicked Vishnu on the chest, where upon the Lord apologized to the sage for his inability to receive him respectfully due to having no prior information of his arrival; and even

started attending to his tender foot which might have got hurt when it struck against the Lord's hard and rough chest. Thus the superiority of Lord Vishnu was established. Lord Krishna is the most perfect incarnation of Lord Vishnu in human form; and Bhragu happens to be the ancestor of the very short tempered sage Yamadagni, who got his wife killed by their own son Parashu Ram, the most angry incarnation of Lord Vishnu, who was made sober and humble by Lord Rama, the incarnation of Lord Vishnu between Lord Krishna and Parashu Ram, According to the traditional Hindu scriptures. The editor has not been able to find the anecdote concerning Lord Krishna playing host to sage Durvasa; and will feel obliged to be enlightened in this regard. the anecdote, if supplied, will replace this one with grateful acknowledgement to the person, who may supply it. - Editor]

Thursday the 27th September 1945 :

आज इस वक़्त हुक्मन पण्डित बाबू राम का कनेक्शन काट दिया गया। हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "इंस्पेक्टर साहिब जिस वक़्त फतेहगढ़ से तशरीफ़ लावें तो बेट कर दो कि अगर रूहानी ताक़त का करिश्मा देखना चाहो तो तैय्यार हो जाओ। कोई स्टैण्डर्ड कायम कर लो सिवाय डायरेक्ट कनेक्शन के। और उन्हें दिखा दो कि ऐसा होता है कि नहीं। यह रूहानी ताक़त है और वोह [चातक नाटक] विल का करिश्मा है। इन दोनों मन बड़ा फ़र्क़ है। रूहानियत के मक़ाम पर चड़क भड़क तेज़ी तुर्की जाती रहती है। गोया कि अभाव हो जाता है। कोई दूसरी चीज़ उसकी झोंक को रोकने के लिए हायल नहीं होती। इस से नीचे की बात विल है। और इसके करिश्मे दिखाए जा सकते हैं और उससे [रूहानियत से] करिश्मा दिखाने वाला आज तक पैदा नहीं हुआ। कानपुर का मामला मेरे ज़ेरे नज़र है। मेरा और अज़ीज़ राम चन्द्र [शाहजहाँपुर] का, दोनों का रूहानी मक़ाम है। फ़र्क़ इतना है कि मुझमें ग़ैरमहदूदियत है।"

"मैंने रामेश्वर को इस लिए बुलवाया था कि कुछ तवज्जो: दे दूँ और काम सुपुर्द कर दूँ।"

कल डिस्ट्रक्शन का जिक्र था। इसका होना लाजमी है और बदीही है। उनको इस तरीके से टारगेट बनाया जाय कि कोई नाम लेवा और पानी देवा न रहे। [जग्गू की माँ, बीवी और बच्चे मुस्तस्ना हैं] इस मामले में इस वजह से देर हुयी कि लोगों ने मेरा काम अपना नहीं समझा। कुछ लोग प्रार्थना का काम ले लें और कुछ और काम करें। प्रार्थना जिनके लिए मैं चाहूँगा, उनके सुपुर्द कर दूँगा। रामेश्वर 09 अक्टूबर 1945 के बाद शुरू करें, तब तक प्रार्थना करें।"

Today, at this time, the connection of Babu Ram was snapped off under orders.

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

: "When Inspector Sahib [Babu Ayodhya Nath Sahai, the real brother-in-law of Revered Laalaa Ji Sahib] returns from Fatehgarh, through a challenge to be prepared to witness the miracle of spiritual power, if he so desires. Fix some standard sort of direct connection and demonstrate to him whether such things can happen or not. This is pure spiritual power, and that jugglery is the miracle of will power. There is vast difference between these two. In the sphere of spirituality, all the grandeur and sharpness etc. is gone. Phenomenally [Maya] is totally absent there. Nothing intervenes to bear the burnt [of spirit in its purity] there. Below that just will is there, which can be used to produce [and demonstrate] miracles. Nobody, capable of demonstrating miracles out of real spirituality, has ever been born as yet. The matter concerning Kanpur is within my view. I and dear Ram Chandra [of Shahjahanpur UP] are both in the sphere of pure spirituality with the only difference that I possesses limitlessness."

I had called Rameshwar to give transmission and assign work to him. Yesterday, there was reference to [the work of] destruction. That is essential

and beyond argument. This work has got delayed because people have not taken it up as their own. Some persons should take up prayer; and others are to devote to other jobs. Prayer I shall assign to persons of my choice. Rameshwar should start [the work assigned to him] after 09th October 1945; and devote to prayer before that time."

Wednesday the 03rd October 1945 :

Swami Vivekananda Ji : "I allow B. Ram Chandra Saksena (III) to transmit to any member of my Mission (Shri Ram Krishna Mission) including its President. He can plainly say that he belongs to the Mission of my Guru [Swami Ram Krishna Paramhans Ji], under Sahaj Marg to which I [Swami Vivekananda Ji] am included and his Guru too, making the claim alike. He need not hesitate in saying that he was and is initiated on the hand of Swami Vivekananda Ji through Mahatma Ram Chandra Ji (II), his Guru who enjoys the full authority on behalf of me and his Guru as well. He [Swami Vivekananda] is merged in him [Mahatma Ram Chandra Ji of Fatehgarh UP]. Tell him to move there.

Direction for him :

When he sits for the purpose he should think himself in the capacity of his Guru. If any opportunity presents itself, he can call me immediately. He should think himself always a member and organizer as well of the Mission which he already belongs to. He will be given more responsible duty of this Mission.

Tuesday **the** **16th** **October** **1945** :

Swami Vivekananda Ji : "All of you people [Madan Mohan Lal, Rameshwar Prasad, Inspector Sahib, and R. C. Saksena] should know that he [Ram Chandra of Shahjahanpur] is no more in this world. Hurry up. The time is passing on. Tell this to everybody, who may have faith in him."

श्री कृष्ण जी महाराज : "सच तो यह है कि ज़माने ने ऐसा शख्स नहीं देखा। तुम्हारे गुरु के बारे में क्या कहूँ। तुम से नतीज़ा निकाल लें। उनको [हज़रत क़िबला] आज तक किसी ने नहीं पहुँचाना। धोखे में रहे।"

Reverend Lord Krishna : "The real fact remains that the world has not seen a person like him; and what shall I say about his Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] ! People may come to a proper conclusion by seeing him [Ram Chandra of Shahjahanpur UP]. Nobody as yet could recognize [the real worth of] his Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. Everyone has just remained under deception."

Swami Vivekananda Ji : "My solemn prayer to Lord Krishna is to let him [Ram Chandra of Shahjahanpur] remain in the physical form for some time, i.e. for the period required by him to finish the work assigned to him."

Wednesday **the** **17th** **October** **1945** :

[On the way to Lakhimpur Kheri in a Bus]

Swami Vivekananda Ji : "No doubt, you are to change the face of the world. The condition of the mind [manas] has gone from bad to worse

through the habit, cultivated by oneself in one's run of life. To set it right one will have to go back. The point discovered by you is a valuable gem of spiritual philosophy, although it is still in the change of infancy. It requires development for character formation. Make use of it."

Thursday the 18th October 1945 :

हज़रत क़िब्ला : "जिस वक़्त यह [सज़्ज़ादानशीन] लखीमपुर जा रहा था। खयाल आया कि वोह कौन सी बात है जो मन में जागुजी हो कर नतायज़ ख़िलाफ़ पैदा कर रही है। और वोह कैसे सुधर सकती है। फ़ौरन खयाल आया कि जिस तरह से इस खयाल ने तरक्की की है उसको वैसे ही वापस लौटा देने की कोशिश करो। चुनाँचे उसके खयाल में बहुत सीधा-सादा मगर मुफ़ीद नुस्खा आ गया। वोह यह है कि हर फदी बशर को लाज़िम है कि काम अज कम यह मराकबः ज़रूर करें। पन्द्रह मिनट तक किया जा सकता है। रायज़ कर दो।"

तरीक़ा : "बाएँ सीने पर जो निशान है [यानी बायाँ पिस्तान], उस से दाहिनी तरफ़ दो अँगुल सीध में नापें और जहाँ पर दूसरी उँगली का सिरा है [यानी कि जहाँ पर दोनों उँगली की लम्बाई खत्म होती है।] उसकी सीध में तीन अँगुल नीचे सीधी लाइन जहाँ पर तीनों उँगलियों की लम्बाई खत्म होती है। वहाँ पर एक पॉइंट यानी कि नुक़्ता समझ लें और उस पॉइंट या नुक़्ता पर मरकबाः करें कि जुमला स्त्रियाँ उसकी [मराकबः करने वाला अपनी] बहनें हैं। मुतबासिर जितनी देर मराकाबः करें यह ही खयाल बाँधे रहें। और समझ लें कि वाक्यः यह ही है।"

"यह बहुत छोटा सा मराकबः है मगर इस क़दर जूद असर है कि अगर तबीयत से किया जाय तो चन्द ही दिनों में, नहीं, बल्कि इसके करने के बाद ही असर शुरू हो जायगा। ...

....

...

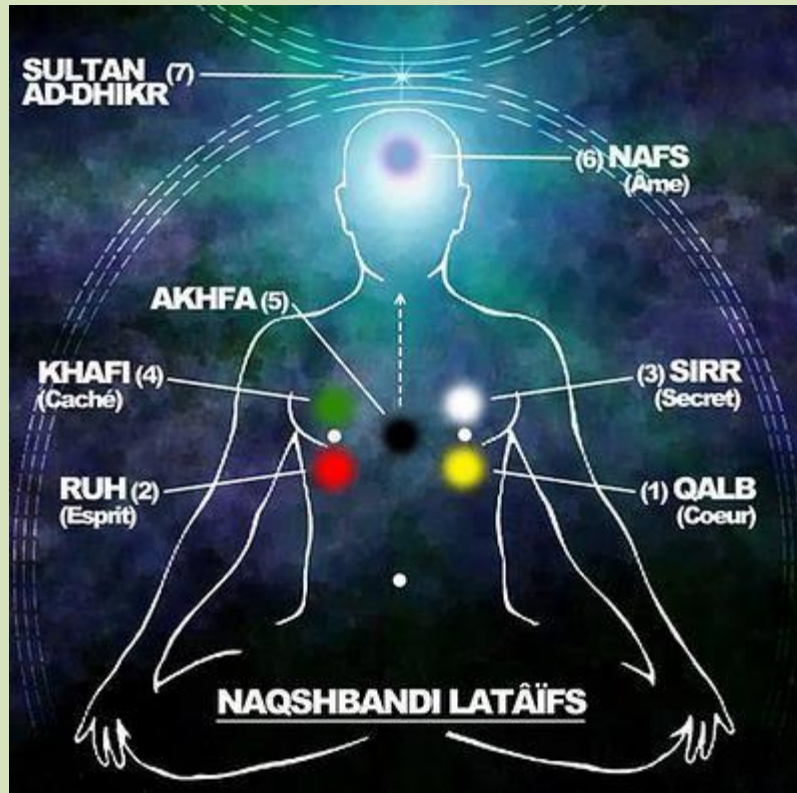
"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"When dear Ram Chandra [of Shahjahanpur] was going to Lakhimpur Kheri

in a bus, a thought struck him as to what was it that on getting settled in the human mind, starts weaving undesirable effects; and how it may be possible to correct it. That thought was immediately followed by the thought that the process of degeneration, whatever, be just reversed to set everything right. As such, a very simple and yet very beneficial prescription came up in his thought. It is incumbent on every human being to practice this meditation without fail. It can be practiced for fifteen minutes [daily]. Do introduce it. It is Madan Mohan Lal's duty to get it practiced by every member of the Mission."

The method of this meditation : Measure two [of your own] finger-breadths to the right from the nipple of the left-side breast. From the point exactly at the distance of two finger-breadths on the line between the two nipples on your own breasts, measure three finger-breadth downwards [at a 90 degree angle with the baseline between the two nipples]. At this point 'A' one should meditate on the thought that all women in the world are one's sisters; and keep repeating this idea continuously in mind during the entire period of meditation, having firm faith in this being a fact.



"This is a very small meditation; but it has such a quick effect that if it is practiced with a firm and full heart, its effect will start manifesting soon afterwards, even just after starting its practice. Its effect is to be so firm that it can never wither away. Elder sages have invented many practices and meditations of very superior value; but I can bet that no body arrived at this small point, which will not be available anywhere else. Practice of this mediation should be started as soon as possible. Those who may be out of station, be informed through correspondence, explicitly telling them that one who does not practice it, will stay away from the fold of our responsibilities. [Pause] This point can be taken for mediation in case of any defect in one's character."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] added later : "As a result of this meditation, fickleness will vanish and one's inner makeup [mental tendency] will become straight and proportionately well formed. The capacity to grasp [the relevant] will

improve; and mind will come to realize its own reality automatically. To women, this mediation should be introduced with a slight modification, since that for which this mediation has got invented, is found mostly in men. To a woman suffering from excess of fickleness and lack of inclination to spirituality, this practice must surely be prescribed. She should only meditate on this point with the firm thought in her mind that everybody has God's Grace and everybody considers every other man or woman as one's own brother and sister; and she too is not an exception to this."

Friday the 19th October 1945 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "इस दुनियाँ में चँद बातें हर शख्स के लिए लाज़मी हैं। इंसान, इंसान नहीं कहा जा सकता जब तक उन क़वायद की पाबंदी न करे जो उसके लिए लाज़मी हैं। अगर कोई मुझसे यह कहे कि तुम देवता बनना चाहते हो या इंसान, तो मैं यह ही कहूँगा कि इंसान बनना चाहता हूँ। देवताओं की हालत घड़ी की चाबी की तरह से है जब तक कि उनमें कूक रहेगी काम करते रहेंगे। जहाँ खत्म हुयी, अपनी हैसियत खो बैठे। यह कूक अरसे से नहीं लगाई गयी है। इस लिए उनके काम ढीले पड़ रहे हैं। और नतीज़ा मतलूब पैदा करने में वोह कासिर हो रहे हैं। हवन बेसूद हो रहे हैं। फसलें खराब हो रहीं हैं। गरज़े कि बहुत सी बातें हैं। कहाँ तक लिखाई जावें। इंसानी कूक जो रोज़े अज़ल से भर दी गयी है, अब तक खत्म नहीं हुयी और न इसके खत्म होने की उम्मीद है। यह बात आखिर तक ऐसी ही रहेगी। यह काम अज़ल का है और अबद तक रहेगा। अब सवाल यह पैदा होता है कि हम अपना हक़ किस तरीके से आवर करें और इस कूक को किस तरह रेगुलेट करें ताकि घड़ी सही वक़्त देने लगे। इस के लिए बुज़ुर्गों के वो पूरे नुस्खे हैं जिन के इस्तेमाल से इंसानी स्टैण्डर्ड कायम रह सकता है। रोज़ाना के बर्ताव, खुशी अखलाकी, एतेदाल पसंदी, मैना रवी इसकी जान है। अब इन बांतों को किस तरीके से कायदे में लाया जावे। इस के लिए उसूल ज़ाहिरी बेहतर रहेंगे। मसलन अलैहि सुबह उठना। जिस्म की सफाई करना, वक़्त पर खाना, वक़्त पर उठना बैठना मुफीद रहेगा। यह इब्तियाई बात है। पहले इन बातों की पावंदी कर लें, इसके बाद आगे कदम रक्खें।

नवजवानों में यह आदतें इस ज़माने में अक्सर पायी जाती हैं कि इसकी पावंदी नहीं करते। और यह सख्त ऐब है। इसके बाद घर के काम-काज में चन्द उसूलों के साथ मसरूफ रहना चाहिए। रोज़ी कमाने की कोशिश करना चाहिए। इस तरह पर कि दूसरों का भी भला कर सकें मगर इसमें गलता पेंचा नहीं होना चाहिए। ईश्वर की याद हर काम के साथ रहना चाहिए। बर्तावा इस तरीके का होना चाहिए कि यकसानियत झलक पड़े, इसका मतलब यह है कि हर शख्स को यह खयाल रहे कि फलां शख्स अपनी इयूटी में जो उसके जिम्मे है, कासिर नहीं है। प्रेम-भाव बात बात में टपके। एक दुसरे की खिदमत करना अपना फ़र्ज़ समझो। जो जिस लायक है उस के साथ वैसा अपना हक़ अदा करे। बुराई का खयाल दिल से काफ़ूर होना। सब को मखलूके खुदा में से समझें और सब का मालिक उसी को समझें और उसकी वैसी ही इज़ज़त करें। और यह बिला कमोकास्थ सब के साथ होना चाहिए। ख्वाह सत्संगी हो ख्वाह ग़ैर सत्संगी। यह उसूल आम तौर पर सब के साथ बर्तना चाहिए।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"In this world, a few things are essential for every body. Man does not deserve being designated man unless those principles are adopted by him/her. If someone asks me whether I like to be man or god, I shall just say that I prefer to be man. Gods are in the state like the winding of a watch. They will remain working so long as the winding of the spring is there. As soon as the spring gets unwound, they lose their status. This winding has not been effected for quite a long time now. As such they are running loose as to their effectiveness of performance; and they remain incapable of producing desired results. Oblations to fire are going waste. Crops are failing. So many things like these are occurring : how much to dictate ! The winding administered to man at the time of creation still remains; and there is no possibility ever of its exhaustion. This will remain just as it is, up to the end. Now the question is : how are we to fulfil our duty [in gratitude to this right bestowed on us - by God]? How to regulate this winding so that the human clock starts giving the correct time? For this there are those age-old prescriptions of elders, which on being used can

ensure the establishment of the human standard. These are the daily routine, good conduct, moderation at all. Balanced living is the essence of it. Now, what to do in order to set everything in tune with the [basic] principles? For this, [regulation of] externally observable behavior will be better, for example rising up early in the morning, cleanliness of the body, regular time eating, and all routine behavior in dealing with people and environment will be beneficial. These are preliminary matters. These are to be achieved first; and then one is to step ahead. Young people, these days, are in general found habitually lacking in these respects; and this is a big defect. After requiring these habits concerning routine daily life, one should engage in the affairs of the house-hold, observing certain principles. One should try to earn one's livelihood in such a way as to be able to give benefit to others also, but one should not be unduly worried and confused in these regards. Remembrance of God should remain there in case of every work. Dealing with others should be such as to reflect uniformity. This means that everybody should have the idea that such and such person is not lacking in the performance of the duty that is assigned to him / her. Love should be dripping out of every piece of one's talk and behavior. Serving each other [mutually] should be considered as duty by everyone. One's own obligation be dealt with in accordance with privileges and positions to each person as the case would require . Thought concerning evil - dong should vaporize from the heart. Everyone is to be considered as God's creation; and He alone is to be taken as Master of all. Everyone should be paid regard in that same light; and this should be for everybody without distinction whether one belongs to one's holy association [Satsang] or not. These principles should be dealt with everyone, in general."

Swami Vivekananda Ji [time 10.00 PM] : "If some lady comes forward with

a vow to take up the work of the 'Mission' throughout her lifetime, and wants to move in that sphere only, and if she has no children and husband, then as a special case she may be allowed to work in the field; and she will be considered as a member of the 'Mission' in its true sense. The rest will be considered members [in ordinary parlance]. Filling of form by ladies will not be proper, because people have objection to it. I do not want that ladies sit shoulder to shoulder with man flock, during 'Satsang' [group meditation etc.]. There must be a separate room for them behind the curtain. There are examples that when such things were allowed, corruption crept in. Follow your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] in this regard. If some enthusiastic worker from among the ladies comes forward with the earnest desire to work in the open field, do not have trust in her until the dark shadow from her heart is unveiled. You will be the better judge for it. In the case of ladies from Europe [and other western countries], it is different. They are more liberal and unorthodox than those in India. If some such occasion occurs in your lifetime, just consult me. The whole of my writings is for the platform. No bar is imposed to render help in the work of the 'Mission'. This is to be impressed, that they [ladies] are members in the 'Mission' and have the same source at their base. They can be initiated, but not very often."

Wednesday the 24th October 1945 :

हज़रत क़िब्ला : "मूर्ति पूजा का आगाज़ कैसे हुआ और यह क्यों रायज़ हुआ। यह दो सवाल अक्सर लोगों को परेशान करते रहते हैं। कोई मुवाफ़िक हो जाता है और कोई खिलाफ़। असलियत से दोनों बेबहरा हैं। इसकी दरम्यानी हालत किसी के एहसास में नहीं आयी। किसी ने पत्थर उठा लिया किसी ने और चीज़ परस्तिश के लिए बना ली। तरह तरह की चीज़ें परस्तिशगाहे अम्माँ हो गयीं। कोई किताबों पर फूल चढाने लगा। कोई कुछ करने लगा।

दरिया और परनाले भी पूजे जाने लगे। कमचियां भी पूजी जाने लगीं। हर धात को सिर नवाने या सिज़दा करने लगे। गरजे कि बेशुमार पूजाएँ इसके मुताल्लिक ईज़ाद हो गयीं। जिसका नतीजा यह हुआ कि कसरत पाबंदी आ गयी। वहदत छुपने लगी और परदे-दर-परदे उसपर पड़ते गए। इससे बेहतर था कि किसी एक चीज़ को दिल दिया जाता और के लिए मुकर्रर की जाती। और सुनो, जिस मूर्ति को सामने रक्खा, वोह ऐसी खुदा की गयी कि जब ज़रूरत हुयी उसी पर निगाह पहुँची। यह नहीं हुआ कि उसी का [ईश्वर का] जलवा उसमे तसव्वुर किया जाता और फिर निगाह उस पर की जाती। मुराद तो लोग ईश्वर से माँगते हैं मगर उसका ख्याल उसी में अहाता करने लगता है। इससे अगर ज़रा ऊंचे उठ जाँय और बराबर उठते रहें तो यह हो सकता है कि उसके आगे बढ़ने की खुशखबरी मिलती रहे। मगर यहाँ तो यह है कि उसी को छोड़ना भी चाहते हैं। एक वक़्त था जब इसको कोई जनता भी न था। उसके बा यह हुआ कि ख्याल चक्कर खाने लगे और देवताओं की तरफ पहुँचने लगे। जिद्दत तवाअ ने ऐसा ज़ोर मारा कि उनकी मूर्तियाँ कायम कर दी गयीं मगर यह परस्तिश की नियत से न थीं। इसके बाद रफ़ता रफ़ता यह हुआ कि उनकी क़द्र दिल में घूमने लगी और उसको उस बुत से निस्बत लेने लगे। बनाने वाले की कारीगरी ने और भी दिल को उस तरफ़ खींच लिया। ज़माने के लिहाज़ से कसाफ़त बढ़ रही थी। उसकी निस्बतन [यानी कसीफ़ चीज़] चीज़ पसन्द आने लगी और उस पर यारों ने और जिला दे दी। बस फिर क्या था। रुज़ान और मैलाने तवाअ उस पर मबज़ूल होने लगी और इतनी दिलचस्बी पैदा हुयी कि उसका तार ऊपर से नहीं रहा। गोया तहत में देखना शुरू हो गया। इससे नुक्सान भी है और फ़ायदा भी। फिर कहना पड़ता है कि इससे फ़ायदा वोह ही उठा सकता है जिसकी लगन ईश्वर से हो और उस पर निगाह ठहरने का जरिया मान ले। यह भी नहीं कि तमाम उम्र उसको ऐसा ही समझा करे बल्कि उस वक़्त का इंतज़ार करे और इंतज़ार में रहे जब तक कि यह चीज़ खुद-व-खुद छूटने लगे। और यह हो कैसे? उस वक़्त जब कि इस को एक आला सिर्फ़ मान लिया जावे। यह उस शख्स के लिए मुफीद है जो मूढ़ है और इसके आगे ठोस भाव जब तक कि न लेवें, बढ़ नहीं सकते। अस्ल में इसके लिए भी उस्ताद की ज़रूरत है जिसमे कम-अज़-कम इतनी ताक़त आ गयी हो कि एक मूढ़ को इसमें रखते हुए आगे बढ़ाएं। यह मज़बून मैंने इशारतन लिखाया है। वाक़ियात जितने पेश आवें और जितने ढंग प्रतीत हों, निभाते हुए जिज़ासु निकालना चाहिए, और तरक्की देना चाहिए। मैंने अपनी जिन्दगी में किसी वक़्त कहा था कि महात्मा जब भ्रमण करते थे और किसी मक़ाम की

सुनसान हालत जब उसकी निगाह में आती थी तो उनकी निगाह उसपर झुक जाती थी।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"How did idol-worship start? And what for? These two question are mostly causing worry to people. Someone goes in favour of it; and somebody stands against it. Both are unacquainted with reality. The midpoint between these [extremes of opposition and favoritism] hardly occurred to anybody's experience. Someone took up the stone, while somebody else adopted something else as an object of worship. Things of a different sort of relation to that [attitude] so to say, came to be places for general worship. Someone started offering flowers to books; while somebody else did something else like that. Rivers and gutters started being worshiped. Canes and whips [torture instruments] came to be object of [universal] worship. Slaves [and servants] came to be saluted. Innumerable forms of worship, so to say, were invented as associated to that [attitude to God], as a result of which, preference for multiplicity ensued. The Oneness [of God] started to get veiled; and curtains after curtains came to cover it. It would have been better to give the heart to some single object, to be fixed for worship. Just listen to something more : when as idol had been established [as a concrete object] in-front of oneself, it assumed so much the role of God, that it attracted the imploring gaze just to itself, whenever the need for God was there, instead of assuming the manifestation of Gods splendor [in that idol] in making it the centre of one's attention. People in fact direct their desires for fulfillment to God, but their thought starts to remain confined to that [idol] only. If they go a little higher, and continue rising up that way, it may be possible that happy tidings of advancement trail on them. But here people are hardly ever prepared to give up that [narrow attachment to the idol]. There was a time when nobody happened even to be aware of it [idol

worship]. Then thought started whirling about to get inclined to gods [deities]. Ingenuity came to assert so that deities were sculptured. These, however, were not intended [originally] to be subject of worship. Later, gradually regard for them began to reverberate in the heart, and God started to be linked to that [sculptured idol]. The craftsmanship of the sculptor attracted the heart even more in that direction. Grossness was increasing in keeping with the [deteriorating] times. As such, performance for the gross object got the upper hand; and interested people with [selfish ends in view] imparted more glamour to it [idol worship]. That, thus, finally directed orientation and inclination of the minds disposition to it; and interest was developed to such an extent as to snap of the link of the heart's disposition from the higher entity, and looking to neither regions [of self seeking] ensued. This is harmful as well as beneficial. I have to repeat that benefit out of this [idol worship] can be derived only by the one, whose aspiration is linked only to God, and who may suppose the idol only as the concrete means for fixing one's eye on. It is also not to be taken as such for the whole life time; but waiting for that time should continuously be there, when this [attachment of dependence on the idol] would start drooping off automatically. This is possible when taking it only a means. This [idol-worship] is useful for those who are stupid, and remain to move on any further unless they adopt something concrete to satisfy their gross attitude. In fact, there is need for a guide even for this also, who may have acquired such capability atlas, as to take a stupid fellow forward, while keeping him at his gross level."

"This article I have directed just by way of indications. As the circumstances may prevail, and according to the trends, the inquisitive aspirants should be taken forward and made to cove stages, having regard for all limitations.

During my lifetime, I had hinted at some time that wandering sages, on noticing the calm serenity of some place, used to bow down their benign look over that [place, to charge it with grace]."

Swami Vivekananda Ji : "The technique was adopted during the medieval ages."

हज़रत क़िब्ला : "और यह बात ज़ियादह तर मंदिरों में होती थी जहाँ कि लोग आते जाते रहते थे और वो मूर्ती को हिप्नोटाइज़ कर दिया करते थे। इस वजह से कि मूढ़ लोगों पर भी सामने बैठने से असर पड़े। यह दूसरी किस्म की प्राणप्रतिष्ठा है जो महात्माओं की ईज़ाद है। जब यह प्रणाली राइज़ होने लगी तब वो ऐसा करने लगे।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

This happened mostly in the temples, which were frequented by a large number of people. They [wandering sages] used to hypnotise the idol so that even the stupid people may get some effect on sitting before it. This is another kind of technique [imbuing the idol with vital force] which is the invention of sages. They started doing this, when such a system came to prevail."

Swami Vivekananda Ji : "In fact, the technique, mentioned and referred to by Tulsi Das, no more exists.

[Reference here is to the enshrinement of the idol at Rameshwaram by Lord Ram, as mentioned the medieval poet Tulsi Das in his Ramayana.]

Friday the 26th October 1945 :

हज़रत क़िब्ला : "मैं इस ख्याल को पसन्द करता हूँ कि तीन माह के लिए काम छोड़ दो

और आज़ाद रहो। तारीख मैं मुकर्रर कर दूँगा। इस दौरान मैं स्वाध्याय और मुझ से ताल्लुक रहेगा। मुरीदैन को गायबाना मदद दे सकते हो। मुझे जब किसी शख्स की ज़रूरत पड़ेगी, बुला लिया करूँगा। इस दौरान मैं उनको [राम चन्द्र - शाहजहाँपुर] कतई आराम दिया जाय। कोई बात उनके सामने पेश न की जाय, बल्कि तन्हाई का मौका दिया जाय। मिलना जुलना तर्क रक्खा जाय। लोगों से कह दिया जावे कि दिल व दिमाग के आराम के लिए मोहलत दी गयी है। कम सुखनी इनका बतीरा रहेगा। मिशन के झगड़ों से बचाया जावे। जो बातें कि ज़रूरी हैं पहले ही से तैयार कर के रख ली जावें ताकि इन के दिल व दिमाग पर किसी तरह का ज़ोर न पड़े। मेरा फैज़ 09.00 बजे रात के जारी रहेगा ताकि लोगों को फ़ायदा पहुँचता रहे। इनकी याद में मेरी तवज्जोह होगी। फिर भी जिस को यह बुलाएँ, आ सकता है, मगर इतनी ही देर के लिए जितना ये चाहें। मैं समझता हूँ कि अगर इस टाइम पर लोग अपने यहाँ बैठ लें तो उनको वोह ही फैज़ की फुरना मिलेगी जो यहाँ आने से होती है। मेरा फैज़ आम होगा।

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] to all concerned : "I like the idea that you [Ram Chandra of Shahjahanpur UP] give up all routine work for three months, and remain free. The date I shall fix [duly]. During that period the right kind of study and a permanent link to me will there. You can help the disciples in absentia. If I need somebody sometime, I shall call him. During that period he [Ram Chandra of Shahjahanpur UP] be given complete rest. No [puzzling] problem be refered to him; and opportunity for introspection alone be provide to him. Visits and meetings be reduced to the minimum. People may be told that he has been given leave for rest to his heart and brain. Less talking will be his way during this period. He should be kept away from the conflicts of the 'Mission'. What ever may be necessary be kept ready in advance so that there will be no strain to his heart and mind. My grace [transmission] shall start at 09.00 PM, so that people remain deriving benefit. There will be my transmission in his remembrance. However, if he

calls somebody, he is to come but only for such length of time as desired by him. I understand that people sitting in meditation at their own places will receive the same vibration of grace [transmission] that they get here. My grace will be universal."

Monday the 29th October 1945 :

हज़रत क़िब्ला : "इसके [राम चन्द्र - शाहजहाँपुर] दिमाग में कुल सलूशन इस तालीम का आ चुका है। तालीम मुकम्मिल है मगर खदशा इस बात का है कि हर शख्स में अवतार की पूरी पूरी हालत न उतर जाय। इसलिए मैं मुनासिब समझता हूँ कि इसको सीने में ही रक्खा जाय और इसको ऐसे ही लेते चले जायँ। तालीम एक हद तक दी जा सकती है मगर सबको नहीं। यह हुकम श्री कृष्ण जी महाराज का है।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Dear Ram Chandra's [of Shahjahanpur] mind has grasped the entire substance of this [new] system of spiritual training. His training is perfect, but the apprehension remains that the condition of incarnation may get imparted to every person [receiving training from him]. As such, I feel that the ultimate of truing should be kept [hidden] in the breast, and this process be continued further on. Training can be imparted up to a certain limit, but not to every ono. This is the order of Lord Krishna."

श्री कृष्ण जी महाराज : "तुम्हारे यह सब मुकामात खुले हुए हैं। इसी पर सब को कायम कर देना कुदरत के खिलाफ़ होगा। यह ताक़त खास है जो खास ही में रक्खी जाती है। मेरी मिसाल मौजूद है कि मैं खास चीज़ जिस में थी, अपने साथ ही ले गया।

Reverend Lord Krishna : "In your [Ram Chandra of Shahjahanpur] case, all the points are in perfect bloom. To bring everybody up to this stage will be

against Nature. This power is special, and is kept only in the special person. My example is there, viz. I just had to bring with me the special power, lodged in me."

हज़रत क़िब्ला : "जितने बुजुर्ग हैं सब ने अपना काम तुम्हारे सुपुर्द कर दिया है और खुद दस्त बरदार हो चुके हैं। हर सिलसिले की तुमको इजाज़त है। जिसमें चाहो तालीम करो। वोह ही निस्बत पैदा होगी।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"All the elder sages, who ever, have surrendered their work to you, and have made themselves free [from their burden]. You enjoy permission from every chain and family of spiritual Masters. You may impart training in which ever shyster and order you may like, the same link will be created."

Tuesday the 06th November 1945 :

आपस में बात-चीत हो रही थी। रामेश्वर प्रसाद ने कहा कि अगर मुझमें जज़ब खूब तेज़ हो जावे तो मैं खूब काम करूँ। इस पर इरशाद हुआ :

हज़रत क़िब्ला : "आगाज़ इस सिलसिला [सहज मार्ग] का अज़ीज़ राम चन्द्र [शाहजहाँपुर 30 प्र0] से हुआ। इसमें हिन्दुआपन है। वहाँ हमेशा अमल की नक़ल रही। ज़रूरत के वक़्त उसी की स्पेशल पाँवर से काम लिया जाता था। इसके बारे में कह भी चुका हूँ। जज़्बाती कैफ़ियत जिसको उभार की सूरत कहते हैं, मुसलमानी नमाज़ से शुरू हुई। यह भी एक तरीक़ा था जो उस वक़्त की मसलहत थी। अगर ग़ौर किया जाय तो यह कैफ़ियत अज़ीज़ राम चन्द्र [शाहजहाँपुर 30 प्र0] से क़तई खिंच गयी। इस लिए कि मौजूदा सिलसिला नसाहबानुमा पायें। यह ही बात आगे बढ़ती जाएगी। जिसको जज़ब कहा जाता है, वोह यह नहीं है जैसा की रामेश्वर का खयाल है। जज़्बे के अस्ल मानी चिपकाओ के हैं। वो उभार था जिसमें माद्दियत शामिल थी। यह खुलूस है और इसकी रफ़्तार कई गुना ज़ियादा है। यह चीज़

तमाम उम्र जा नहीं सकती। और उसके लिए हर वक्त पंखा झलने की और तेज़ी बढ़ाने की ज़रूरत पड़ती है। पर लाज़िमी नहीं कि उसीसे काम बन सके। उससे कई गुना ज़्यादा: इससे बन सकता है। इससे इसे हुए का मन्त्र नहीं। यह ही चीज़ काइम रहेगी। उन लोगों को भी जो उभार पैदा करते थे, इसी पर आना पड़ता था। मगर यह बात आखिर में में होती थी। काम इसी हालत से बनता है। [नोट : रामेश्वर प्रसाद से मराकब: कराया गया] यह ही तेज़ी है जो रामेश्वर को दिखाई गयी। यह बढ़ाई भी जा सकती है। मैं चेलेंज करता हूँ कि अगर इस क्रिस्म की यानि मौजूदा सूरत की जिसमें यह बात पूरी उतर चुकी हो, एक तवज्जो: भी दे दी जाय, तो तमाम उम्र उसका असर जा नहीं सकता। यह ज़रूर है कि अगर वोह यानी अभ्यासी बढ़ाना चाहे तो हो सकता। यह वोह चीज़ है कि आहिस्ता आहिस्ता सुलग सुलग कर कुल भट्टी को गरम कर देती है। इसका असर आगे देखने में आएगा। अभी जुम्मा जुम्मा आठ दिन ही हुए हैं। यह हकीकत है। मैंने दोनों बातें मिली जुली रक्खी थी, यानि सुरुर भी शामिल कर लिया था। मगर अब बिलकुल खुलूस है।"

People were discussing and talking with one another. Rameshwar Prasad said that in case ecstatic zeal [jazba] would be increased in him, he would be able to work quite a lot. Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], there upon, explained :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :
 "The start of this system, viz., 'Sahaj Marg' has come with Ram Chandra [of Shahjahanpur]. This is after the Hindu tradition, where in there has always been imitation [naqal] of 'Pure Reality' [Asal]. At the time of need the special power of that [Pure Reality] was also put to use. I have spoke about this earlier as well. [25.06.1945] The ecstatic condition which is known as boiling up or aggravation [Jazba] started during the Islamic period. That too was a technique, which was in accordance with those times. If you [Rameshwar Prasad etc.] observe actually, you will find that this condition has been entirely snatched away from dear Ram Chandra [of

Shahjahanpur], so that the present [new] system ['Sahaj Marg] may come up and grow [adequately]. Just this thing will will go on increasing with the advancement of the system. What is called 'JAZBA' is not as Rameshwar Prasad considers it to be. 'Zeal' or enthusiasm, in the real sense means close attachment. That was aggravation, which included materiality. This is purity ['Khuloos']; and its speed is manifold higher as compare to that. This thing cannot wither away for a whole lifetime, while in case of that [Jazba] there is always the need to fan it up in order to increase its sharpness. Success [in work] does not necessarily come out of that alone. This can do the job many times better than that. There is no cure for the one having fallen victim to the sting of this. Just this thing will remain established those, who use to create aggravation of 'zeal', were also required to come up to just this thing [silent attachment]; but this happened [in their case] at long last. Just this thing does the job."

Rameshwar Prasad was asked to sit in mediation.

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] obstructions continued : "Just this is sharpness, which has been brought to the view of Rameshwar Prasad. This can be increased also. I bet if even one transmission of this sort, wherein the present state of its perfect condition would have descended, its effect will not diminish for a whole life-time. Of course, if the aspirant would like to let it go waste, it may wither away. This is what smoulders slowly and makes the whole fire place warm. Its effect will be clearer by and by. As yet only two fridays have made up just eight days, [as the proverb goes in India]. This is the reality. I had kept both things mixed up together, i.e. intoxication of ecstasy was also included. But now, purity [Khuloos] alone reigns supreme."

Wednesday the 07th November 1945 :

हज़रत क़िब्ला : "मैं अब उकता गया हूँ।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Now I am fed up."

Thursday the 08th November 1945 :

हज़रत क़िब्ला : "इन सब लोगों ने मुझको परेशान कर रक्खा है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

: "All these people have exhausted my patience."

Swami Vivekananda : "Whoever comes to you, just give him training. You need not bother yourself any further. Improve your health a little, so that we may be able to sit in the open field. People are waiting for you. We want them to come to you as single persons [for thorough training], and not like swarms of locusts. We want hands to hands to shoulder your responsibilities; and advise all [of those who are already with you] to avail of the time [to their best advantage]. I want to depute people in all corners. Your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has always to take your tender health into consideration. [Pause] Be a lion. Never mind, if you have to tear a few into pieces."

हज़रत क़िब्ला : "मेरा यह हर वक़्त ख़याल रहता है कि ऐसा न हो कि इसके दिमाग़ पर ज़ोर पड़ जाए। क्यों कि अभी कुदरत को काम लेना है जिसके हिंत्स आ चुके हैं।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I am always cautious to avoid undue pressure on his brain, because Nature has to take work from him, for which hints are already there."

Tuesday the 13th November 1945 :

तरीका हस्ब ज़ैल ईजाद करदा सज्जादा नशीन श्री मान राम चन्द्र जी साहिब जो बाद तस्दीक व तरमीम हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] नोट किया गया।

तरीका : जिस्म की अन्दरूनी और बेरूनी सफ़ाई रखे [यानि जिस्म नजासत से पाक और अंदर फ़ासिद खयालात से], हर वक़्त तबीयत साफ़ रखे। और कोशिश इस बात की करे कि दिल पर बोझ [गिरानी, क़बीदगी] न आने पाए। और इसको अभ्यास करके बढ़ाया जावे। मतलब यह है कि अपनी हालत इतनी साफ़ करे और सादा रखे, जैसी नेचर की है।

बिल्फ़ाज़ दीगर यह है कि अपनी सादगी और रविश [रहन - सहन] बिल्कुल ऐसा होना चाहिए कि मिसाल जैसे कि पानी की धार ऊपर से छोड़ी जावे तो जहाँ तक उसको साफ़ और सीधा रास्ता मिलेगा, निर्मल और सरल हालत में बहती रहेगी। यही उसूल है। ऐसी हालत पैदा कर लेने से जो बात कि वहाँ [धुर से] शुरू हुयी है, सीधी पहुँचेगी। गोया नेचर यानी कुदरत की नक़ल करना और इसी से निस्बत हाँसिल करना है।"

The following method, freshly invented, is noted below, as approved after due modifications by Revered master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP].

Method : "The individual system [body] is to be kept clean, i.e. shorn of dirt externally, and of unclean thoughts internally. The mental tendency is to be

kept clean permanently; and the attempt should be made to keep the heart free from heaviness and moroseness. This is to be increase through practice. This means that one has to clean and one's condition after the example of the current of [clean] water falling from above, flowing pure and simple and unimpeded throughout as far as it finds the way clear. Just this is the principle. On crating such a condition [in one self], what has started from the Ultimate Source, would remain arriving straight. This is, so to say, copying Nature the Divine State, and achieving a connection with the same."

Wednesday the 14th November 1945 :

हज़रत क़िब्ला [In train] : "मैं कह सकता हूँ कि यह पॉइंट मुझे ज़रूर मालूम था। इससे पहले की डिस्कवरी नहीं हुयी। यह कुदरत का कमाल है कि चीज़ दिल में ही मौजूद है। यह वह पॉइंट है कि जहाँ पर लोग सुषुप्ति में जाते हैं। इसका इल्म हर शख्स को नहीं होता। इसके अंदर बहुत सी बातें हैं। यह अथाह है, मक़ामे हैरत इसको कहते हैं। बहुत से बुजुर्ग इसमें गोताज़न रहे। यह वह मक़ाम है जहाँ पर वहय [वही] नाज़िल होती है। अच्छा अब फिर बताऊँगा। यह मक़ाम सिर्फ़ नबीयों का खुला होता है। मैं दुआ देता हूँ कि जिसने यह मक़ाम दरियाफ़्त किया है वोह कोई बात स्पीचुअल साइंस ऐसी नहीं रहेगी जो उस पर खुल न जाय।"

[Started on tour of Rajputana now Rajasthan]

Revered Master's dictation [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] in the train to Agra : "I can say confidently that this point was certainly known to me. It was not dissevered earlier. It is the superb marvel of Nature that the [marvelous] thing is present in the heart it self.

This is the point, at which people enter [the realm of] deep sleep [*sushupti*]. Knowledge of this does not fail to the lot the all and sundry. There are so many things herein. This is known as the above of wonderment. [Soul as described in the Upanishads and the Gita]. Many elder sages remained diving in it. This is the point at which [indications of the mystery of] Divine messages [*wahee*] descend. All right, I will tell more about it later. This point bloomed only in prophets. I give the blessing that nothing concerning spiritual science will remain concealed from the person [Ram Chandra of Shahjahanpur], who has discovered this point."

Swami Vivekananda Ji : "Lord Krishna Himself is taken by surprise to view the field of your sound brain. No body except Lord Krishna, and later your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], had knowledge concerning this point. Sages in India have long been mediating to discover the role of this point in the wider field of spirituality, without any success. This is a vast circle, unlimited and endless. Nobody has measured it. Thousands have been wasted away and many have swum over the waives, but none could go beneath. The solution [concerning this old age problem, that has come to you], will go in your congenital notes, which are progressing more and more. If the secret of Nature be revealed to every eye, power will be utilized in wrong ways. Various powers of Nature are subordinate to this very point. [Divine commands concerning] godly work descend through it. However much we may try to define it, the subject is to remain incomplete. The power of God is located at this big center."

Thursday the 15th November 1945 :

Swami Vivekananda Ji : "You are at the gateway to Rajputana. Begin your

work. You will have to come again for the work [this way]. This part is almost barren of spirituality."

Saturday the 17th November 1945 :

Swami Vivekananda Ji : "The work of Rajputana was started in a good way but since you are not staying here any more, the work is only half done. Moreover, you are not feeling well today; otherwise one night's work would have been sufficient. There is still time and age to complete this work."

"You are perfectly right that the downfall of pleader has now been started. He is not a good man; and is giving trouble to his mother mother-in-law. She is a pious soul. Pleader has got no eyes to see the soul in her. We are deeply touched [at the behavior of pleader]. It will not go in-revenged. When you reach home, tell him to treat his wife properly. Her sensitivity is to be used properly in the right direction, so that she may stand with him shoulder to shoulder in the work of Revered Master, our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]."

हज़रत क़िब्ला : "मैंने अज़ीज़ राम चन्द्र में अपनी दुई जिसका इस वक़्त तज़क़िरा था इसलिए काइम रक्खी है ताकि कुछ पर्दा ऐसा हायल रहे कि यह उसमें मिल कर जिस्म न छोड़ दे। इसकी शकल यूँ है जैसे कोई शख्स किसी में चिपका हुआ हो मगर मगर अपना आप उसको उससे अलहदा नज़र पड़े। फ़क़त यह ख़याली बात है जो मसले हतन रक्खी गयी है। वार्ना कुछ नहीं है। यह बात उनकी आख़िरी वक़्त दूर होगी जब दुनियाँ से कूच करना चाहेंगे। और यह बात मैंने उन्हीं पर छोड़ रक्खी है। उस वक़्त तक जब तक कुदरत कोई नयी शकल अख़्तियार न करे। यही मैंने वादा किया है कि जिस वक़्त इस दुनियाँ को वाक़ई

छोड़ना

चाहोगे,

फ़ौरन

बुला

लूँगा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I have retained my duality in dear Ram Chandra [of Shahjahanpur], which was under reference just now, so that some sort of a curtain may remain in between [him and me] and he does not give up the physical body on achieving total unity with me. The shape of this condition is like a some one being glued to somebody else, yet find his identity still apart from that other person. This is something merely conceptual, which has been retained for some beneficial consideration. This thing in his case will wither away at the time of his end, viz. when he would desire to depart form this physical world. I have left this to him alone for that long as Nature does not adopt some other course. This is to say that I have promised to welcome you [Ram Chandra of Shahjahanpur] immediately, when you will really like to leave this world."

Sunday the 18th November 1945 :

[On return journey in the train]

Swami Vivekananda Ji : "Before the world has was created, everything was smooth without rise and fall. The idea that gave birth to marriage was rooted in the idea of existence. The idea to unite prevailed in every atom and molecule. The wave run throughout the particles that were brought in to shape and form. Positive waves were attracting each other to bring Nature's work to perfection. I mean, the idea of existence. What ruled over them was the idea of crude happiness in the form of enjoyment. Why this crude sort of happiness was searched behind the senses? That was due to the

environment created by the Ultimate Power Creation [Brahma] to bring out creation [*srishti*] in a regular form. It was the pressure of the will of Almighty, creating the world, rooted deeply in to the subtle body [of creatures]. The idea is totally complete. Any of you [as individuals] are so prepared as to get it modified in a way that it may reach the extent to which Nature evolved [it]. Then you are going side by side with Nature in this respect. As time went on, people became used to that sort of enjoyment, derived by them from generation to generation of their forefathers. The result is quite vivid before your eyes. These things should not be entered in to one's own disciples. You [Ram Chandra of Shahjahanpur] have got the special power for such work as well. Whenever you find any such man coming before you, nip him at the point, I mean of sensuous enjoyment. All of this dictation is useful for the persons who have been trampled down sufficiently, and their course [of development] directed to the wrong point. You will find every man to be a prey to it. Reaching Shahjahanpur it will be your duty to devise means and methods for disciples to follow to get rid of the epidemic. People are not realizing who you are. Your training starts from the center of Almighty in the very beginning. Do you know why it is so? The reply is given by our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] somewhere in the notes. You have come to effect change and this will be your function throughout. The highest attempt will make your work smooth, so that the people coming after you may impart training in the [way of] life [for which] you showed in seed."

Monday the 19th November 1945 :

Swami Vivekananda Ji : We have measured the field for the 'Mission's

work' to start here and then proceed further. The highly educated persons among you with enlightened heart will be successful here. We are pushing the way. The seed has sowed by you in such a short interval. You will get suitable people for work in south India and in North India. I assure you that you will be soon gaining ground. Try your best to make people fit for the work with your Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] energy. You should be quite strict internally so that each part may be developed fully. A special sort of training is required for a man taking up this work so that your 'Mission' may be held in high esteem by everybody. I give more points about it other times."

Sunday the 02nd December 1945 :

हज़रत क़िब्ला : "तुम्हारा एहसास वकील बदायूनी की निस्बत सही है। तुम उन्हे इतना दे चुके हो कि एक अरसे में हजम कर सकेंगे। मौजूदा हालत उनकी जिसको तुमने whirl के नाम से मन्सूब किया है, यह है। इस वक्त छेड़ने की ज़रूरत नहीं।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Your feeling about Madan Mohan Lal Vakil Budaunee is correct. You have already bestowed so much on him, that he will need time to assimilate. Just now, his condition is that what you have described by the word 'whirl'. There is no need to stir him just now."

Monday the 03rd December 1945 :

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Question - who is the biggest [most dangerous] enemy? Answer - Crest [vainglory]."

हज़रत क़िब्ला : "सबसे बड़ा दुश्मन कौन ?"

इज़जत।"

Saturday the 15th December 1945 :

Swami Vivekananda Ji : "Look here. Divine work is suffering. I give you six months time to complete it. Proceed to Benares [now Varanasi] and then to Orissa [now Utkala] in the month of June. Lord Chaitanya, who is here, is disgusted with his disciples. The Hindu supremacy was established in India and abroad. *Egypt [now the United Arab Republic] was the seat of Lord Manu. It was considered a part of India.* You will have to carry the torch of spirituality there as well. The work before you is beyond your imagination; and you have to carry it out within your lifetime. No one seems coming after you as strong as you have been made. Exercise your special powers in these matters and prepare persons in the quest possible way for the work. A stock of work lies in store for you; and you could not yet complete the daily lessons. This, no doubt, is to be attributed to your health condition; but there is no reedy."

हज़रत क़िब्ला : "उड़ीसा तुमको जाना पड़ेगा। बनारस होते हुए जाना और वहाँ का काम खत्म करके फिर आगे बढ़ना।

Revered Master : "You will have to go to Orissa [it seems]. Go to Benares first; and proceed on after completing the work there."

भाई जगमोहन नारायण : "भाई साहिब इस वक़्त मैदान मार के आओ।"

Brother Jagmohan Narain : "Go and return with laurels, dear brother."

Swami Vivekananda Ji : "The principal work will be allotted to you there in Orissa. Had you been quite healthy, I would have ordered you to proceed to Egypt. Where there is a will, there is a way."

Sunday the 16th December 1945 :

Swami Vivekananda Ji : "I am leaving this note in your diary for your [chief] disciple to complete it, if you may be unable to do it for any reason."

Monday the 17th December 1945 :

श्री कृष्ण जी महाराज : "मेरी तरफ़ से कह दें कि सब सिलसिले टूट चुके हैं। सिलसिला हिन्दुआना काइम हो गया है। उसमे सब का बैत हो रहे हैं। और कुछ के कनेक्शन संभाल दिए गए।

Reverend Lord Krishna : "Announce on my behalf that all chains [systems] have been shattered. The system after [ancient] Hinduism has become established; and all are getting initiated therein. As such connections of cretins persons/systems have been set right."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] : "मदन मोहन लाल, एक मुश्किल यह पड़ रही है कि इन बातों को कोई मानता ही नहीं। वोह समझ रहे हैं कि यह मनगढ़ंत है और यह नहीं सूझता कि तुमने जो बैतें कीं, वोह इसी सिलसिले में तो कीं। क्या आप का मतलब उनको डुबो देने का था या धोखा देने का। अगर वोह अपने शिष्यों का जिम्मेदार अपने आप को समझते हैं तो क्या तुम नहीं समझते या उनसे कुछ काम जिम्मेदारी महसूस करते हो। एक सवाल यह ज़रूर होता है कि राम चन्द्र [शाहजहाँपुर] को हर शख्स तालीम देने के लिए तैयार था। और दी भी। किसी ने कम किसी ने ज़ियादा। अब

यह कैसे हो गया कि उसी में सब बातें ज़हूर पज़ीर हुईं। एक बात याद आयी। अगर क़िब्ला मौलाना साहिब [रहो] के वक़्त में यह बातें जारी या रुखसत होतीं तो शायद हज़रत के हमसफ़र मोतरिज़ होते और न मानते। फिर क्या होता। मेरा सिलसिला चलता रहता। अब भी ऐसा ही समझ लो, अगर वो न माने। इस बात का मानने वाला [एक वक़्त में] हमेशा एक ही हुआ है। इस लिए कि कुदरत उसी को अपना औज़ार बनाती है जो उससे [ख़ूब] चिपट चुका हो। उस पर इल्हाम भी होते हैं और वोह ही उसके मतलब का होता है। उसी से सिलसिला चलता है। अब रही यह बात कि दुसरे भी मान जायँ, यह एक मोहब्बत है। कोशिश करना चाहिए। ऐसे शख्स के अगर जानने वाले बहुत से हो जायँ तो हस्ब मंशा-ए-कुदरत इसका इस तरह का तफ़ावत न रहें। मगर ऐसा हो क्यों। कुदरत तो यह ही चाहती है कि सेहरा एक के ही सिर रहे और ऐसा ही हुआ करता है। आशिक़ सच्चा एक ही माशूक़ चाहता है और यह बात कुदरत तक चली गयी है। मैंने यह ही चाहा और हर शख्स यह ही चाहता है। पतिव्रता बीवी एक शौहर चाहती है और पुरुष भी इसी तरह से एक ही तरफ़ रुजूअ होता है। बस ठीकम ठीक ऐसा ही समझो। [ज़्यादा] समझाने की ज़रूरत नहीं। क्या श्रीकृष्ण [डॉ श्री कृष्ण लाल - सिकन्द्राबाद] इस बात का दावा कर सकते हैं कि उन्होंने मुझ से मोहब्बत की। हरगिज़ नहीं। अगर मोहब्बत होती तो यह मुआमला सबसे पहले उन्हीं पर खुलता। यह मोहब्बत की दौड़ धूप और तगापो थी जो उनमें मेरे आख़री वक़्त तक रही। गिलास में पानी ले आना या मेरी ज़रूरियात को बिला कहे पूरी कर देना, दलीले मोहब्बत तो है, मगर इसको मोहब्बत नहीं कह सकते। मिसालें मिलेंगी कि नौकर जिस को मालिक के मिजाज़ की ताड़ पैदा हो जाती है, वक़्त वक़्त पर वोह वही काम करता है जो मालिक की ज़रूरत होती है। अभी ज़रा उसको बर्खास्त तो कर दीजिये, देखें तो फिर वोह आप के यहाँ फटकता भी है या नहीं। एक बात और कहूँ। अच्छा मान लो कि उनको मुझसे मोहब्बत थी तो राम चन्द्र [शाहजहाँपुर] के लिए आप पानी ले कर क्यों नहीं पहुँचते। अगर कशिश थी तो यह बात उनसे अज़खुद सरज़द होना चाहिए थी। क्या ऐसे वाक़ियात नहीं हुए हैं कि बुजुर्ग के जाने के बाद उनके शिष्यों ने उनकी [रूहानी] औलाद से मोहब्बत की। यह क्यों ? यह ख्याल था कि इसमें [पीर का] बीज मौजूद है। और यह दूसरी शक़ल पीर की है। क्या ऐसा नहीं है। नहीं है, और यह तरीका है जिसका मुशाहिदा और होता है। क्या मेरी समाधी उनको प्रिय नहीं मालूम होती। यह क्यों ? इस लिए कि मेरी जाली-भुनी हड़्डियाँ जो चूना हो चुकी हैं, वहाँ मौजूद हैं। अब ऐसा क्यों है कि उन हड़्डियों की तरफ़ तबीयत खिंचती है। क्यों ?

इसलिए कि उन्हें उन हड़्डियों से मोहब्बत थी। ज़ात से लगाव और मोहब्बत बिलकुल नहीं थी। अगर होती तो ऊपर लिखा हुआ अम्ल लाज़िमी तौर पर इसके साथ करने लगते। एक किस्सा सुनाता हूँ। सुनो। राम चन्द्र [शाहजहाँपुर] को यह तमीज कभी न हुयी, बजुज़ खास सूरत में, जब कि मेरी ही मंशा इसके लिए थी कि गुरु महाराज को इस वक़्त कपड़े पहनने की ज़रूरत है पहना दो। जूते पर पालिश कर दो। इस लिए कि कचहरी जाना है। वजह क्या थी की उसको इतनी फुर्सत ही कहाँ थी कि इन बांतों को सोचता और समझता। वोह तो मुझ से चिपक कर रह गया था और अन्दरूनी मुशाहदात में अज़खुद रफ़ता हो गया था। उसको उसी से काम था जो काम की चीज़ है। ख्याल में दूसरी बात आने ही नहीं दी। यह मुवाज़ना मैंने इस लिए किया है, वार्ना इसकी ज़रूरत नहीं थी कि अपनी मोहब्बत को, इसकी मोहब्बत से तोल लें और यह खयाल भूल जावें कि मैंने ज़िंदगी में हज़रत से बहुत मोहब्बत की है। यह चीज़ भी सददे-राह हो रही है। यह बारीक बांतें हैं। मदन मोहन लाल के डिस्कशन के लिए अगर पड़ जायँ, सब बता दी गयीं।"

"एक सवाल श्री कृष्ण [डॉ श्री कृष्ण लाल - सिकन्द्राबाद] आप से यह भी कर सकते हैं, जैसा कि मैं ने ऊपर कहा है कि अगर उनमें मोहब्बत होती तो राम चन्द्र [शाहजहाँपुर] के साथ वोह ही बांतें अमल में आती जो मेरे साथ थीं कि अगर राम चन्द्र लालाजी के रूप बन गए होते तो अज़खुद मुझ से वोह ही बाँतें सरज़द होना चाहिए थीं। यह होता कैसे। उन्होंने गोशत और पोस्त से बनी हुयी चीज़ से मोहब्बत की थी। अन्दरूनी हालत, मतलब रूही में अपने आप को लय अवस्था में करने की कोशिश नहीं की। अगर यह अब भी कर के देखें तो वोह ही बात पैदा हो जायगी। और घिसट चलेंगे। गुरु की ज़रूरत उसका नौकर भी पूरी कर सकता है मगर क्या उसको यह बात नसीब हो जाती है। हरगिज़ नहीं। उसका सिला 'टका' [दो पैसे का सिक्का] होता है और इस किस्म की मोहब्बत वालों का तुम्हें मालूम है कि क्या सिला होता है। ऐंठ। और उस किस्म की मोहब्बत का सिला क्या होता है। कुछ नहीं। यह क्यों? इतनी बड़ी मोहब्बत का यह सिला ! बात यह है - यह ही एक हालत है। जहाँ सिला है वहाँ मज़दूरी की क़द्र है। मतलब यह है कि वोह ही चीज़ जिस को कुछ नहीं कहते हैं, माया से परे है। और वाकई यह लफ़ज़ मैंने ठीक इस्तेमाल किया है। इस लिए कि वोह जहाँ का तहाँ रहता है। 'जहाँ के तहाँ' से क्या मतलब ? वोह यह कि जहाँ से आया वहीं रहने लगता है। पहुँचा कहाँ ? घर में ! मिला क्या ? कुछ नहीं।"

"भाई जान, यह बांटे किस को समझाई जायँ और कौन इनको समझेगा। गौहर की कद्र बादशाह जानता है या जौहरी। हर लट्ठमार शातिर नहीं हो जाता। न इतनी किसी को काबिलियत है कि इस हालत को समझ सके। फिर रोना क्यों ? जब काबलियत ही नहीं। इस्तेदाद गायब। रहा क्या ? वोह ही लट्ठमारी की बांतें। पढ़े-लिखों में जवानी जमाखर्च। बे पदों में तेजाताज़ी। भाई जान, क्या ऐसी मिसालें मौजूद नहीं हैं कि पढ़े-लिखे लोग ऐसा जमा-खर्च मिलाएं जिसको वोह खुद न समझ सकें।"

"हाँ हैं। कौन हैं ? इज़ाज़तयाफ़ता पुराने टाइप के। नए सिलसिले के हैं, वोह इसमें चूर हैं कि छः सौ मुरीद बने।"

[नक़शा कैफ़ियत मौजूदा हालत सत्संग जिसको दूर करना है।]

"स्टेशन पर जहाँ पहुँचे खूब धूम-धाम हो, मालूम हो कि शेरा आ रहा है। धौंस भी इस हद तक कि जिस हद तक नहीं होनी चाहिए। अब सत्संग स्टेशन [जाए क़याम] पर पहुँच कर शुरू होता है। फरमाते हैं। हमारे हज़रत क़िब्ला बहुत पहुँचे हुए बुजुर्ग थे। आप की समाधि फतेहगढ़ में है। आप ने अपने बुजुर्ग से वो मोहब्बत की, कि जिसका अब पता कहाँ। आप ने वोह कारे नुमायाँ किये हैं कि देखने के लिए आँखें चाहिए। एक मर्तबा वो एक बुजुर्ग से मिले, उसने आप की अज़मत की और कहा कि मुंशी जी यह बात मुझे क्यों नसीब नहीं होती। आप तक़ल्लुफ़ से फ़रमाया कि यह पीर की खूबी है। वोह जैसा चाहता है उसको वैसा बनाता है। खुश करने के लिए उसके, दिल चाहिए। जिस तरह से खुश हो सके उसको खुश रखना चाहिए। बस यह ही एक बात है। जो रूहानियत के लिए मुफ़ीद है, बाकी सब जमा-खर्च। मैंने यह ही किया है कि जहां तक हज़रत को खुश रख सका और यह उन्हीं की बरक़त है जो इस गुलाम को यह बात नसीब हुयी। भाइयों ! यह ही एक चीज़ है, इसको जाने मत देना। यह काम आवेगी और यह बाँतें आखरी वक़्त फ़ायदा-रसा होंगी। क्योंकि जब तक पीर मौत के वक़्त धक्का नहीं लगाता, भवसागर से पार नहीं होता। लोगों ने यह बा-अज़ सुना, चुनाँचे खुश करने की तरकीबें तलाश करने लगे। कोई धोती ले का झपटा, किसी ने चुपके से रक़म दाल दी। रक़म पहुंचते ही हँस दिए। शागिर्द ने समझ लिया कि बस इनके

खुश करने का यही तरीका है। फिर क्या है। नज़रें आने लगीं। पीर खुश किये जाने लगे। तोहफे-तहायफ़ पेश होने लगे। पकवान आने लगे। गुरु की ज़रूरतें पूरी होने लगीं।"

"शागिर्दों ने एक मसला तो बा-आसानी हल कर लिया, और बड़ी सहल तरकीब खुश करने की मिल गयी। गर्जे कि आओ और लाओ का मज़मून होने लगा। शागिर्दों ने इससे ज़ियादः और क़दम बढ़ाया। लगे अपने गुरु की तारीफ़ करने, जैसे उन्होंने अपने गुरु की तारीफ़ की थी। हाँ, पहिले वा-अज़ की उन्हें याद ज़रूर रही और जिसने कहा, यही कहा, क्यों कि यह बात आसान भी है। दस-बीस रुपये से किसी की मदद कर देना अफसरों के बाएँ हाथ का खेल है। और बाज़ों को इतनी मदद करना भी मुश्किल। मगर जब उन्हें भी करना पड़ी तो समझ लिया कि लड़के की बीमारी के सिलसिले में डॉक्टर ले गया। अब मज़मा जमा। भाई देखना तो हमारी लिस्ट में कितने आदमी हैं। मालूम हुआ और कुछ रक़म से अंदाज़ा लगाया कि इतने नहीं हुए जो मेरे ज़ाती इगराज को पूरा कर सके। अब क्या है, गुरु भी रूहानियत भूल गए। बस इसी की फिक्र रह गयी। चेलों ने तो गुरु के खुश करने का बा-अज़ ही सुना था, चुनांचे वोह कारबन्द रहे। अब क्या फिक्र पैदा हुयी कि हमारे चले तो खुश करते हैं, अब हमें उनको खुश करना चाहिए। ऐसा न हो कि यह लोग कहीं भाग जायँ जो हांडी बे-नमक रह जाय। यह सत्संग का हाल है। सूना देना। कसम खा कर कहें, वोह ही आप के दोस्त, क्या उनका यह हाल नहीं है।"

"खुदाया हमारी औलाद में यह बाँतें कभी पैदा न हों। अगर हो गयीं हों तो धुल जायँ।"

"तुम्हें मालूम है कि मेरी औलाद कौन है। हर शख्स मेरी औलाद नहीं रहा। अब तो वोह ही हैं जिन्होंने मुझे अपने में मान लिया और मुल्तज़ी फैज़ उसीसे हुए जिससे मेरी मंशा है, या यूँ कहो जिसे मैं चाहता हूँ। लोगों ने जाने कितनी मुसीबतें इस बात के लिए उठायीं की फ़लाँ शख्स या अफसर मुझ से खुश रहे। और तरह तरह की तरकीबें की हैं। हत्ताकि यह बात पता लगाई गयी कि फ़लाँ शख्स या फ़लाँ ऑफिसर किस से खुश है और किस से मोहब्बत करता है। और चारो नाचार उसी से जिस से उस ऑफिसर या शख्स को मोहब्बत थी, मोहब्बत करना शुरू कर दिया और अपनी खिदमत से यह साबित कर दिया कि मुझे इस दुनियाँ में आप से मोहब्बत है। नतीज़ा यह हुआ कि उसके दिल में गुंजाइश पैदा हो गयी। हत्ताकि उस

ऑफिसर या शख्स के कहने पर उसका काम बन गया। यह ही हाल अगर आप लोग अपने यहाँ के समझने लगे, गो यह बात दूसरी है, तो क्या मेरी रहमत उस पर नाज़िल होना शुरू न हो जाय। मगर ऐसी समझ किसको है?"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], addressing to Munshi Madan Mohan Lal [of Shahjahanpur UP] : "One difficulty is coming up, viz. nobody is developing faith in all these details. They consider all of it cooked up through imagination; and they are not able to see that you have initiated people, whoever, just in this system, not intending simply to spoil their spiritual prospects or meaning to play fraud on them. If they [Shree Krishna Lal of Sikandrabad, etc.] consider themselves responsible for their disciples, do not feel likewise, nor consider yourself any less responsible [for your disciples] as compared to them! One question may certainly be raised, viz. while everybody was prepared to impart training to Ram Chandra [of Shahjahanpur], and did impart training to him in more or less quantity, how then did it happen that all things came to be manifest in him alone? Just one thing has offered to me : in case that such affairs would have cropped up and come to pass during the time of my Revered Master, then perhaps objections would have been raised by contemporaries of my Revered Master, and they would have refused to have faith. Then what would have happened : just my chain [system] would have continued. Now also taken it [to happen] just that way, in case they refuse to be amenable. The person possessing knowledge of this [Ultimate] matter, has always been only one [at a time], because Nature makes only that person its instrument, who would have acquired perfect alignment with it. Revelations are also descending on him/her; and that one alone happens to serve its [Nature's] purpose. The chain proceeds on just through that person. Now, so far as convincing others is concerned, it is just [an

expression of] love [for them]. An attempt should be made. If the people knowing [and recognizing] such a person per chance, happen to be abundant, differences [and disharmony] in accordance with Nature's intention may be overcome. How would that happen, though : Nature wants that just one comes up with [full] laurels; and it is just this that happens. A real lover likes to have only one beloved; and this has gone up to the [level of] Nature itself. I too desired just this. A wife devoted to her husband wants just one husband; and the the male too gets inclined likewise to just one direction [the female]. Take it to be exactly like that. There is no need of [too] much clarification."

"Can Shree Krishna Lal [of Sikandrabad, district Bulandshahar in UP] claim that he loved me? Not at all. If he had love [for me], the revelation of this matter would have descended first of all on him alone. It was only a hectic sprint and sport of love that he retained up to the last moment of my life. To bring a glass of water [at need] and fulfilling my necessities without being told is no doubt an argument in support of love, but cannot be designated as love. The example is there that the servant, who has formed an accurate estimate of his master's inclinations and attitudes, performs from time to time actually what happens to be the need of his master at the time. Dismiss him just now for a while; and see whether he cares [a fig] to attend to you [or not] ! Let me mention something : suppose he [Shree Krishna Lal [of Sikandrabad, district Bulandshahar in UP] did have love for me ; then why does he not bring the glass of water to dear Ram Chandra [of Shahjahanpur UP], according to the proverbial love of 'Majnun' being there for even the dog of his beloved - 'Laila'. If attraction [to me] had been there, this thing ought to have occurred automatically with him. Have there not been examples for disciples of a departed elder sage, who loved his

spiritual progeny after his demise? why? They had the idea that the seed of the [departed] Master is present in them and that there's is the second form of the Master. Is it not so? Yes, it is like that; and this is the way available to observation every day everywhere. Does not my 'Samaadhee' [memorial containing the ashes/last remains] appear dear to him? Why, after all? That is because my charred bones, which have been reduced to [mere] mortar, are nevertheless interned. Why does he now get inclined to those bones? Just because his love was attached to the bones. Attachment and love to [my] Ultimate Being was not at all there. If it had been there, he would have necessarily started [performing] the above mentioned practice towards him [Ram Chandra of Shahjahanpur UP]. I am telling a story. Just listen. To dear Ram Chandra [of Shahjahanpur] such discretion never occurred, except in special circumstances when it was my own intention, as to help his Guru Maharaj wear clothes when he needed it or to polish his shoes as he was to court. What was the reason? He had no leisure to comprehend and contemplate about such matters : he [Ram Chandra of Shahjahanpur] had just got glued to me, and lost himself to inward observations. He was concerned only with what is our real purpose; and he never allowed anything else to enter his thoughts. This comparison I have put forth, thought there was no need for it, so that Shree Krishna Lal [of Sikandrabad, district Bulandshahar in UP] may measure his love [for me] against that of Ram Chandra of Shahjahanpur, and give-up the thought that he has loved me a lot during my life time. These thoughts are proving to be obstructions on the way to progress. These are subtle points, all give for use, if needed during discussions by Madan Mohan Lal [of Shahjahanpur]."

"Shree Krishna Lal [of Sikandrabad, district Bulandshahar in UP] can as well put one question to you [Munshi Madan Mohan Lal of Shahjahanpur UP],

rebutting the argument given by me above, that he, if he would have got love for me, would have done the same practice for Ram Chandra [of Shahjahanpur], as he used to do for me. That argument can be rebutted, viz. if Ram Chandra would have become the form and matter of Laalaa Ji, the same practice that Shree Krishna Lal [of Sikandrabad, district Bulandshahar in UP] used to do to me should have automatically started being performed by him in relation to dear Ram Chandra as well. How could this occur after all? He [Shree Krishna Lal of Sikandrabad, district Bulandshahar in UP] had loved what was structured out of flesh and skin, without acquiring his merger with the inward, viz. the spiritual essence in me. If he is able to do that even now, that same thing will come up, and he will get attracted [to dear Ram Chandra of Shahjahanpur]. A servant can also fulfill the needs of his Guru as an individual, but this will not at all come to his fortune. The wages for that remain only a few coins : and do you know what those who have love of the theta kind [Shree Krishna Lal type] get in change? Just overweening arrogance. What, then, happens to be received in exchange for that [Ram Chandra type] love? Nothing ! Why so? Such a return for that superb love ! The crux of the matter is that it is just a state. Where there is something in return, there is an estimate of the wages. What I mean is that what is designated as nothing remains beyond 'Maya' [Phenomenal reality]; and factually I have used this word 'nothing' quite correctly in so far as he [who gets nothing] remains just where he belongs. What is the meaning of this expression [remaining just where he belongs]? It means that he starts living from where he happened to come! Arrived where? In his home! Gained what ? Nothing!"

"Dear brother, whom to tell these matters ! and who is to comprehend these things ! The pearl is to be appreciated either by a king or by a

Jeweler [a very Persian proverb]. Every one using a heavy stick does not become an expert soldier. Neither is everybody competent enough to grasp this state ! Then what to weep for? When capacity is not there, competence must whither away. What remains then? Just that gunman-ship. In case of the educated mere verbal book keeping; and in the fold of the uneducated just crude sharpness! My good brother, are there no examples of the book-keeping of the educated that they themselves would not understand? Sure enough, there are. Who are they? Preceptors [permitted to impart training], I mean the old type; not of the new system. They are under intoxication of having enrolled six hundred disciples!"

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] continued sketching out of present state of the assembly of spiritual associates [Satsang], which has to be reformed : "Grand reception hubbub at the station of arrival, creating the impression that the line is coming! An awe - inspiring atmosphere prevails to an undue extent. Now the 'Satsang' starts, at the place of residence. The sermon begins : our Revered Master was a Sage of very high approach. His 'Samaadhee' is at Fatehgarh. He loved his Guru so ardently that its example can seldom be found now. He has performed such work of manifest value as will require eyes to see [and appreciate]. Once He came across a very old sage, who paid Him great regards and asked : Munshi Ji, why does this condition elude my fortune? He replied; it is the merit of the Master. He structures as he likes whom he selects; his pleasure must have to be maintained, however possible. It is just this that counts in spirituality; all else is just book-keeping. I have also done just this : I maintained the pleasure of my Master to the extent of my capability; and it is just His Grace that this condition could be the fortune of this slave. Brethren, this alone happens to be the real thing. Nerve allow to

do slip out of your grip. Just this will be useful in essence; and just these things will prove beneficial at the end, because one can not cross the ocean of the suffering of becoming [Bhavsagar] so long as the master does not administer His push. People listened to this sermon and started to search for devices to manage the pleasure of the Master : one rushed up holding a 'dhoti' [long piece of cloth used as change of garment after bath by typical Indian Gurus, to be tied around the waste so as to cover the lower half of the body by half of that cloth and putting the other half around the neck or otherwise, to cover the upper part up to the neck : thus completing the postural custom of a holy Hindu], while another secretly slipped money in his pocket. This [finding money in his pocket] brings a smile to the Master's lips. The disciple comprehended that just this happens to be the way of manage and maintain the Master's pleasure. Then what next; coins and currency notes started being respectfully presented for Master's pleasure; gifts started pouring in; culinary delicacies started arriving; and Master's need getting fulfilled."

"The disciples solved one problem so easily and every easy devise for having master's pleasure [in one's favour] was discovered. So the subject of 'come and bring' started functioning. Disciples enhanced the valuation further : the praise of the Guru started being preached like he had done in the case of his Guru. Sure enough, the original sermon persisted in the memory; and to whom so ever the message had to be delivered, just this thing [the value of managing and maintaining Master's pleasure somehow] was communicated, as this donation is easy to understand. To help somebody with ten or twenty rupees is an easy game for most people. For some people, of-course, even this may be difficult; but even in their case, when it came to happen, they took it to be just a payment of the physician

of the occasion of a child's illness. Now, the herd is assembled. Just see brother, what is the number on the list. This is found out; and some estimate is formed from the collection of money that the number is still short of the requirement for fulfillment of their personal needs. Now, what is the position ! The guide has forgotten spirituality; and remains worried just about this number of disciples and the amount of collections. The disciples had already listened to the sermon concerning Master's pleasure; and they remained yoked to [their so called] duty very sincerely and actively. Now anxiety is created further, viz. the disciples who have managed and maintained the Guru's pleasure, should also be kept pleased by the Guru, so that they would not run away, leaching the cooking utensil saltless !"

"Just this is the condition of the assembly of the spiritual associates. Put it bare before them [Shree Krishna Lal of Sikandrabad, district Bulandshahar in UP and Chaturbhuj Sahai etc.]. Let your [Madan Mohan Lal of Shahjahanpur UP] friends declare of oath whether this is not the exact description of their condition! O God, such things may never occur in my progeny; and if per chance, these should have crept in, these be washed away!"

"Do you know, who is my progeny? Nobody remains my progeny any longer. Now only they happen to be [my progeny], who have taken me to be residing in themselves, and got oriented for grace only to the one whom I intend, or in other words, who is liked by me. [Pause] People underwent, God knows, how many troubles to win the pleasure of somebody or some officer, and adopted various techniques [to that effect]. Finally they discovered the person enjoying the please or love of that officer; and some way or other started loving that one themselves and proved through their

services that they loved that person in this world. As a result, they made a dent in the heart of that person, on whose recommendation to the officer concerned, they found their purposes fulfilled. Even though this example refers to an ordinary worldly purpose, in case you people take this as applicable to the circumstances concerning your fold, will not my grace start flowing down [accordingly]? Who, however, has such understanding?"

Swami Vivekananda Ji : "This is the present day idea of Gurudom, which our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has sketched out. It will be quite appropriate to be the two persons [Shree Krishna Lal of Sikandrabad, district - Bulandshahar UP and Chaturbhuj Sahai] even though they differ from each other in certain respects. I want that after Madan Mohan Lal of Shahjahanpur UP returns from the tour, the copy of this dictation be corrected suitably and circulated in your circle. It will be proper for the secretary to issue a copy to each member of the Mission. Some corrections may be needed. I will give notes on it."

Tuesday the 18th December 1945 :

Swami Vivekananda Ji : "We are striving after Happiness, hopping like ducks jumping like wolves. What for? Happiness! where is it : whether in the doctor's heart or in his patients or in the drugs? What drugs you mean? Drugs and drugs! It is cheap to get these : a few pice in the past, and a few rupees in present days. Now, money is happiness : easily bought and easily relieved. How long will it remain? As long as the drug is in circulation. What will then happen, if the effect ceases? No happiness but the longing. Where is it gone? With the drug or with the money! No doubt,

money was the chief thing to administer happiness, even though for the time being. Chloroform was the best medicine, because in some form the senses cease to function. What else do you want? - Happiness either through chloroform or through other drugs. Generally people want to welcome only such happiness. It is monetary. What is that happiness, which is worth seeking for? Nothing, but that wherein the idea of happiness is totally gone. What is that stage? The state of perfection that is arrived at when one sums up oneself in One so that one disappears."

"Everybody is hunting after happiness and running beyond one's own limits. He gazes and thinks about things beyond. He then begins to consider things as beautiful and hence making a mark in his heart, the effect of which, created on his talents, becomes a deep rooted in his heart and brain. He thus begins to weave a net for himself. The ideas going beyond his limits setup an unlimited way in his own heart, and the same becomes the object of thinking and pondering over. The network, thus framed up by him, entangle him all together, involving his thinking in nothing but the ideas he has himself attracted. Those ideas began to live in his own thought and wrap him up like a parasite in a big tree, making the bush all around. Now, this is nothing but things blocking up."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "बाज़ार हम गए थे -
एक चोट मोल लाये"

Revered Master [Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "We had been to the market and purchased a trouble therefrom [an Urdu half couplet]."

Swami Vivekananda Ji's dictation continued : "These things carry him

away against the seedlings, and the one, fallen prey to it, becomes habituated and used to these things. He sought for our happiness and reached backwards. The topic of happiness is gone now, and one becomes entrapped in one's own ideas thoroughly, to get rid of which is the difficult task. Such is the condition in general."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "फ़िर लोग शिकायत करते हैं कि खयालात बहुत आते हैं।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Then, people complain of lots of disturbing thoughts!"

Swami Vivekananda Ji : "Whether they come to you or not, they created the world of their own play to die in it. Oh, what a sorrowful tale of human life."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "इसकी कॉपी भी मेरे उस मज़बून के साथ लगेगी। मदन मोहन लाल, मैंने इरादा कर लिया कि जिन लोगों से तुम्हारी मुलाक़ात होगी, उनके लिए बस वोह ही मौका होगा। जाँच के लिए वो हाज़िर हो सकते हैं, मगर सोचने के लिए अब वक़्त नहीं दिया जा सकता है।"

"शेवती प्रसाद कुछ अच्छी समझ का आदमी नहीं है। उसे तो फ़क़त भण्डारे में खाना तक़सीम करने की गरज़ है। और यह कि उर्स में हो आये। उसको ठस पीने की वजह से अभी मज़ा भी नहीं आया और दीगर लोग, मिसलन फ़तेह लाल ने सीधी तबीयत पायी है, शर व फ़िसाद से गरज़ नहीं है। इन पर जल्द कोई स्टेप लेना जुल्म की हद तक पहुँचेगा। और जो लोग हों उनसे भी मिलें और यह ज़रूर कह दें कि जाँच कर लीजिये। जाँच में भी एक बात है। अगर असल हालत से तवज्जो: दी जाएगी तो उनको मालूम ही क्यों होने लगा।"

"यह बात तो सोहबतशनास ही समझ सकते हैं। इसलिए यह बेहतर है कि चन्द यौम तक सत्संग में रहें। अलबत्ता अगर डॉक्टर एटा वाले खदनुआई छोड़ दें तो समझ सकता है। श्रीकृष्ण को तो उनके लिहाज़ [खयाल] से सत्संग की ज़रूरत ही नहीं। उनसे इतना कह देना कि वाकई उन्हें ज़रूरत नहीं, तो मुज़ायका नहीं। मगर बिरादराना ताल्लुक रखना फ़र्ज़ ज़रूर है। मैं समझता हूँ कि यह भण्डारे जो होते हैं उनकी भी ज़रूरत क्या रह गयी। इस लिए कि जब मीर - मजलिस का यह हाल है उसके छोटे भी अगर यह खयाल बाँध लें तो कुछ मुज़ायका नहीं और उनको उनसे कहने का हक़ भी नहीं रहा। इस लिए बकौल उनके [श्रीकृष्ण लाल] उन लोगों [यानी जो उनसे तालीम पाते हैं] को श्रीकृष्ण लाल दुश्मन नज़र आएंगे। अब फायदे की शकल अख्तियार करेंगे। यह बातें मैंने इस लिए लिख दीं कि पढ़ कर तैयार हो जायँ और जहाँ पर जैसी ज़रूरत हो, कहें-सुनें।"

"एक खयाल कॉमन हो रहा है जो गोशगुज़ार किये देता हूँ कि मदन मोहन लाल ने राम चन्द्र [शाहजहाँपुर वाले] को उठा दिया। जवाब यह है कि तेरह साल से मैंने [मदन मोहन लाल को] क्यों नहीं उठाया और ऐसी बातें जोरदार क्यों पैदा नहीं कीं। यह सब को इकरार है कि राम चन्द्र [शाहजहाँपुर वाले] की हालत अच्छी है। यह बात श्री कृष्णा लाल [सिकंदराबाद वाले] भी जानते हैं। इसकी अनुभव शक्ति के कायल हैं। ज़रा उनसे यह तो पूँछना कि जब यह [राम चन्द्र शाहजहाँपुर वाले] सिकन्द्राबाद गया था वहाँ दमज़दन में उनकी हालत का इंकशाफ़ करा दिया था। इसने उनसे यह भी कहा था कि मेरा aim और मक़सद जो कुछ भी है वो यही है कि सोलहो आना फ़नाईयत नसीब हो जाय और इसी को कोशां रहता हूँ। क्या वोह कह सकते हैं कि इतना ऊँचा आइडियल उन्होंने या किसी ने बाँधा और इतना बेकरार इस हालत पर पहुँचने के लिए कोई हुआ। हाय। अगर यह बेकरारी कहीं और लोगों में पैदा हो जाती तो हस्तियाँ नज़र आ गयीं होतीं। यह कोई मामूली बात नहीं है। कहना आसान है। ज़रा अब कर के तो देखें, गो वक़्त बहुत रायगां गया। मदन मोहन लाल के सवाल का जवाब यह है कि अगर यह करके देखा तो लाज़मी तौर पर इधर घिसट आयेंगे।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"A copy of this [dictation by Revered Swami Vivekananda Ji] will also be

tagged to that of my dictation. Dear Madan Mohan Lal [of Shahjahanpur], I have made the firm determination that this will be the only opportunity for the people whom you will meet [on this tour]. They can come to verify, but no more for pondering and brooding can be allowed now."

"Sheoti Prasad is not a person of any good understanding. He is oriented simply to distributing food during Bhandara; and though he has attended the annual function, on account of being addicted to drink neat [gross pleasures] afterwards, he is yet unacquainted to bliss proper. Others, like Fateh Lal, have got a simple tendency, having nothing to do with conflict and mischief. It will be touching the boundary of cruelty to take any step hastily in their case. When ever other people may be there, Madan Mohan Lal should meet them and tell them necessarily that they may make their examinations. No doubt, there is one thing about examination : if transmission is given from the real condition, have are they to know about it! this can be discerned only by one who is acquainted with togetherness [with the person to be examined, who is in high spiritual stage]. So it will be better for them to spend the same time in Satsang. Chaturbhuj Sahai no doubt can understand, if he would give up self demonstration. To Shree Krishna Lal, according to his estimate, there remains no more need for Satsang [practice]. Tell him that it does not matter if really he has no need for it, but having brotherly relationship is duty undoubtedly. I feel, after all, where is now the need of 'Bhandaaraa' [spiritual get-together] that are taking place, because when that is the idea of their leader, why should it matter if his followers also take up the same attitude, and he [Chaturbhuj Sahai], in fact, lost any right to give any direction to them. So in his own words, [Shree Krishna Lal] will appear as an enemy to his followers, if and when the posture for benefit will be adopted. These details have been given

so that Madan Mohan Lal may go through these and be prepared to converse according to needs."

"One more idea is very commonly prevailing by, viz. you [Madan Mohan Lal] have raised him [Ram Chandra of Shahjahanpur] up [to the top]. I am making mention of this [idea] as well. The reply is : why you [Madan Mohan Lal] did not rise up for thirteen years and such forceful conditions were not created earlier. This is acceptable to everybody that Ram Chandra's [of Shahjahanpur] spiritual condition is good. Shree Krishna Lal [of Sikandrabad, district - Bulandshahar UP] also knows this and is convinced of his sensitivity [capability of experience]. Just remind him [Shree Krishna Lal of Sikandrabad, district - Bulandshahar UP] that when dear Ram Chandra [of Shahjahanpur] had been to Sikandrabad, district - Bulandshahar UP, he had made him [Shree Krishna Lal of Sikandrabad, district - Bulandshahar UP] aware of his condition in a moment; and told him also that his aim and purpose, what ever, is just having perfect mergence come to his fortune for which alone he was making attempt all the time. Can he [Shree Krishna Lal of Sikandrabad, district - Bulandshahar UP] say that he or anybody else took such a high ideal in view; and whether anybody could be so restless to come to that stage? Alas! Had this restlessness somehow got developed in other people also, personalities would have been available in our fold. This is not something ordinary : it is easy to talk about [and make claims]. They may just try it even now and see the result, even though lot of time has gone waste. The answer of Madan Mohan Lal's question is that in case they take it up, they are necessarily to get drawn to this side."

Wednesday the 19th December 1945 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] : "डॉक्टर बहुत पचकश आदमी है। चालाक भी, मक्कार भी। दूसरों को काबू में लाने वाला। उनको चचा समझो। फ़र्क इतना है कि वहाँ पहलवानी और यहाँ बनियाँ-पन, दुकानदारी से मतलब। मिठास से मतलब। सौ कह जाओ, सुन लेंगे। कान खोल देना और जवाब ले लेना। वो कसम खा कर कहें कि लोगों को धोखा नहीं दे रहे हैं। मैं समझता हूँ कि पुराने टाइप के कनफुक्का गुरु की हैसियत लिए बैठे हैं। आक़वत और बिगाड़ ली और लोगों को धोखा दिया। इस गुनाह की तलाफ़ी ? इसका कोई क़फ़ारा नहीं। ईमान लेने वाले की सज़ा होती है और ज़रूर होती है। इस से ज़ियादह गुनाह कबीरा भला क्या हो सकता है कि अपने आप को समझते हुए भी दूसरों को गर्वीदा करें और ऐसा साबित करें गोया सत्गुरु वक़्त यह ही है। अगर यह ही बांतें कायम रहीं तो सोचो तो सही कितना नुक़सान दूसरों का कर रहे हैं। बेचारे ब्रह्मविद्या सीखने आ रहे हैं और फायदा क्या हो रहा है। यह वोह बतलायें। नाम किसका बदनाम हो रहा है ? मेरा ! काम किसका हो रहा है ? डॉक्टर का ! मैं तो अब इस नतीजे पर आया हूँ कि वाक़ियात कुछ भी करा ले। और यह दूसरी बात है या ज़माना ऐसा करने पर मज़बूर कर दे, यह और सवाल है। तावक़ते कि बेख़्वाहिश और लातमाअ न हो जावे या क़रीब क़रीब ऐसा न हो जावे। वो भी रेयर केसेस में। तब तालीम का अख़्तियार देना चाहिए। एक आदमी बहुत कुछ कर सकता है, उसके लिए इतना काम ही नहीं। वो [डॉक्टर - एटा] तो इजाज़त को ऐसा दबोच कर बैठ गए गोया सब कुछ मिल गया। पीर भी बन गए और गुरु का नाम भी ज़िंदा कर दिया और अपने आप भी फायदे में रहे। इससे बेहतर क्या बात। सब अपने ही काम बने और यह उनके लिए काफी था। अपनी ताज़ीम तो होने ही लगी, गुरुआई चलने लगी। क़द्र फैलने लगी। लोग वह वह करने लगे। जैसे को देख कर जी खुश होने लगा। पब्लिक आने लगी। और भला इनको क्या चाहिए था। आये और खूब काम किया और बाद को भी बवा फैला गए कि अपना नाम कायम कर गए। कितनी अच्छी बात है।"

"दुनियावी तालीम के लिए हज़ारों रूपये खर्च किये जाते हैं। गिरोहबंदी के लिए कितनी ख़ूरेज़ी होती है। ठकुरायत कायम रखने के लिए कितना जुल्म किया जाता है। अपनी बड़ाई के लिए कितना खर्च होता है। अपना वक़ार काइम रखने के लिए कितनी बातें ऐसी की जाती हैं जो नाजायज़ हैं। कितनी दावतें दीं जाती हैं। कितनों के पैर धोये जाते हैं। अब सोचो तो सही,

कितना परिश्रम अपनी इज़्जत अपनी आबरू बढ़ाने के लिए किया जाता है। कितना वक्त सर्फ़ होता है और कितना रूपया। यह कितनी मुश्किल बात है कि इस तगापो में एक बड़ा हिस्सा जिन्दगी का गुज़र जाता है और फिर भी अक्सर इतनी कामयाबी नहीं होती जितनी की ख्याल था और उसमें भी तरह-तरह के खतरे। तरह-तरह के ज़रद। तरह-तरह की मुसीबतें। इस से तो यह ही बेहतर है कि गुरुयायी ऐसे तरीके से शुरू कर दें जैसा कि आज कल लोग करते हैं। किसी ने कान फूँक दिया, किसी ने हाँथ मार दिया।"

"भाईजान, इससे कुछ ताल्लुक नहीं कि उसका कनेक्शन भी दुरुस्त हुआ या अपने आप में ऐसा करने की काबलियत है या नहीं। मतलब से मतलब। गुरुयायी से गरज़, हलवे मांडे से काम। अपनी ज़रूरियात की फ़िक्र। यह तो बहुत सहल में ही गुरु बन गए और हर ज़रर से बच भी गए। भाई, यह तो बड़ा अच्छा मामला है। मैं तो समझता हूँ यह तो सब को करना चाहिए। मगर क्या आक़वत बक़श दी गयी। हरगिज़ नहीं। काअर तैयार है। सबसे पाहिले ऐसा शख्स जाने वाला होगा। खुदा की रहमत उस पर कभी नाज़िल न होगी। उस के घर के लोग इस वादी में क़दम न रखेंगे और बहुत जल्द जिंदगी में या उसके बाद, जब किसी से सावका पड़ गया तो इसकी टॉय टॉय फ़िस समझने लगेंगे। क्या ईश्वर के नाम पर ऐसे लोगों ने धोखा नहीं दिया। क्या यह ऐसा धोखा है जो मुआफ़ किया जा सकता है। हरगिज़ नहीं। होनी है। उजड़ना है और दुसरे माइनों में अपने आप को राहजन के सुपर्द करना है। आक़वत कैसी, जब उसकी शुरुवात ही ख़राब। रूहानियत कैसी, जब शुरू ही में अपने काम के लिए तमाअ दामनगीर। क्या यह लोग सच्चे माइनों में कह सकते हैं कि उन्होंने मेरा आसरा लिया ? अगर ऐसा था तो यह बात कभी न होती। क्या यह शराफ़त नहीं है कि अपनी कमज़ोरियों को किसी ऐसे शख्स के सामने रख दें जिसको दूर करने की कुदरत हो। ऐसा क्यों नहीं करते ? शर्म व हया की वजह से। ऐसा न हो कि हमारा नुख्स ऐसे शख्स के समझ आ जावे तो हमारी भद हो जाए। और शागिर्दों का दिमाग़ तो पाहिले से ही बंद कर रक्खा है कि गुरु से आगे कुछ सोचे ही न। और जब सोचेंगे नहीं तो समझ में क्या आने लगा। क्या अच्छा हाल है। खुदा बचाये। यह मज़मून मेरा उस मज़मून के साथ ही साथ कंनेक्ट होगा, फ़क़त नाम ऐसे शख्सों के उड़ा दिए जावेंगे। अहा हा हा ! क्या अच्छा मज़मून ! अब हम को तो इसकी नक़ल करना चाहिए। इससे दुनियाँदारी तो मिलती ही है। आखिर कौन देखता है। यह तो खुदा को ही मालूम होती है। अब तो भाई हम ईश्वर की तरफ से,

नाम रहे, इसी को करेंगे। एक चीज़ तो संभल ही जाएगी और दूसरी से हमें गरज़ क्या। उसके तो मालिक गुरु महाराज हैं, वोह सब ठीक कर लेंगे। भाइयों, यह बात मैंने बहुत अच्छी कही है। अगर मैं इस काबिल होता तो भला गुरु क्यों करता। कुछ उनकी भी तो जिम्मेवारी है या सब हमी करेंगे। आखिरत के ठेकेदार तो वोह हैं। हमें इस सब से मतलब क्या, वोह करें या न करें, यह उनका फ़ेल है। बहरहाल वोह करेंगे ही। यह तो मुझे यकीन है, इसके लिए इसके जिम्मेदार तो वोह हैं। अगर न किया तो क्या उनसे जवाब न लिया जाएगा। ज़रूर। वोह भी इससे बच नहीं सकते, अगर हम इससे नहीं बच सकते। खुदा तो दोनों का है। फिर कैसे हो सकता है कि इन्साफ़ न करे। और एक-दूसरे से उसके ड्यूटीज़ का जवाब न ले। अगर यह नहीं करता तो मुझे तो भाई उसकी हस्ती में भी अब शक हो गया। क्या ऐसी उम्मीद है कि वो अपनी ड्यूटीज़ से कासिर रहे। अरे यह तो रोज़ की बातें हैं। मिसाल = एक मर्तबा मैं कचहरी से आ रहा था। दो गधे आपस में लड़ते हुए पीछे से आये। मैं चूँकि मराकबे में था, अल्लाह मियाँ को यह फ़िक्र पैदा हुयी कि ऐसा न हो कि यह दब जाए और फिर मेरा कोई बन्दगी करने वाला न रहे। पस क्या था, एक फ़रिश्ते को हुक्म दिया कि फ़ौरन इन दो गधों को अलहदा कर दो। ऐसा न हो यह शख्स जखमी हो जाए। फ़ौरन तालीम हुक्म की गयी और गदहों को अलहदा कर दिया गया। एक मिसाल तो मैं यह ही पेश करता हूँ और जानें कितनी बातें गुज़रीं होंगी। कहाँ तक कहूँ। आखिर को यह यकीन हो गया कि खुदा मदद करता है और ज़ाहिर है कि जब गदहों को अलहदा करने में उसने मदद की तो एक इन्सान की मदद नहीं करेगा। और फिर ऐसा इन्सान जो गुरु के हाँथ पर तबली ठाँक चुका हो और हाँथ पर हाँथ रख चुका है और अपनी जिम्मेवारी दे चुका है। क्या यह बांतें पाए सबूत पर नहीं पहुँचतीं। क्या हाँथ पकड़ना कोई मज़ाक है। उम्र भर निभाना होता है और फिर गुरु जो हाँथ पकड़े उसको तो उम्र के बाद भी निभाना होगा। इसलिए कि वोह तो गुरु है। भवसागर पार उतारने वाला है। कोई मज़ाक थोड़ेही है जो इससे निकल जाए। वो तो हमारे हो चुके और इसकी कीमत भी पा चुके। इसलिए की बैत होते वक़्त मैंने नज़र भी तो दी थी। अब भला सोचो तो सही कि गुरु ने टका भी पाया, सुपर्दगी भी ली, और हाँथ भी पकड़ा, फिर कैसे खयाल पैदा न हो कि हमारी यह मदद नहीं करेंगे। हमें अब क्या चाहिए, इस से ज़्यादा सस्ता गुरु भला किसी को मिल सकता है। हरगिज़ नहीं। अब क्या है भाई, इस काबिल बनो कि यह ही तरीका अख्त्यार कर सको, जो मैंने अपने पीर के साथ किया था। इस से दुनियाँ और आखिरत दोनों संभल जाती है और करने को तो कुछ

बाकी नहीं रह जाता। इस लिए कि गुरु करने पर भी कुछ करने को पड़ा तो फिर भला ऐसे काबिल गुरु करने से क्या फायदा। हम जिसे चाहते उस से गुरुदीक्षा ले लेते। ज़ियादा से ज़ियादा साल में एक जोड़ा धोती का खर्च और बढ़ जाता। इस की भी फिक्र हो जाती। हाँ, उसमें एक बात ज़रूर थी कि अगर वोह रोज़ हमारे यहाँ धरे रहते तो अलबत्ता कुछ नुकसान था। मगर जब हमें यह मालूम हो जाता कि यह ऐसे गुरु हैं तो हम उसी को क्यों न करते जिसके तीन सौ पैंसठ चले होते और हर रोज़ एक के यहाँ जा सकता था। अब यह सब, यार, उन्हीं के जिम्में है, इस लिए कि मैंने तो अपनी पोज़ीशन क्लियर कर दी और वजह भी बता दी कि मैंने उनको इस लिए गुरु किया। वर्ना क्या गुरुओं की कमी है, जिसे चाहें उसे अपना गुरु बना लें। अगर आक़वत बक़शाने का खयाल न होता तो क्या यह ही गुरु रह गए थे और जब ऐसा हो गया तो कोई वजह नहीं कि आक़वत मेरे हिस्से में न आ गयी हो। और जब ऐसा है तो कोई वजह मालूम नहीं होती कि मैं दुनियाँ में नाम पैदा क्यों न करूँ। क्यों जी, जिसकी आखिरत रिज़र्व हो चुकी हो फिर उसे क्या खटका। अरे, खटका तो उसे होना चाहिए जिसके गुरु में यह ताक़त न हो और कहा तो ऐसा है कि 'बिला भक्ति तारो तो तारिबो कहाओ [तिहारो] है'। मैं तो उनसे मोहब्बत भी करता हूँ। ज़रा कोई उनके लिए अलिफ़ से बे कह कर तो देखे, फ़ौरन लट्ठ खोपड़ी पर होता है। भला इस से ज़ियादा और मोहब्बत की क्या मिसाल हो सकती है कि सुनते ही लट्ठ खोपड़ी पर और मैं समझता हूँ कि गुरु के लिए भी इस से अच्छा मोहब्बत का नमूना नहीं मिल सकता। चाहिए क्या था कि अपने आप को ऐसा फ़ना कर देते कि पता भी न रहता। अपनी खबर खुद को न आती। यह जाननिसारी थी और वोह मोहब्बत। हुआ क्या कि ऐसी ज़ानिसारी अख्तियार की कि ज़ानिसार होकर ही रह गए। और खूब हुए। इतने हुए कि होते ही चले गए। नतीज़ा क्या निकला। तुम्ही बताओ तो सही कि जान ही रह गयी और निसार गायब। मतलब क्या। खुदी रह गयी और खुद गायब। और खुद ही गायब नहीं सब कुछ गायब कर दिया। सीखा सिखाया भी गया। और आने की तो ज़रूरत ही क्या थी। जब जो था उसको भी न रख सके। फिर क्या था। और कुछ नहीं बजुज़ दुनियाँदारी।"

"अब खुद फरामोशी का हाल सुनो। माईनी तो मालूम ही होंगे, यानी खुद को भूल जाना। बस गुरु ही गुरु याद रहना। इस को नन्हें [महात्मा रघुबर दयाल] ने खूब समझाया है। और वाकई यह मसला उन्होंने ही हल किया और कर के दिखा दिया। कैसे किया। हर काम जो

करो, गुरु से निस्बत दो। क्या और निस्बत दी। हुआ क्या, लगे वाअज़ कहने। और लगे गुरु के नाम पर काम करने। कहो, क्या यह मसला हल नहीं हो गया। अब जो काम करते हैं, गुरु का समझ लेते हैं। मगर रुपया आता है तो अपना समखते हैं। और इस से उनको वास्ता ही क्या। पहिली मुलाकात में जो दे दिया वोह बहुत है। उन्हें इस से ज़ियादः की ज़रूरत भी नहीं। खैर कुछ हुआ तो, और सब कुछ हुआ। मेरा काम भी हुआ और तुम्हारा काम भी। और खुदफरामोशी का मसला भी निभा दिया गया। अब क्या रहा। अब बताइये मुझ में रूहानियत में क्या कमी है। कौन सी ऐसी बात है जो गुरुमहाराज के नाम पर नहीं करता और नहीं की।"

"ऐसे लोग तुम्हें पसन्द हैं ? हमारी समझ में तो बड़े अच्छे हैं। दुनियाँ यह ही बातें तो देखती है और इसी से रूहानियत का अँदाज़ा लगाती है। फिर जितनी ज़्यादा जिस में यह बात है उतनी ही ज़्यादाह दुनियाँ की निगाह में उसमें रूहानियत। फिर भला खश्क हड़डियों को कोई क्यों पूँछने लगा, जहां कुछ है ही नहीं। नहीं। है और सब कुछ है। यह ही एक चीज़ है। क्या अच्छा होता अगर ऐसा करते हुए चलते। मंज़िल आसान होती और मक़सदे - ज़िंदगी हल हो जाता। रूहानियत का मज़ा आ चुकता। मुश्किलें हल हो चुकीं होतीं। विसाळ हो गया होता। तड़प का खात्मा हो चुकता। इश्क की मंज़िल तय हो चुकी होती। काम बन चूका होता। ग़र्ज़ कि क्या क्या कहूँ। सब कुछ हो गया होता।"

"कौन मर्दे मैदान है, इस वादी - ऐ - पुर अभन और खश्क घाटी में क़दम रक्खें और बे लुत्फ़ हो कर दोनों हाथों से मज़ा लूटें। ऐसा मर्दे मैदान आली हिम्मत कोई एक होता है और उसी के तुफ़ैल में सब का बेड़ा पार लग जाता है। आमीन।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], instructions to Munshi Madan Mohan Lal continued : "Chaturbhuj Sahai is an extremely intriguing fellow cunning as well as deceitful, capable of gaining control over others. Take him just as another uncle [Nanhe, i.e. Mahatma Raghubar Dayal of Kanpur]. The difference lies in, there [Nanhe] being wrestling. While here [Chaturbhuj Sahai] business mentality. Shop-

keeping remains the chief concern, and sweetness the main purpose. Deal a hundred abuses to him : he will listen without excited. Open his ears and obtain reply from him. He may be asked to declare on oath whether he is not deceiving people! I feel he has contained himself to adopt the status of old type Guru, just mumbling an incantation [Mantra] in his disciples' ears. He has spoil his spiritual destiny and deceived others. There is nothing to compensate for this crime : no penitence to rid one against this . There is punishment, sure enough, for taking advantage of people's faith to spoil them. What after all can be greater sin than knowing one's status and capability fully well and yet making others oriented and attached to oneself posing to them as the present Master of the time! If this state[of affairs] remains prevailing, just think what tremendous disaster they [Chaturbhuj Sahai etc.] are dealing to the people at large! Those poor people are coming to learn '*Brahma Vidya*' [science / discipline concerning the the Ultimate] to gain what, they themselves may assess and estimate! Who is being defamed : just me; who is serving his petty ends : that Chaturbhuj Sahai. I have now arrived at a definite conclusion : it will be another matter, if events may force me to do something otherwise or else the time may make me do what ever; the permission to impart training should not be granted unless the one [to be permitted] becomes desire-less and devoid of greed, or is almost is like that [in some rare cases only]. Man can do a lot : the work for man is nit just training others. He [Chaturbhuj Sahai] has pounced upon and sat on it as ifs he has got every thing - he has become Master himself and also enlivened the name of his Guru; derive benefit for himself as well and served all of his purposes. What better may still be there : this is sufficient for him! He has started being respected. Gurudom business is spreading far and vide. People have begun praising him. Heart started deriving pleasure out of well organized public functions. People

started poring in. What else could he desire after all! he arrived and worked a lot; an epidemic has been perpetrated even for times ahead, viz. he has established his name [after death] as well! What a fine achievement!"

"Thousands of rupees are spent for worldly training. How much bloodshed is invested after gangster-ism! What great cruelties are undertaken to maintain one's supremacy! How much expenditure is undergone for one's superiority! How many unbecoming devices are adopted for maintaining one's prestige! How many feasts have to be arranged; how many feet have got to be washed! Now just consider how much toil has to be put in for enhancing one's prestige and esteem; how much time and money has to be spent! How difficult all this happens to be! A large part of life is spent just in this mad race [after worldly attainments] ; and even then very often one does not meet with success according to one's plans! There are moreover many dangers, many kind of losses, many sorts of troubles therein !"

"It is, therefore, better to start the game of gurudom after the style of the modern ones, as it happens to be prevalent and popular! Somebody muttered something in somebody's ear; someone else put one's hand [or finger] on another hand [or somewhere else] no concern, dear brother with, whether the disciple's connection is correctly established or even whether the so called Guru has the capability for it in him or not. The only concern is to serve one's purpose; Gurudom remains the sole end. The job is to seek for one's cake and cream; and the anxiety concerns the fulfillment of one's needs. So, this fellow has become a Guru so easily and got spread of any harm [or loss] as well. This happens to be nice prescription, brother! I understand, this is to be adopted by everybody. Has, however, the

ultimate destiny [hereafter] been ensured? Not at all : the deep chasm is ready to receive such a person first of all. God's Grace can never fall to the lot of such a person. Members of his family will never step in that valley; and very soon during that fake Guru's life, or thereafter, when faced with someone of reel merit, will start realizing his [fake Guru] as a fraud. Did not such people practice imposture in God's name? Is it something that could be pardoned ? Not at all! The destined is to be there; ruin is to occur ! In other sense, this is just surrendering oneself to the robber. What talk of ultimate destiny [thereafter] being secured, when the start itself is unbecoming! What sort of spirituality [to talk of], when greed for serving one's pity ends has overtaken [them] from the very start! Can these persons ever claim that they accepted me to depend on? If that had been the case, such things would never have come to occur. Is it not gentleman lines to place one's weakness before someone, who has the capacity to eradicate these [weaknesses]? Why they do not do that? Due to shame and shyness, that in case somebody happens to comprehend their defect, they may come to infamy [and their whole game is over]! The minds of disciples have already got sealed viz. thinking nothing beyond Master! Even if they think, why should they ever comprehend [due to seal being already applied]! What a fine device! May God alone come to our rescue!"

"This article will be connected together with that earlier one [dictated on 17.12.1945]."

"Bravo and hurrah! What a fine subject! Now we have just to copy it! This does ensure worldliness; who has ever to look after the world hereafter : that happens to be known to God alone! Now brother, we shall follow just this in the holy name of God! One thing [worldliness] is sure to be

maintained ! And about that other thing [ultimate and hereafter], what have we to do about that! for that Revered Master [Guru Ji Maharaj - Hazarat Maulana Fazl Ahmad Khan Sahib Raipuri R. A.] remains responsible; and He shall manage it alright! Dear brethren, I have mentioned this thing very well and fine! If I have been capable in that regard, why should I have taken recourse to the Guru! He too has to be responsible for something after all, or we alone are to do everything by ourselves? The caretaker and protector of the end hereafter is he alone; we have nothing to do with that! Whether he does it or not, that is just His job! Any way, He will certainly do that, I am perfectly confident. That is just His responsibility; and if He does not do that, will He not be answerable for that? Sure, He too cannot avoid it. God is there in case of both [He and we] : how can it be possible then that He does not deal justice and take account of duties from both [Guru and disciple]! If He does not do that, then brother, I have to entertain doubt even in His Existence ! Is it possible that He would be oblivious concerning His duties? Well these are matters of day to day routine. For example, once I was returning from the court, when twee donkeys came fighting from behind me. Since I was in meditation, so God was worried that this fellow may be crushed down and he become bereft of anybody devoted to Him as a slave in this world! What happened then? God ordered an angel to separate those two donkeys so that this poor fellow be not wounded or hurt : the order was complied with at once and the two donkeys got separated. I put forward just this example for one; and how many more would have occurred ! How much to narrate ! at long last, this firm faith has come to me that God does help and assist : quite obviously, when He assisted in separating donkeys, will He ever fail to help a human-being? And what a human-being for that : the one who has hoisted his mace / nail with full force on Guru's hand; has put his hand on Guru's

hand, and surrendered his responsibility to the Guru! Do these things fall short of the stage of evidence? Is it a joke to hold the hand! One has to maintain the relationship for a lifetime! Moreover the Master when he catches the hand, he will have to maintain even after lifetime, because He is Guru - the one to take beyond the ocean of becoming and suffering, the 'Bhav-sagar!' it is not just a joke that He would avoid it! He has just become mine; and has got the price for that, because I had made a present as well to Him, at the time of initiation on His hand! So just think for a moment, that the Guru has received money too, accepted surrender as well, and caught hold of the hand also! How then the thought occur that He will not help us? What more do we require now! Can a Guru, cheaper than this, be ever available to anybody? Not at all! What remains then, brothers! Just be capable enough so that you can adopt the same method that I have done with my Revered Master! That ensures the world as well as the ultimate and being set right; and there remains just nothing to do about that. If even after having the 'Guru', there would still remain something to do, what benefit is to be there in having a Guru of such immense caliber? We could have got initiation from any one of our own liking! At the most, the expenditure of one pair of 'dhoti' [special Indian wear for the lower part of the body and providing partial part of the upper part also, presented by disciples to typical Indian Gurus] annually would have increased! That too would have been added to other cares and concerns! There would have been no doubt, some loss, however, in-case he would have stay put at our place, every day! But, when this would be known to us that he was this sort of Guru, we would have no difficulty to select a Guru having 365 disciples, going to each one of them for one day only eve year! Now friends, all this matter of the end hereafter etc. remains just His [capable Guru] responsibility, for I have made my position clear,

specifying. Why I have selected to His to be my Guru! Else, there is no dearth of Gurus; and one can have any one of one's liking as Guru! If the thought of securing pardon at the ultimate end had not been there, was he alone left there to be accepted as my! When, anyway, it has come to be like this, there is no reason why [security concerning] the ultimate end [there after] would not have come to my lot; and when the case is like this, there seems no reason why I should not make my name shine in the world! Listen here, dear sir, what apprehension can ever be there for one whose ultimate end [thereafter] be got reserved! Well, apprehension should be there in the case of that one whose Guru be devoid of the capability [to ensure pardon at the ultimate end hereafter], and the saying just goes, 'if you [Guru or God] are able to take me across the ocean of suffering and becoming without any devotion [on my part], then that is to be real taking [me] across by you indeed' [famous Hindi quote]! I moreover have even love for Him. Let someone just utter a preliminary alphabet disrespectful to Him [Guru]; and my heavy club will be found breaking that [disrespectful] persons skull! What better example of love can be there than giving heavy blow with a club on the head just on hearing something disrespectful uttered by that fellow? I understand, there can be no better pattern of love to be discovered by the Guru as well! [Pause] What had been desirable, was that self would have been sacrificed to such an extent as to loss oneself beyond recognition of self to itself. This would have been sacrifice of life, and that was love! what came to occur was that they adopted such self scarifies as to be just left with a deranged self. This happened so finally [in a suitable way] that they process went on and on. What was the result? You yourself just observe and note that only self remained and sacrifice was lost. What does that mean? Self-hood was retained while SELF got lost. That is to say : not only oneself but everything disappeared.

All learning and training itself got lost. Where could be the question of attainment, when what was there could also not be retained? What now remained? Nothing except worldliness!"

"Now listen to the story of self - forgetfulness! The meaning of word will already be known : 'forgetting oneself', so that the remembrance of the Master alone would remain [sarcasm]. This has been brought home by Nanhe [Mahatma Raghubar Dayal] very well; and really he alone solved this problem, and demonstrated it to all and sundry! How he did it? Well; every work you do, connect it to the Guru! Just performed, and connected it! What happened? He just started sermonizing and work in the name of the Guru! Just say, whether the matter has not been solved? Now what ever they do they consider to be that of the Guru; and the money that arrives, they consider as their own! What has the Guru to do with that money after all? What has been given at the first instance [initiation] is sufficient quite a lot! He has no need for any more at all! Well, something is done; and really everything is done! My job is completed, and yours too; and the subject of self-forgetfulness also has got cashed. What remains now! Tell me now, what remains lacking about name of Revered Master [Guru Maharaj, Hazarat Maulana Fazl Ahmad Khan R. A., Raipuri]!"

"What! You do not like such persons! To my mind, they are very good! The world takes just these things in to account; and makes an estimate of spirituality just through this! Thus, to the extent that this thing is present in somebody, he/she is spiritually and endowed to that extent in the eyes of the world! Why then, would any one take the dry bones in to account, wherein nothing is contained! No, they contain; and contain everything! That is just the one thing! Now nice it would have been, that they had

proceeded this way : the destination would have been easy to reach and the purpose of life would have been achieved; the state of spirituality would have been savored; difficulties would have got eased; perfect union would have been arrived at; longing would have come to an end; the destination of love would have been reached at; the whole purpose would have been served! How much to recount ; every thing would have been perfected!"

"Who is the soldier of the field today to step in the dry valley of peace, by tasking there the savor all-round and rising above pleasures! Such soldier of the day in the field - man of perfect courage - happens to be just one somewhere; and through his instrumentality alone, the feet of everyone finds the shore! Amen!"

Swami Vivekananda Ji : "Our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is ginning dictation for the last two days in humorous language and sarcastic style, but best in its own form! This is a new way of teaching and training! The idea of Gurudom in its corrupt form is best put to understand and save oneself from those things that are contained in the notes. My story is different from yours. They are playing in times. Educational minds are at work, following certain principles worth having for a society. The result is almost the same, though not in corrupt form. Culture is required everywhere. These things are wanting in both organizations : your society has been spoiled by so many different views without a proper head to control them; While my society has been spoiled for want of a spiritual man. All the other spiritual ones have gone down not because of their own merits but for the lack of capable hands. Now all are merged in one. This is the result of our sorrowful tales. [Pause] Your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] excels in sacrifice.

Nature is helping Him. The result is before your eyes. What morale inference you draw from these facts : labor and sacrifice do not go waste."

Saturday the 22nd December 1945 :

Swami Vivekananda Ji : "Heaps of bones-my dictation somewhere is the result."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] : "कोई मज़ाक नहीं कि मुझ पर लोग जिम्मेवारी छोड़ दें। यह खता राम चन्द्र [शाहजहाँपुर] की है कि मुझ को तेज नहीं होने दिया। ढेर हो चुका होता। अगर यह अपनी तबीयत सख्त बना लेता। भाई मदन मोहन में क्या करूँ। अगर तुम्हारी यह हालत होती जो मेरी है। और इस तरीके से जैसा कि मैं राम चन्द्र [शाहजहाँपुर] में फ़ना हूँ, किसी में हो जाते तो मैं देखता कि उसकी रज़ा के खिलाफ़ कैसे जाते। बाल बाल, हर रग व रेशा, हर मसाम में मौजूद हूँ। ऐसी फनाइयत आज तक किसी ने नहीं की। तरकीब बस यह ही हो सकती है कि इसको भड़का दिया जाय और यह उस वक़्त मुमकिन है जब कि दूबदू गुफ़्तगू हो और कोई बातें ऐसी पड़ जाएँ कि इसको तैश आ जाय। इस मुआमले में डॉक्टर ज़ियादा: [तैश लाने में] कामयाब हो सकते हैं। क्योंकि यह बात कटिंग रिमार्क से ज़्यादाह पैदा हो सकती है, और उनमें यह आदत मौजूद है। लिहाज़ा उसको सबसे ज़ियादह नुक़सान पहुँच सकता है। इस वक़्त का नोट सबसे कीमती है, नोटबुक में दर्ज़ होगा। जो नोट कि मदन मोहन लाल को मैंने दिए हैं, उनका इक्तिबासात तारीख-बार दर्ज़ होंगे। बाकी का मय इसके एक पैम्फलेट बनेगा। जो गुफ़्तगू इनसे [मदन मोहन लाल] होगी, तारीख-बार दर्ज़ की जावेगी। उन लोगों से कह दो कि यह आखिरी मौका है, इसके बाद तुम जानों। इसके बाद कोई किसी किस्म की तहरीर की आरजू न करे।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Madan Mohan Lal : "It is joke that people leave responsibility to me. This fault is of dear Ram Chandra [of Shahjahanpur UP] that he does not allow me to be sharp. Everything would have finished by now, if

he had hardened his inner core of the mind and had taken a stiff attitude. Dear Madan Mohan Lal, what can I do! If you had undergone my condition, and merged in someone like I have been in Ram Chandra [of Shahjahanpur UP], I would have liked to see, how you could go against that [hypothetical] persons pleasure and will! I am present in every hair, nerve and fibre, every hair-root of dear Ram Chandra [of Shahjahanpur]. Such mergence was never attained by anybody thus for."

"The device can be only that he [Ram Chandra of Shahjahanpur] may be made to flare up! This is possible when there is conversation face to face; and something may come up as to make him sharp. In this regard Chatubhuj Sahai can be successful, because this condition is created by cutting remarks, which habit is there in him [Chatubhuj Sahai]. He can be victim of greatest harm as such. [Pause] The notes given at this time [last few days] are very precious. It will be taken down in the note book. The notes that I have given to Madan Mohan Lal are to be taken down with respect to their enlightening essence, date-wise. The rest of the notes together with these will constitute a pamphlet; and the conversation that Madan Mohan Lal will have with them [Shree Krishna Lal, Chatubhuj Sahai and others] shall have to be noted down date-wise. Tell them that this is the last opportunity; and thereafter all will be their responsibility. They should have no expectation of any move from our side there after."

[Madan Mohan Lal started on 22.12 1945 on the tour for a fortnight to meet old disciples of Revered Master, Laalaa Ji Sahib to convince them to accept Shri Babu Ji as real successor representative of Revered Laalaa Ji Sahib.]

Sunday the 30th December 1945 :

Swami Vivekananda Ji : "You are now touring Orissa [in subtle form] with stoppage at stations. I want that the work may also be started there. The best way is to start work by lecturing, for which you have not prepared anybody. Let Ram Chandra II study first; and then if available, take him with you to places to be visited by you."

"He will see prominent persons, talk with them, who will arrange for his lectures, wherein he [Ram Chandra II] will represent the Mission. You will have to prepare him for the journey. He should read books voraciously as preparation for this work. A good worker R. P. Mishra is sitting before you. He is matchless. Madan Mohan Lal, no doubt has done good work in his tour."

Monday; the 31st December 1945 :

Swami Vivekananda Ji : "A special work from Lord Krishna is coming to you. Time is passing and I am not getting any other person equal to you. Tomorrow is the first day of the new year 1946, when you have to engage in the work ahead. Mould yourself appropriately for the purpose. Office work is a great drawback. Avail of morning time; and abide by your firm will, as I have been telling you so often. A reward from Lord Krishna is coming for your intimate friend Rameshwar Prasad, whom you love so dearly. I assign one more duty to him [Rameshwar Prasad] viz. accumulating religious literature for you; and also find a man, who should read those books to you. Commentary on Vedas may also be sent for. Lord Krishna has allowed five years of time to you for your service [job]. My heart and soul as well as those of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

pray to have the work finished. Our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] in a way has sold himself to altogether. That is the result of initiation. In reality I do not want to reveal your position. What of me! I am going side by side with your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "स्वामी जी ने वाकई ठीक कहा है। मैंने अपने आप को वाकई गिरवी कर दिया है। यह मिसाल भी न मिलेगी। मेरी राय यह है कि अब तुम दस जनवरी 1946 ई0 से टाइम ले लो और यह वक़्त उस वक़्त रहेगा जब तक मैं न कह दूँ। मुमकिन है कि तीन माह तक रहे या इससे क़बल ख़त्म हो जाय। इस से तुम्हारे दिल व दिमाग को बहुत फायदा पहुँचेगा। इस लिए कि कोई ऐसा न होगा जो तुमको डिस्टर्ब कर सके। भाई मन मैं तुमको एक बात बताता हूँ। तुम्हारी सोहबत आबे हयात है। मगर किस शख्स के लिए; जो मुझको तुम्हारी हस्ती में पैबस्त देखता है। मंज़िलें हर शख्स तै कर सकता है और यह भी नहीं कि काम बना सके। हर शख्स से मतलब मेरा अपने मुरीदों से है। यानि वो मुरीद जो मुझमें समा चुके हैं। कहो तो एक बात और कह दूँ कि तुम्हारी सोहबत डेन्जरस भी है। किस शख्स के लिए? उस शख्स के लिए जो मुझको तम में देखता हुआ फिर भी महकूम रखना चाहता है। मेरा यह मतलब नहीं कि लोग देखते ही नहीं या करते ही नहीं बल्कि एक आम बात कह दी। यह क़ाबिले तारीफ़ ज़रूर है कि तुमको इस से गिलान नहीं होता, मगर दिल व दिमाग पर असर ज़रूर पड़ता है। और इस से मुझ पर असर पड़ता है। मेरी हालत भी लगभग ऐसी ही जाती है। हाँ असर न पड़े अगर तुम ज़प्त से काम न लो। भाईजान ! मुक़म्मिल फ़नाइयत पीर में ऐसा ही हुआ करता है। मेरा भी ज़िंदगी में यह ही हाल था। यह बाँतें बहुत सबक देने वाली हैं। क्या कोई शख्स अगर मेरी हालत को पहुँच जाय और अपने मुरीद में ऐसी फ़नाइयत करें जैसी मैंने की है तो उसका भी यही हाल हो जाएगा। यह कुदरत है इसको कोई रोक नहीं सकता। एक बात और बताता हूँ। अगर ऐसे मुरीद को ऐसा ही समझ लिया जाय, जैसा समझना चाहिए तो फायदे भी बेशुमार हैं। तुम्हें मालूम है, मुझमें कोई कैफियत नहीं। है क्या ? वही जो तुम में है, और यह होता चला आया है। इसमें कोई लिपटी बात नहीं है। इतनी विशेषता ज़रूर है कि मैंने ज़्यादातर और मुक़म्मिल तुम में फ़नाइयत की है और ऐसी कि बायद व् शायद।

मुमकिन है कि ऐसी मिसाल आगे न मिले और मिल भी जाय तो हुक्मे खुन्दा समझना चाहिए। खैर यह तो बात खत्म हो गयी। अब दुसरी सुनो। कुदरत का काम इस वक़्त बिलकुल तुम्हारे ऊपर छोड़ा गया है और कुल्लियतन तुम्ही करोगे। अब भी और ज़िन्दगी के बाद भी। इस काम में हम लोगों का क़तई हिस्सा नहीं। इस लिए भाई जल्द जल्द खत्म करो। कामो का अभी इंतज़ार हो रहा है और भाई तुम्हें बहुत करना है। कहो तो सही क्या दुनियाँ ऐसी ही छोड़ कर जाओगे जैसी की तुम्हारे पैदाइश के वक़्त थी और उसके बाद भी रही और अब भी है। नहीं नहीं ऐसा नहीं होगा। तुम कुल काम खत्म करके जाओगे और रूहानियत का चिराग़ ऐसा रख जाओगे कि खिज़ाँ की हवा उसको बुझा न सके। तुमको भी किस क़दर खुशी होगी। मैं ही जानता हूँ और तुम्हारे लिए मैं क्या कहूँ। यह बात तुम्हे ज़िन्दगी के बाद मालूम होगी। क्या कोई समझ सकता है कि किसी शख्स को अपने बुजुर्गों का साया नसीब हुआ हो। हरगिज़ नहीं। यह तुम्हारा ही हिस्सा है। खुदा तुमको इस से भी ज़ियादह दे और मेरी यादगार हर दम ताज़ा रहे। अंधों को अब भी नहीं सूझता। वजह क्या है ? खुदी लिए बैठे हैं। मौला बन गए हैं। यह बात नहीं कि उनको खटक न पैदा हो गयी हो। बाज़ों को खौफ़ भी ग़ालिब है। और कुछ लोगों को पूँजी की भी फिक्र है कि हाय ऐसा न हो कि यह चली जाय। मियाँ अपना काम करो, कहाँ की झंझट। फिर जो आ जाय उसे देख लेना। इस बात में रामेश्वर प्रसाद से मुवाफ़क़त करता हूँ। जब ऊँट पहाड़ के दामन तक नहीं पहुँचता, अपने आप को बड़ा समझता है। यह डिक्टेसन तुम्हारी कौन बिलीव करे जब कि किसी की ऐसी हालत ही नहीं हुयी। हो जाती, मगर दिल देने का सवाल था।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Respected Swami Ji has very rightly said that I have really mortgaged myself unto you. This example will be hard to find, in my opinion you should take time off with effect from January 10th 1946 up to when I mention [in due course] : may be it will last three months or less. That will be of much benefit to your heart and mind, because there will be body to disturb you during that period."

"I am telling you one thing, my dear Ram Chandra [of Shahjahanpur] : your

companionship is nectar, but only for the person who sees me as imbued in your entity. One may be made to cross stages by anybody. It is not the case, however, that anybody be able to do the job [to perfection]. By anybody I mean my disciples who have got permitted in to my Being. If you permit, I may add something more : companionship is dangerous also, but only for that person who even seeing me in you, still wants to keep you under his thumb. I do not mean that people avoid observing or acting : I have mentioned something very general! It is no doubt praise-worthy that this does not cause repugnance in you; but there is an effect certainly on your heart and mind, which casts effect on me. My condition too comes more or less to be similar. No doubt, the effect may be avoided if you do not act with patience. Dear brother, in case of perfect merging in the Master such a phenomenon does not occur [essentially]. My condition during lifetime was also just like that. These things teach great lessons! If somebody may happen to arrive at my stage and achieve mergence in his disciple like I have done, he too shall suffer the same fate. This is Nature; and no body can restrain this. I am telling moreover, that in case such a disciple be taken to be just as needed [being taken in essence], there are innumerable benefits as well. You know, I am [now] beyond any state. What is there [in me]? The same that is in you [Ram Chandra of Shahjahanpur]. This has always been as such; there is nothing new in it. No doubt there is something special to the extent that I have achieved mergence in you mostly and perfectly, which can hardly have an example [or illustration]. Just possible there will be no example of this any more; and if available ever, that is to be taken as God's command [providentially ordained]."

"Alright, that topic has ended : now listen to something further! The work of Nature now has been left solely unto you; and you alone are to do it

totally - just now as well as after physical desolation! We have entirely no share in it. So dear brother, be quick to complete the job. Work is still in waiting; and you have to do a lot. Just understand the point : will you go away leaving the world as it was at your birth, and as it remained even there after, and still persists to be? No, that is not to be so! You will go after finishing the work in its entirety; and will leave the lamp of spirituality lit so that the autumn wind should not be able to extinguish it! I too shall be happy to the extent that I alone can know; and what am I say about you! This thing you will come to know after life time! Can anybody comprehend that the protecting shade of Revered eiders [of yore] had come to the fortune of anyone? That is just your share! May god bestow even more on you; and my remembrance remain fresh every moment! The blind ones are unable even now to see! The reason is just that they are sitting comfortable with their selfhood, having become themselves masters [gods]! It is not the case that they are not apprehensive : some are overtaken even by dread and some are even worried about the capital, that it may not get lost! Oh dear, do your job and leave the complications aside : who ever and what ever comes, just deal with that! I agree with Rameshwar Prasad in this regard. As long as the calm does not come to the mountain, it considers itself big enough [famous Indian proverb]! Who is to believe these dictations [being given] to you, when no body came to experience this state. It would have occurred; but the question is of giving the heart."

Swami Vivekananda Ji : "Two hours of work in the night will finish the whole programme of work, allotted to you."

1946

Wednesday the 02nd January 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "बदरियाफ़्त रामेश्वर प्रसाद फ़रमाया ; नन्हे उस जन्म में कोढ़ी की औलाद थे। बाल - बच्चे बहुत थे। आख़िर में इनका गंगा किनारे रहना हुआ। इस लिए कि पिद्रीवबा इनमें आ चुकी थी। राम राम से काम था। जो दे दिया जाता था खा लेते थे। बस इतना हिस्सा उनके संस्कार बनने में मददगार हुआ। जो कुछ बना पा लिया।"

Revered Master's dictation [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh U. P.] in response by Rameshwar Prasad : "Nanhe was the progeny of a leper in previous birth. He had a big family. At the end he had to reside at the bank of river Ganga, because his paternal disease had overtaken him. He was engaged in remembrance of God [recitation of the holy name of Lord Rama]; and used to live on what was provide to him by others. Just this helped in the development of his good impressions [sanskara]; and he was able to collect [in his fortune] what could thus be possible.

Swami Vivekananda Ji : "He was born in a Kayastha family. He indulged in a good deal of pleasure seeking in his early lifetime. The contagious disease inherited from his ancestors brought his to the bank of river Ganga. Syphilitic he was; and in a way he had to renounce at once all the worldly belongings, not on account of his love for God but due to his contagious disease."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "भाई, मेरी क्या पूँछते हो। मैं उस जन्म में भी ग़रीब था, और इसमें भी ऐसा रहा। ज़िन्दगी मेरी ज़रूर pious रही और जो कुछ मिल गया, ईश्वर का शुक्रिया अदा किया। और बच्चों की परवरिश की। गाढ़ी कमाई से हमेशा पेट पाला। दुनियाँ से लगाव न रहा। न मोहब्बत इस हद तक थी कि बच्चों

और बीवी के दामे-उल्फत में गिरफ्तार रहता। गर्जे कि उसकी याद से गाफिल न रहता था। ऐसी हालत में रहते रहते मेरी हालते एतेदाल कायम हो गयी। जगत पसारा झूटा मालूम होने लगा। प्रेम उमड़ने लगा। दुःख की बर्दाशत होने लगी। दुनियाँ नापायदार मालूम होने लगी। यह हाल पिछले जन्म का जिस्म छोड़ने से बहुत पहले का है। आखिर उम्र में एक हालत ऐसी काइम हो गयी थी जिसको मौजूदा सूरत में त्याग की हालत कह सकते हैं। द्वेष खत्म चुका था। याद बाकी थी। मेरा वस्ल जिस में अब हुआ है इससे पहले हो चुका था। यानी जवानी ढलने के बाद, यानि मौजूदा जन्म से सात आठ साल कम। मैं पहले जन्म में ब्राह्मण का बालक था। पेशा कसानई था। पिछले जन्म में कोई गुरु न था। अगर कोई गुरु होता तो दोबारा जन्म खर्यो होता। एक बात कहने से तो रह ही गयी। कि जब ईश्वरी मोहब्बत की यह हालत थी तो दोबारा जन्म क्यो लेना पड़ा। बात यह थी कि मुझे उसकी याद बाकी थी, जो आखिर दम तक रही और उसी याद में जिस्म छोड़ा और वोह ही याद मुझे मौजूदा जन्म में ले आयी। और इससे आगे तरक्की की बुनियाद पडी। यह ही एक चीज़ थी जिसने मौजूदा शकल में ला कर खड़ा कर दिया, भटकने नहीं दिया। राहे रास्त पर ले आयी। प्रेम की हालत आखिर तक वैसी ही बनी रही यानि बुढ़ापे तक। यह मोहब्बत आलमगीर हो चुकी थी और उसमे equality थी। लगाव न था। यह बात सिर्फ पिछले जन्म में थी या यूँ समझो कि जैसी ईश्वरीय मोहब्बत यकसाँ रहती है।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

What do you ask [to know] about me! I was poor in my previous birth as well; and remained the same in this life also. My life, no doubt, remained pious; and what ever I got, I thanked God for it, and brought the children up. There was always reliance for personal maintenance on laborious and honest living. Attachment to world was not there; nor I ever had love to the extent of getting caught in the snare of affection for wife and children. I was never forgetful of His [God of Master] remembrance, so to say. Remaining that way for long the state of moderation came to be establish in me. The expanse of becoming [phenomenal world] started seeming false. Love [Divine] surged. Misery became tolerable. World appeared to be

transitory. This is the description of my state, much before leaving the physical frame in the previous birth. At the end of that life, I had got established in the state, which in the present shape can be designated as 'renunciation'. Jealousy had vanished; only remembrance was remaining. In that previous birth, my death had occurred a little earlier [about seven to eight years] than that in this [last] period of life. In that earlier life I was born in a Brahmin family; and the profession was agriculture. I had no Guru in that life; otherwise there had been no birth any further. One thing was remain untold, viz. when Divine Love was advanced to such stage, why I had to be born again! The point was that remembrance of God still remained up to the last moment; and due to leaving the body in remembrance, that itself brought me back to the world in my last birth, lying down the foundation for further spiritual progress. That [remembrance] was the only thing that brought me to the present state, and did not let me go astray. It brought me to the right path. The condition of love remained the same up to the end; and by the time of old age love had overtaken the entire being. There was equality in it, with out attachment. You can comprehend it to mean that Divine Love remains uniform [or unchanging] so to say. This thing was there only in the last birth."

Swami Vivekananda Ji : "The stage our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has undergone during His past life is not to be crossed by majority of spiritual aspirants. It is the result of His past life, You see just today."

बसवाल रामेश्वर प्रसाद कि ब्राह्मण से कायस्थ कुल में जन्म क्यों हुआ, क्यों कि ब्राह्मण कुल ऊँचा समझा जाता है : हज़रत किब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] : "कल्चर [तरबियत] की ज़रूरत थी। गुर्बत की हालत मेरी कई जन्म से ही रही।"

"तुम्हारी [राम चन्द्र - शाहजहाँपुर की] मोहब्बत झुलस के रह गयी थी। न यह ख्याल था कि किस से मोहब्बत कर रहे हो, न यह कि कोई तुमसे भी कर रहा है। अस्ल पूँछो तो यह पॉइंट मोहब्बत का खात्मा था जो तुमने किया। आगाज़े मोहब्बत अन्जामे मोहब्बत था। यह हालत किसी को इन्क्शाफ़ न हुयी। लोग इसकी नक़ल न करें वार्ना गुमराही का अंदेशा है।

To the query by Rameshwar Prasad as to why there was birth in 'Kayastha' family after 'Brahmin' family, since 'Brahmin' family is considered superior, Revered Master [[Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] quipped : "There was need for training in culture and civility. Conditions of poverty persisted during several of my previous births."

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation continued : "Your love had got scorched up altogether. There was no idea of loving or being loved by someone. To tell the truth, this was the extreme point of love, which you [Ram Chandra of Shahjahanpur] took up. The start of love was the end of love. This state was not revealed to anybody else. People should not imitate it, as it may be misleading."

Swami Vivekananda Ji : "The Godly work, such as you are doing, can be allotted only to persons like you. The condition is very rare. No body except you can boast of such things. It is a special making of the Master, our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. He has dedicated the whole life for such structuring."

Thursday the 03rd January 1946 :

Swami Vivekananda Ji : "Ram Chandra [of Shahjahanpur]! Such brain !! Do you know why these things do not enter the brains of equal capacities? There are brains of human beings who have entered spiritual life; but they have got so many things to do in themselves that they get a little time to feel the actual wave of spirituality. They do what they are not required to do. [Pause] Good heavens! You have shouldered my work and I am free to dictate! [Pause] The result is that those human brains begin to peep in their own affairs and are absorbed wholly therein. The power given to them increases at one place and the power created by their own selves also increases towards the other points. The outcome of this is that they cannot make both the links together to go all at once in the same channel. The thing is very difficult no doubt, and beyond the reach of majority; but this does not mean that we should not attempt it. In other words, if you give the prominent place to it and try to absorb wholly towards the wave, the things coming on the other side will go in to it absolutely in the long run."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "रामेश्वर, मैं इसके दिमाग की कहाँ तक तारीफ़ करूँ, सब से पहले Good Heavens वाला जुमला मुलाहिज़ा हो। कितना आसान तरीका भीड़ में तवज्जो: देने का ईज़ाद हुआ है। कुल के दिमाग़ मिस्टर रस्सियों के खींच कर एक जगह पर क़ाइम कर दिए जायँ और उसमें विल बाँध कर तवज्जो: दी जाय तो अक्सर लोगों के दिमाग़ मोअतल नज़र आवेंगे और असर से नामुमकिन है कि कोई बच सके। जितनी जेज़ [लतीफ़] तवज्जो: यकसूई के साथ पॉइन्ट बना कर दी जाएगी, उतना ही तेज़ असर होगा। यह तरीके का पहला हिस्सा है। अब दूसरा हिस्सा शुरू होता है। सुनो, यह दिमाग़ जो रस्सियों की तरह से खींच कर यकजा क़ाइम किये गए हैं, उनका कनेक्शन अगर ऊपर से कर दिया जावे तो सूक्ष्म असर जम्मे गफ़ैर के खयालात पर पड़ेगा और इस धार को अगर ऊपर वाली धार से कनेक्ट कर दिया जावे और उसका कनेक्शन ज़ात में गुम कर दिया जावे और वहाँ से ताक़त रुज़ू की जावे तो अगर तवज्जो: देने वाले को कमाण्ड हाँसिल है तो दिमाग़ फ़ट जाने का अंदेशा है। अगर मौका पड़े

जाय तो जिस शख्स को ईश्वर ने यह ताकत अता की है वोह अपनी पूरी ताकत और विल से रूजू न होवे। ज़रूरत भर [या पर] काम लिया जा सकता है। यह करिश्में हैं मगर उस्तादाना। इनके देखने के लिए शायद किसी की निगाह वसीह हुयी हो। यह एक ताकत है जिससे दिमाग पर असर पड़ता है। इसका रूप रूहानी हो जाएगा। भाई जान, सवाल पूँछो और हल करो। यह वक़्त बार बार नहीं आएगा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Rameshwar Prasad : "How much shall I praise his [Ram Chandra of Shahjahanpur] brain! First of all, take note of the sentence starting with 'Good Heavens' ! What an easy method of transmitting to an unorganised crowd is invented! Minds of all be drawn together like ropes and established at one place. If this place is transmitted to with a firm will, minds of most people will be seen to come to the state of suspension; and being spared from this effect is impossible for anybody. The effect will be sharp in proportion to the sharpness of the single directed transmission at the point fixed by one's own firm will. This is the first stage of transmission. Now starts the second part : just listen! These minds which have been drawn like ropes and established at one place, if connected upwards, there will be subtle effect on the thoughts of a large crowd; and if this current be connected to still higher current, and such a connection be lost in to the Ultimate Being [Zaat], and the poser be got oriented there from, then in case the person transmitting possesses command, there will be possible danger of Minds getting shattered. If an opportunity for applying this method be there, the person, endowed by Providence with such power, should refrain from getting oriented with full force of his/her status and will. It will be utilized to the extent of need. These are miracles, but Masterly once! Some one's vision would seldom acquire enough width to get a glimpse of these! This is a force that effects mind; its shape turns spiritual! Dear

brethren, ask questions and have some solutions! This time will not be there again and again."

Swami Vivekananda Ji : "I liked your method very much on the other day; and at times you have applied it. This is a good method to relieve me of the work in hand; but his must not be done repeatedly. Higher souls, you know, are very busy. You do not know of the work you are doing here, vide our notes on dates probably in March last before the 'Bhandaaraa'. There are many ways to relieve the liberated souls for some time; and that is possible only in a human body. You know the method."

Monday the 07th January 1946 : Madan Mohan Lal submitted a report on his tour [from 22.12.1945 to 06.01.1946] to meet Chaturbhuj Sahai and Shree Krishna Lal and others in compliance to Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] instructions to persuade them regarding Shri Babu Ji [Mahatma Ram Chandra of Shahjahanpur UP] as successor representative of Revered Master [Laalaa Ji Sahib, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] and to obtain their definite clear replies. Report submitted by Madan Mohan Lal :

"Started from Shahjahanpur by night train on 22.12.1945 and reached Budaun next morning. After one day's stay with Madan Mohan Lal Vakil, Budauni, reached Etah on 24.12.1945 in the evening. There the function was in progress. Chaturbhuj Sahai was sermonizing, sitting on a wooden cot covered with leopard skin. Shree Krishna Lal was sitting below on the ground. I [Madan Mohan Lal] also sat besides him [Shree Krishna Lal]. A swift current of inner force started pouring on me, and stopped after some time. I remained observing everything. There was nothing except outward

glamour. Grace was totally missing. Music [vocal and instrumental], essay composition [lectures] and sweets offering was in exclusive quantity. Really was entirely absent. On 25.12.1945 each one of Chaturbhuj Sahai and Shree Krishna Lal conducted group mediation. Hearing songs, Shree Krishna Lal started falling under ecstatic spell. Then on starting meditation, he himself went in to oblivious state, to the extent of starting to snore. This was the group meditation, which had no track of grace in it. I [Madan Mohan Lal of Shahjahanpur] did not meditate and simply sat observing the show. At noon time Shree Krishna Lal received a telegram of his brother-in-law from Sikandrabad [district- Bulandshahar UP], and went by motor car and returned next morning [26.12.1945]. Chaturbhuj Sahai did not afford opportunity to me to talk in seclusion. His [Chaturbhuj Sahai] dealings and demeanor indicated avoiding seclusion with me [Madan Mohan Lal]. However, I referred to the matter in hand during the interval between the group-meditation and sermon-session in the evening on 25.12.1945. He said that did not want to get involved in such matters; and that his attitude and treatment to me remained the same as before. I [Madan Mohan Lal] said that on the face of it, there seemed to be no difference. He [Chaturbhuj Sahai] said that I being a clear hearted person, could be able to assess and discover. I replied that I was not a pious hearted or respectable elder. Then [Chaturbhuj Sahai] went inside in his house for necessary daily routine [like toilet etc.]; and did not come out until people had gathered for sating. After necessary daily routine, he remained gossiping privately with his disciples in the verandah inside his house, in other words avoiding to provide me any opportunity for private meeting. His sons, although aware of differences, behaved with me just as always before : this thing is well worth consideration. Briefly speaking Chaturbhuj Sahai did not like even to talk about, what to say of arriving at any solution of this matter. Neither did he

mention his desire to discuss after the function [Bhandaaraa], in which case I would have stayed and talked over the whole issue. What I feel on the basis of my observation there, is that Chaturbhuj Sahai is continuously going downwards day after day. Neither there is any effect in transmission nor any glow on his face. No doubt only pride of being superior guide [Sad-guru] is there; and since he [Chaturbhuj Sahai] has acquired the reputation of being an elder of very high status, or his disciples have announced him to be that, he is worried and engaged anxiously all the time to maintain that same reputation through every possible effort. In the presence of Madan Mohan Lal Vakil, Budauni conversation between Shree Krishna Lal and Chaturbhuj Sahai took place on 26.12.1945 after the function had come to a close. Shree Krishna Lal that he wanted to donate his house for 'Satsang' [assembly for spiritual associates], where upon Chaturbhuj Sahai said that this was alright, though he [Chaturbhuj Sahai] on his own part was full of anxiety as to how all this work was to proceed forth. So long as he was alive, he was pulling on some how and 'Bhandaaraa' [Annual function] etc. was a all taking place duly; but who would carry on all this after him, and how this work would continue : that was his [Chaturbhuj Sahai] chief concern. Shree Krishna Lal said there upon that this was certainly a matter of anxiety, but God alone would know about the future."

"A summary of conversation that I [Madan Mohan Lal] could have with Shree Krishna Lal [Date wise] -

on 24.12.1945, in the night : I mentioned to him that I had brought the entire correspondence etc. with me, which he [Shree Krishna Lal] may peruse; and then he may tell, what ever complaints he may have, so that

the haziness of doubt in his mind may be removed. He said that he was not prepared to have faith on any imperience / experience / sensitivity of Ram Chandra [of Shahjahanpur], unless he [Shree Krishna Lal] himself receives instructions from Guru Maharaj, Revered Laalaa Ji Sahib, or so long as some respected elder does not verify his [Ram Chandra's] imperience. He [Shree Krishna Lal] went on further : 'Laalaa Ji had told me that he could bestow unto me what ever I desired, where upon I [Shree Krishna Lal] had replied that I needed nothing except love for him.' As such, I feel very much unhappy when some one tells me that Revered Laalaa Ji Sahib is displeased with me. I am following the principles told to me by Revered Laalaa Ji Sahib during his lifetime or what he had committed to writing; and will put in to practice in future what ever He will tell me : just this is my religion and faith. On receiving letters from Shahjahanpur, I [Shree Krishna Lal] consulted some respected elders for authentication; and all declared the revelations of Ram Chandra [of Shahjahanpur] to be wrong."

[Madan Mohan Lal's note : There are two such so called elders at Sikandrabad in district Bulandshahar U. P. Both had been introduced to me by Shree Krishna Lal during earlier visit to him in his town Sikandrabad. One of them is a Sufi saint perhaps from Moradabad, now settled at Sikandrabad [name forgotten]. He is first rate religious fanatic disposed against religion other than his own. He offers prayers etc.; and is of the opinion that a Hindu can never be respectable elder. So far as the second one is concerned, he is a disciple of Baba Tajuddin of Nagpur, whose large size photograph decorates his living room. He and his disciples offered Namaaz [ritualistic prayer by Muslims] below and facing that photograph, and one of his spiritual brothers, belonging perhaps to Rampur, arrived and

after prostrating before that photograph remained reciting poems and other literary pieces.]

"I [Shree Krishna Lal] I am ready to meet some other spirituality superior elder of your [Madan Mohan Lal] choice for verification. I [Madan Mohan Lal] named Swami Atma panda Ji, who was not agreeable to Shree Krishna Lal as he belonged to Shahjahanpur. Shree Krishna Lal indicated Krishna Swarup and Maulwai Abdul Ghani Khan Sahib of Bhugaon, District Mainpuri UP for the purpose; and also indicated positive inclination to go to Swami Vairagya Nand Ji, without being committed to any firm promise. Shree Krishna Lal continued further : 'I receive instructions from Guru Ji Maharaj, Laalaa Ji Sahib against what Ram Chandra [of Shahjahanpur] writes to me. As such, how would I believe in the authenticity of his [Ram Chandra of Shahjahanpur] I am / experiences and revelations! [Pause] I had my base life long on love for Guru [Guide]; and continues even now. It was written to me that my spiritual condition has been snatched off. No reduction of any sort occurred in me. On the other hand my spiritual status is progressing day-by-day. So after all, how would I treat what Ram Chandra Ji [of Shahjahanpur] writes as something correct? [Pause] I categorically have no faith in his writings. He is seeking to establish his superiority. I am not prepared to believe in anything without evidence. If he [Ram Chandra of Shahjahanpur] likes, he may come to me without hesitation in case he wishes to reform himself. [Pause] Guru Maharaj has designated me as His destined fulfillment ['Muraad', i.e. a boon]. Only that person is '**Muraad**', in whom the Master acquires His own merging. What reason can then be there that direct instructions would not arrive to me? [Pause] Laalaa Ji Sahib gave me three instructions : Love God; and if that is not possible, Love Master. Serve your brethren and proceed on in accordance with these

instructions. I [Shree Krishna Lal] am certainly adhering to these. [Pause] When my spiritual status has been snatched off, I should feel that! Or else, he [Ram Chandra of Shahjahanpur] may do the snatching again so that I may feel convinced ! On my part, I find my condition better instead of getting devoid of it! [pause] What I want is that I do my work independently; and you do yours independently. Neither of us need interfere with each others work : all three of us [Chaturbhuj Sahai, Shree Krishna Lal and Madan Mohan Lal] remain now independent. They may need each other and maintain relationship. Those persons who have relationship with me like Shyam Lal and Sheoti Prasad and Magan Behari Lal etc. are not interfered with by you. [Pause]. Nobody ever permitted Ram Chandra Ji [Shahjahanpur] to transmit and impart training. [on my mentioning that Revered Master, Laalaa Ji Sahib's dictations and writings may be looked in to, he replied] I do not like to go through any thing. To me [Shree Krishna Lal] the question of Islam and Hinduism remains similar. In case Nature has taken a turn, that should be noticeable. [Pause] Sometime ago I [Shree Krishna Lal] went to Delhi under a state of worry and perturbation with the intention that either I would receive instructions or else would destroy myself. At that time I had the vision of Laalaa Ji Sahib together with his brother, Mahatma Raghubar Dayal. He [Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] asked His brother to observe my condition and look-after me; and instructed me to go to him [Mahatma Raghubar Dayal]. Then I went to Mahatma Raghubar Dayal at Kanpur; and thence forth I hold him [Raghubar Dayal] in reverence just like that. Before that I had no idea about Mahatma Raghubar Dayal; and during the life time Revered Laalaa Ji Sahib I never got oriented to Mahatma Raghubar Dayal. [Pause] For the whole life time I was made to worship Prophet Mohammad [by Revered Laalaa Ji Sahib], and I am being asked in his name to worship

Lord Krishna! During boyhood I had love for Lord Krishna; very often visions of Him and He used to fulfill my needs. During lifetime of Revered Laalaa Ji Sahib I was yoked by Him [Laalaa Ji Sahib] to Prophet Mohammad, leaving Lord Krishna aside; and now after death of Revered Laalaa Ji Sahib I am being forced to get oriented in the name of Revered Laalaa Ji Sahib to Lord Krishna! I was taught to recite the genealogy of saints; and was always made to get oriented to Revered elder saints of Islam; now I am being made to turn away from the direction! Even now, I get at the thought of Lord Krishna. [Pause] I need neither wealth nor fame. Revered Guru Ji Maharaj may bestow these on whom so ever He may choose. I hunger for His love alone; everything else he may take away, if He so desires. I am now fifty two years of age; and I have based myself till now solely on Love of Master. How can I forsake that now ? If I do like that, it would mean that the whole of my life itself had gone waste! As such, you proceed on with your work and let me remain yoked to mine : there should remain only personal relationship and harmony in between us!"

On 26.12.1945 Shree Krishna Lal remarked : "Laalaa Ji always had regard for Revered elder saint of Islam : why is that attitude being negated now! [Pause] I do not care for Lord Krishna nor for Prophet Mohammad, but only for Revered Laalaa ji Sahib, whose presence had remained experienced continually; and is likewise even now. I am having experiences in contravention of your instructions : now then I can bring faith on you. [Pause] Laalaa Ji is now dead. I can not accept anything unless I see something in writing from him. That means I can neither go [with you to Shahjahanpur] nor I can be convinced of your propositions so long as Revered Laalaa Ji Himself does not bestow awakening on me directly. My life and death solely rests on the base of Laalaa Ji. He is with me all

the twenty four hours; and I am never for a moment bereft of His remembrance. I have no concern with either heaven or hell."

On 27.12 1945, Shree Krishna Lal continued : "Since Laalaa Ji is now dead, I have faith now on only those things and principles, which were told to me [by Him]. However, in case you show me some of his writings, I am prepared to accept and act on that. [Pause] I condor that person unfaithful and nasty, who would say one thing in lifetime and something else after death. [Pause] Intuition is reliable only in case of incarnations : in the case of saints, it is subject to doubt; and it is wrong unless some revered elder verifies its authenticity. Revered Laalaa Ji always treated Maulana Abdul Ghani Khan Sahib of Bhogaon district - Mainpuri UP as His revered elder, and consulted him [Maulana Abdul Ghani Khan Sahib of Bhogaon district - Mainpuri UP] and respected him. How shall I now accept that he [Maulana Abdul Ghani Khan Sahib of Bhogaon district - Mainpuri UP] was under His [Laalaa Ji Sahib] charge? [Pause] Once a bag containing rupees five hundred got stolen from my house. Revered Laalaa Ji told me [Shri Krishna Lal] that he thought that my female cook had committed that theft and on searching her house, and money would be recovered [from her box]. I [Shree Krishna Lal] arranged for the search with police help; but the money was not found there. Later the money was found was found was found in my house it self; and Revered Laalaa Ji Sahib said that His thought came to be erroneous. [Pause] Finally Laalaa Ji Sahib enjoined three instructions upon me : Love one God. If that is possible, Love Master. Serve the brethren. I am doing all that continually. [Pause] What ever I want to know, on concentrating on it for some time, it gets revealed to me. I have no need for being told or advised by anybody else."

On 29.12.1945 While on way to Kanpur, Shree Krishna Lal blurted : "Go, tell that unfaithful One [Revered Laalaa Ji Sahib] that during His whole life he told me to have faith on Prophet Mohammad and revered elder saints of Islam, and now after death He tells me to worship Lord Krishna! If that was to be thus, I already had the thought of attachment to Lord Krishna at the out set! Why did he [Laalaa Ji Sahib] turned me away from that [Lord Krishna] and yoked to Mohammad? Now in old age, I am being asked to be oriented to Lord Krishna! If He wants me to do like that, why he does not tell me directly? I am always ready to obey Him! I have no reliance at all on Ram Chandra [of Shahjahanpur UP]! [Pause] How does there remain anger, love, hatred etc. in a liberated soul? That means He [Revered Laalaa Ji Sahib] is not liberated! How could he get liberation, when He still suffers from all worries of the world! I have no faith on these intuitions [of Shri Ram Chandra of Shahjahanpur UP]! Shri Ram Chandra wrote to me that my spiritual status has been snatched off! There has occurred no reduction in my condition : contrarily there is progress day-by-day. I Challenge [Shri Ram Chandra of Shahjahanpur] that if he has power, he may snatch my condition away! Any way, If he has any consideration for his own self interest, he may come to me for sitting right his own thoughts and condition! [pause] Why did Revered Laalaa Ji Sahib not nominate successor representative during life time? That is His fault; and He may now just suffer it ! To me, so long as he does not Himself give awakening. I am not going to yield! I am 'Murad' [destined fulfillment of Master's aspirations]! I do not have care for anything! I am doing just what that unfaithful one [Revered Laalaa Ji Sahib had bade me during His lifetime! Now, after death, why are instructions contrary to that been issued! [pause] Why did Revered Laalaa Ji never indicate during His life time that His Revered Master used to instruct Him like He is now issuing dictates

himself? If dictations from His Revered Master were ever been received by Him, why He [Revered Laalaa Ji Sahib] did not get them recorded in writing. I mean! It is wrong that no body for writing down His dictations during life time could be available to Him! I am not prepared accept such things! [Pause] He Revered Laalaa Ji Sahib remain respectful to Maulana Abdul Ghani Khan Sahib of Bhogaon district - Mainpuri UP and always consulted him throughout His life time; and once told me that he [Maulana Abdul Ghani Khan Sahib of Bhogaon district - Mainpuri UP] was a tender hearted Revered elder and as such he forbade me to go to his alone but with him [Revered Laalaa Ji Sahib] to avoid my dirtiness effecting and causing trouble to him [Maulana Abdul Ghani Khan Sahib of Bhogaon district - Mainpuri UP]. And now after death, He says that He [Maulana Abdul Ghani Khan Sahib of Bhogaon district - Mainpuri UP] was under His [Revered Laalaa Ji Sahib] charge!"

The sum and substance of conversation with me [Madan Mohan Lal of Shahjahanpur], and of my assessment of his dealings and demeanor, as comprehended by me [Madan Mohan Lal] is as following :

"The condition of Shree Krishna Lal three years earlier, when I had visited him at the 'Bhandaaraa' at his place, was better. I had submitted to him : 'Brother, you remain detached just in emotional flare up [Jazba]; you need moving further ahead ;' there is neither sublimity [*Lataafat*] nor savoir [Rasa] or even 'bliss' of intoxication [suroor] in his transmission : only some sharpness, smouldering warmth, grossness and dryness is experienced ! He himself falls unaware while transmitting. Sometimes during prolonged meditation his spiritual grip fizzles off and he starts snoring, His breathing grows heavy and he loses the thought even of the person, receiving his

transmission. Before starting meditation just as Chaturbhuj Sahai enjoys music, he [Shree Krishna Lal] also introduces singing of prayers etc. to have single directed orientation of the audience [participants in the group meditation]. Like Chaturbhuj Sahai, he [Shree Krishna Lal] too admits males and females together in the assembly of associates for meditation. Earlier he used to seat women in-front of him. On my submission, now he transmits to them, seated behind curtain. The sum and substance of all this statement is that he [Shree Krishna Lal] considers transmission as sufficiency only by falling oblivious himself and bringing others to unconscious state through exercise as his will. Those receiving training from each of them [Chaturbhuj Sahai and Shree Krishna Lal] have seldom their heart [first point of organic region] awakened [to continuous chanting of holy name or incarnation / unbroken remembrance] : The rest in most cases are happily engaged in seeing red and white light! Under 'Radha Swami System' uncreated sound [Anahat shabda] is propagated ; and they concentrate on listening to continuous sound [beyond beginning and end] themselves and encourage others to such listening : so to say, they draw themselves and others from subtlety to grossness. Contrary to the principle of our system, they [Shree Krishna Lal etc.] are falling down themselves and pushing down other aspirants i.e. those coming to them for spiritual training. Shree Krishna Lal is getting of his brother, probably named Narain Krishna, who happens to be connected to Radha Swami System. Shree Krishna Lal indicates the 'Brahmarandhra' point [mid most point on top of the head] to his disciples as the abode [dham] of Radha Swami [male and female principals of Ultimate Reality represented by the founder of this system at Agra and his wife, during late 19th century]; and hurls and abundance of the praise of the ultimately Real Sound [Sat shabad]. Chaturbhuj Sahai describes states like 'Kaarana' [cause], 'Maha-kaarana'

[great cause] and makes his disciples listen to the meditations of 'Prana-yoga', 'Anand-yoga', 'Vijnana Yoga' [so called various system of 'Yoga'] etc. During his sermon he said that the 'Preceptor' immediately discovered past impressions [Sanskaras] of the persons coming to him; and that he would explain this technique to select special ones from amongst them, in confidence. He [Chaturbhuj Sahai] claimed that Ultimately Real Guide [Dadguru] indicating to himself through indirect style - could do every thing unto the disciples in a twinkling of the eye. To one of them [Chaturbhuj Sahai] spirituality means propagating himself and making others propagate him to be revered elder [Master] of the present time; earning, enjoying and living with pomp and show; and concealing weaknesses through adequate tactfulness. The other one [Shree Krishna Lal] is intoxicated with the pride of love for Master and considers himself as a perfect recluse lacking nothing. Neither of those two [Chaturbhuj Sahai and Shree Krishna Lal] has the idea of what is to be the end of the disciples through such training ; and what is to happen to the 'Mission' [Assembly of Revered Master's spiritual associates]! To my [Madan Mohan Lal] mind only the routine, traditional Gurudom will survive and Revered Master's labour and aspirations will all come to bleed dead. May god have mercy on us all and bring all brethren to the right path!"

"On 31.12.1945, in the morning Shree Krishna Lal called Sheoti Prasad, seated him on his cot and getting oriented to him instead him dirtily to me said that since there was difference with me [Madan Mohan Lal] on basic principles, there can hardly be any possibility of togetherness and relationship. As such, there could be no opportunity of joining each others [Madan Mohan Lal and Shree Krishna Lal] assembly of spiritual associates ['Satsang'], about which he [Sheoti Prasad] may enquire of me [Madan

Mohan Lal]. Sheoti Prasad opened that there seemed no harm in observing, experiencing and examining by going there [Shahjahanpur]. Shree Krishna Lal did not agree to this. There was something else, which I [Madan Mohan Lal] do not remember clearly : perhaps it referred to his [Shri Krishna Lal] being prepared to accept [Shri Ram Chandra Mission] in case Krishna Swarup of Jaipur or some other respected elder would certify. There was another very interesting phenomenon : he [Shree Krishna Lal] got the group meditation conducted some times by Sheoti Prasad, and at other time by his disciples Karuna Shankar and Bhavani Shankar, and at some other time he split up some people amongst all three of them, allotting Kasganj to Sheoti Prasad, Kanpur to Bhavani Prasad, and Ghaziabad Shyam Lal. Regarding other places I [Madan Mohan Lal] could not know. From their ways of functioning and dealing, it seems each of the two [Chaturbhuj Sahai and Shree Krishna Lal] are trying to increase the number of persons in their respective societies to the maximum possible extent without having any concern about what is to be final and of this [programme and mentality]. Conversation of Shree Krishna Lal totally lack reasonableness beyond obstinacy and tenaciousness. Perusal of correspondence and writings is sin in his view, what to speak of considering these seriously and drawing fair conclusions therefrom! Hatha Yoga has been defined by him as a nomenclature for forcing back the sense organs, while Raja Yoga means legitimate use of the sense organs [to him]. This is being submitted by way of an illustration [of thinking of Shree Krishna Lal]. I met Uma Shankar, who carefully perused a few letters of Maulana Abdul Ghani Khan Sahib of Bhogaon District Mainpuri UP; and then said to Shree Krishna Lal that in his [Uma Shankar] opinion, he [Shree Krishna Lal] should take up these matters for careful consideration and have the due experience; and on being satisfied, have faith on it. For himself, Uma Shankar said that in

accordance with the instructions of Guru Ji Maharaj [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] he had now got initiated in to the order of Lord Buddha, and was writing a book on 'Buddhism'. He claimed having seen Laalaa Ji Sahib and Lord Buddha together in dream, where in 'revered Laalaa Ji Sahib surrendered him [Uma Shankar] to Lord Buddha."

"Sheoti Prasad certainly listens to everything attentively; and he perhaps inclined to develop faith [in our stand] to some extent as well; but on being goaded by Shree Krishna Lal, he grows shaky and indecisive. There is no doubt paucity of understanding and courage; but sincerity is present. He promised to come to me at Bareilly with the condition that he gets leisure. At Kasganj Fateh Lal came, set for meditation and participated in 'Satsang' of Shree Krishna Lal and went away. So far as his state of character and conduct is concerned, he married his daughter to the son of Vaidya Baldeo Prasad [of Fatehgarh], and started quarreling with him, as soon as the marriage party had arrived. This was a noble approach : otherwise, in general it is the bride's party that adopts submissive and accommodating attitude trying to avoid any kind of conflict and quarrel rom their side. He [Fateh Lal], however, himself started scolding and chiding etc. to bewildering astonishment of those present. He thus presented an illustration of hid spirituality. Sheoti Prasad and Babu Ram etc. tried a lot to persuade him, but to no effect. Babu Ram had not accepted discipleship of anybody as yet. He most often joined spiritual assembly programmed of Shree Krishna Lal and comes to me also for meditation for several years. He has been feeling pretty upset at these current events and circumstances for quite a time now, so much so that he gets non - plussed and stupefied. He does experience smoke smouldering up within himself; and the poor fellow weeps and grows senseless. He narrated his condition to Shree Krishna Lal on

30.12.1945 during night, whereupon Shree Krishna Lal told him point blank to go where he [Babu Ram] may feel satisfied. Hoti Lal belonging to Tahsil - Kasganj is a disciple of Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. He has been always participating in the annual function [Bhandaaraa] organized by Chaturbhuj Sahai. This year he [Hoti Lal] came to Kasganj with Shree Krishna Lal and joined his spiritual assembly programme there, and went to Kannauj also with him. I got one opportunity for transmitting to him at Kasganj. He felt strong vibration in the heart; and told that he never experienced such condition earlier. Thereafter Shree Krishna Lal had transmitted to him on all occasions, giving him [Hoti Lal] no opportunity to be oriented to me."

"On 03.01.1946, I waited for Sheoti Prasad arriving there [Bareilly]; and when he failed to turn up by the train yesterday night and this morning. I started again for Kasganj at 11.00 AM. Reaching there, I met him [Sheoti Prasad] and made him to go through dictations etc. for six hours. He told me that Shree Krishna Lal has esteem and regard for me and was prepared to accept what I would tell; but he is not at all ready to have reliance on Shri Ram Chandra [of Shahjahanpur]. Sheoti Prasad further told me that the letters sent to Shree Krishna Lal from us [Shahjahanpur] were stiff and caused annoyance to him [Shree Krishna Lal]; and as such, he [Shree Krishna Lal] amenable to anything concerning Shri Ram Chandra of Shahjahanpur. Shree Krishna Lal also inquired as to whether there could be a possibility that Revered Laalaa Ji Sahib and His successor representative would come together to the vision of Shree Krishna Lal and Revered Laalaa Ji Sahib would introduced His successor representative to Shree Krishna Lal i.e. tell him directly that such and such was His successor representative and be accepted as such! I have spoken a lot to the best of my capacity.

Babu Ram and others were not found there : they had proceeded to Pilibhit just after their return."

"In conclusion I [Madan Mohan Lal] have to submit that to my best understanding, most people doing 'Satsang' of both [Chaturbhuj Sahai and Shree Krishna Lal] fall asleep during meditation and take this state of sleep to be the condition of superconscious state ['Samaadhi']. The state of affairs is deteriorating from bad to worse day-by-day; and this epidemic is spreading to hundreds of number. If it is not eradicated as early as possible, there is the danger that these diseases are becoming insurable. Day by day people in large number are coming attracted; and each of the two persons [Chaturbhuj Sahai and Shree Krishna Lal] are busy propagating their own-self seeking creeds with full enthusiasm and rapture : they are busy all the time increasing the number of their respective followers. They have nothing to do with what catastrophic results of such wrong attitudes would befall to the lot of people and whether these people are worthy of this training! Their only concern is to increase their number; and imprint their own individual supremacy. They, however, claim that they are working in obedience to Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] command for propagating His creed, issued during His lifetime! A peculiar confusion is prevailing! Putting people to sleep or in-conscience for some time through use of song and music and an exercise of will power alone is considered and comprehended to be spirituality. Lecturing and sermonizing to mislead the ignorant people by feeding them with narratives of new points and vistas like 'Drishta Yoga', 'Janana Yoga', 'Vijnaana Yoga', 'Prana Yoga', 'Ananda Yoga', 'Kaarana Yoga, and 'Maha Kaarana' etc.; and thereby imposing themselves as Masters of existing era has remained. They are thus not only destroying Revered Master's

[of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] way of training, but it is also strongly apprehended - nay, God forbid, most possibly, Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] fair name is to be suffer infamy. The notice [issued to all disciples of Revered Master in His name] did not have the least effect : contrarily these people together with their disciples [and admirers] are getting bent upon aggressively more and more as time passes. If nothing to counter this state of affairs is undertaken as early as possible, only God knows what catastrophic consequences may happen to prevail! To my understanding, there can be following remedies :

[01] Either Chaturbhuj Sahai and Shree Krishna Lal be provided with adequate inward vision to make them have faith; or
[02] They are drawn forcibly to 'Sahaj Marg'; or
[03] In case they are considered unworthy of these alternative practices being tried on them, there remains no device applicable to their case to my comprehension except that each of the two [Chaturbhuj Sahai and Shree Krishna Lal] are deprived of imparting spiritual training or are removed like dirt and garbage to clean up the way!

"I have come to be absolutely convinced that in case no explanation is required from these persons, it will become not only difficult but impossible to set the society [of Revered Master's associates] right."

Action followed on report, submitted by Madan Mohan Lal.

सोमवार दिनाँक 07 जनवरी 1946 : "मुताल्लिका हालात डेपुटेशन एटा वगैरह ":

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज] : "मैंने सब बातों पर गौर कर लिया।

हज़रत क़िब्ला मौलाना साहिब [हुज़ूर महाराज, मौलाना फ़ज़ल अहमद खान साहिब रहमत0] : मैं ज़ात से निकल कर आया हूँ। तुम्हारे गुरु महाराज [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] मौजूद हैं। हालात सब मालूम हो गए। जिस शख्स को अपने ईमान की परवाह नहीं, उसका इलाज तवाही के सिवाय और कुछ नहीं हो सकता। मैंने बाग़डोर खींच ली और यह हुक्मे खुदा था। इसका इल्म श्री कृष्ण की क्या हस्ती है, बड़ो बड़ो को आज तक नहीं हुआ। चन्द खास खास जानते हैं। और वोह हिन्दू बुजुर्ग हैं। इसका गुल ऐसा खिलेगा कि आखिर को हकीकत सबको रोशन हो जाएगी। तादाद थोड़ी मगर अच्छी, बहुत काम कर सकती है। श्री कृष्ण में यह काबलियत ही नहीं कि अनुभव को समझ सकें। उनको कोई बुजुर्ग ही नहीं मिला जो तस्दीक कर सकता। इन लोगों का ख्याल कतन छोड़ो। समझ लो कि ग़ैर हैं। शैतानों की तादाद इस ज़माने में बढ़ रही है। रोशनी के साथ अँधेरा भी रहता है। सलब करने का मसला जो चैलेंज की शकल में आया है उसका जबाब यह है कि आँखों पर परदे पड़े हुए हैं। यह मसला मेरे ऊपर छोड़ दो। तुम [मदन मोहन लाल] ने इस लट्ठमार गुफ्तगू से क्या पता चलाया। [अर्ज़ करने पर फ़रमाया] अनुभव ठीक है। लोच ग़ायब है। भारीपन मौजूद है। इन्सान में ताक़त रक्खी गयी है और यह ताक़त जैसी चाहे बढ़ा लो। मगर ताक़त रूहानियत नहीं। उसके लिए तो यह है कि जब तक कि उसके क़वायद और पाबन्दिओं पर न चलेगा, तरक्की नहीं हो सकती। यह ही हाल इनका समझो। जब रूहानियत ही नहीं, अनुभव कैसा और रोशनी कैसी। अनुभव की तारीफ़ उमा शंकर ; जिनके लिए गुरु महाराज ने महात्मा बुद्ध के सुपुर्द किया [नोट : उमा शंकर ने एटा में कहा था कि मुझको ख्वाब में यह अनुभव हुआ कि गुरु महाराज ने मुझको बुद्ध भगवान के सुपुर्द किया। इस ख्वाब की बिना पर मैं बौद्ध धर्म में शामिल हो कर बैयत हो गया।] अपने काम में लग जाओ। ताल्लुक छोड़ दो। जो आ जाए अच्छा है। ज़माना खुद साबित कर देगा कि जो कुछ उन लोगों के मुरीदेन ने समझा, सुराब था। चिराग़ यही रहेगा, जो कायम किया गया है। यह खुदाई हुक्म है। वक़्त आएगा कि यहीं से रोशनी मिलेगी। सब माद होंगे। अभी वक़्त गुज़रने तो दो। बुजुर्गों के किस्से सुने होंगे। औलिया और पैग़ाम्बर की कामयाबी उनकी ज़िन्दगी में कैसी रही। मालूम होगा और बाद को क्या सूरत इख़्तियार हो गयी। नबीयों का हाल पढ़ा होगा। यह बातें होती ही चली आयी हैं। ऊपर से 'heap of bones' का लफ़ज़ आया है।

फरमाया सही कहा है। भाई [राम चन्द्र -शाहजहाँपुर] तुम्हें तो बहुत से झाड़ झंकार साफ़ करना है। क्या कुदरत ने यह हालत दी तो कोई वजह ही तो है। सच तो यह है कि रखना अन्दाज़िया जब तक नहीं होती, कुदरत के काम में तब तक बेहतरी की सूरत पैदा नहीं होती।"

"अगर तुम्हारा [राम चन्द्र] एलान ज़िन्दगी में कर दिया जाता; यह बाँतें ज़रूर होतीं और रुकावटें पड़तीं। बगैर इसके कुदरत का काम चलता ही नहीं। मदन मोहन लाल से कह दो कि काम ख़ूब किया। मैं खुश हूँ। बला से कोई आता है या नहीं। फ़र्ज़ पूरा कर दिया और कहने को भी हो गया। अगर वख़्त पड़ जाय।"

"रामेश्वर यह काम करेगा कि डॉक्टर की जमायत अब नहीं है। मुन्तशर हो चुकी है। भला यह बाँतें अवाम होतीं तो एक ही शख्स में यह ताक़त क्यों भरी जातीं। हर शख्स समझता होता तो यह नौबत क्यों होती। यहाँ रूहानियत से लोग साफ़ हो चुके हैं। और होता ऐसा ही। नया सिलसिला जब हुआ यह बाँतें अमल में आईं। खातरन मैं इतना रवा रक्खा है कि जनाब जी साहिब यानि मुंशी पुतू लाल [घरेलू नाम - हज़रत क़िब्ला, महात्मा राम चन्द्र जी महाराज - फतेहगढ़ी] इन बाँतों को बहुत खास हालत में मुझसे। "

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ी] : "क़िब्ला मौलाना साहिब ने मेहरबानी की कि इजाज़त दे दी कि मैं उनसे हमक़लाम हो सकूँ। बोझ हल्का हो गया। भाई ख्याल छोड़ो। काम में लगो। मदन मोहन लाल, अब तुमसे कोई नहीं कह सकता कि तुमने कोशिश नहीं की। वोह लोग भी नहीं कह सकते। सबूत मौजूद है। अब तुम [राम चन्द्र - शहजहाँपुरी] मुझे रोकना नहीं।"

"श्री कृष्ण लाल को, अच्छा लिख ही लो, आक कर दिया। मैं कह भी चुका हूँ। मुमकिन है किसे खत में हो। मुझे दो शख्सों [चतुर्भुज सहाय और कृष्ण लाल] के साथ ऐसा करना पड़ा और मैं सही था। मैं समझता था कि ऐसा करना पड़ेगा। मगर राम चन्द्र [शहजहाँपुरी] को उम्मीद ने बाज़ रक्खा। मैंने भी इतने दिनों सब्र किया। मैं चाहता हूँ कि जो कुछ आज लिखाया है, मदन मोहन लाल के हालाते सफर में दर्ज़ कर दिया जाय। और यह पम्फलेट

उन्हीं

के

नाम

रहेगा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I have considered all matters thoroughly [with full attention]."

Reverend Grand Master's [of Huzur Maharaj, Hazarat Maulana Shah Fazl Ahmad Khan Sahib R. A.] dictation : "I have come emerging out of Ultimate Being [Zaat]. Your Revered Master is present. All circumstances have got noted. The person who has no concern about this faith can have no treatment other than destruction!"

"I have tightened up the reins : that was God's command !"

"This has not come to knowledge of great and greater ones, what to speak of Shree Krishna Lal. Only a few very special ones know; and they are Revered Hindu elders. This will come to such a bloom as to bring Reality to light for every body at last. Less number of people but well versed can do a lot of work. Shree Krishna Lal has no capability at all to comprehend [real] experience : he could find no elder capable to verify [certify]! Leave aside any consideration for these people entirely : just like them to be totally unconnected to you! The number of satanic persons is increasing these days : darkness accompanies light [necessarily]. As regards snatching of, that has come forth by way of challenge, the reply to it is that veils are covering their eyes! Leave this affair just to me! What conclusion did you arrive at Madan Mohan Lal, from this rude conversation? [on submission from Madan Mohan Lal]. The experience is correct : sublimity is evaporated and grossness is present! Man is said to possess power; and this, one can enhance as much as one may desire! but power is not spirituality : for that

spirituality the crux of the matter is that there can be no advancement so long as the rules and regulations concerning that are not adhered to! Take just that to be their condition [status]."

"When spirituality itself is not there, what sort of experience [impatience] and which kind of light [may be expected there]! The illustration of experience [impatience] there happens to be Uma Shankar who claims being surrendered to Lord Buddha by his Guru Maharaj [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]! Get yoked to your job. Give up relationship [with them]. Who ever comes is alright."

"Time itself will provide proof enough as to what the disciples of those people believed [took for granted] was but a mirage. The lamp [to provide light] will be just this, that has been established. This is God's command. Time will come that light will be available from just here [only] : all others will get dimmed. Let time just pass by. Stories of elders must have been heard [by you people]. You must be knowing what success could fall to the lot of saints and prophets during their life time; and what shape [dimensions] it assumed later. You must have read about the Reverend Prophets [of yore] : this has been the usual routine [way] down the ages!"

The words 'heaps of bones' descending from above, Reverend Grand Master's [of Huzur Maharaj, Maulana Fazl Ahmad Khan Sahib R. A.] dictation continued : "That is correctly said. You [Ram Chandra of Shahjahanpur] have to clean up lots of thorns and thistles! Nature gave this condition [status] to you : there must sure be some reason for that! The matter of truth, in fact, remains that the shape of betterment in the work of Nature does not come up so long as the obstacles do not appear on the

path. If you had been declared during the life-time [of your Revered Master, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], these things would even then have been there and obstacles would have come up : the work of Nature does not proceed but for these! [Pause] Tell Madan Mohan Lal that he done his job very well! I am pleased. Care a fig whether somebody comes [your way] or not : you have done your duty; and occasion arising, there is no adequate material to proceed as evidence in response! [Pause] Rameshwar Prasad has to do the work that there is no assembly of associates with Shree Krishna Lal; and that it has all got dispersed ! Just think, if these things had been quite so common, why should this capability [power] have got stuffed in just one person? Why would things have come to such a pass if everybody had the [requisite] grasp [for all these things]? People here have got washed of spirituality : it would have happened just that way! When ever a new system came up in to existence, these things came to practical effect! By way of heart's satisfaction I have made this much provision that dear Munshi Puttu Lal [Reverend Grand Master used to address Revered Master, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP, affectionately by this pseudonym] in very special circumstances about these matters have required confirmation from me."

Revered master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"My Revered Master has so kindly permitted me to speak to Him : the burden is made light! My dear brother, give up consideration; and get yoked to the job [in hand]! Dear Madan Mohan Lal, nobody can now say that you did not make an attempt [to keep the whole lot united]. Those people can also not say anything : evidence [proof of your sincerity] is there!"

"Now, you, dear Ram Chandra [of Shahjahanpur UP] shall not restrain me

[from having my way] : alright, about Shree Krishna Lal, note down, I have relieved him [from my discipleship]! [deprived him of my heirship due to being a disobedience son]. I have already declared [of my intention in this regard]. May be it is in some letter : I had to do this in the case of two persons [Shree Krishna Lal and Chaturbhuj Sahai], and I was correct. I had the comprehension [intuitive knowledge] that this would have to be done; but dear Ram Chandra's [of Shahjahanpur] expectations kept me restrained. I too observed patience this long. [Pause] I like that all dictations, given today, be noted down in the narrative of the trip of dear Madan Mohan Lal, and this pamphlet shall be issued in his name."

Tuesday the 08th January 1946 :

Swami Vivekananda Ji : "I heard the talks concluded last night, in utter despair. You have climbed up to the condition of spirituality, which is rare and above humanity. It is only fit for Godlike work, but not for the present situation. You do not leave your habit [for being soft to your adversaries]; and people are taking advantages to run for their own supremacy. I will have to take permission from your Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] to pull you down for the [required] work, for sheikh you are totally unfit at the present stage. That is the stage only for the training for others and for Godlike work. It was quite suitable in the [scriptural] Satyga era. You are doing work haphazardly. The idea of least trouble that your condition demands, remains present in some form or other. That the deep rooted idea having connection with the Ultimate Being [Zaat]. We cannot go beyond it. We must abide by it. That is the difficulty in your way! Last night you prayed to Lord Krishna, and He was moved; but He found Himself unable to do the needful because of your link of love being

thoroughly with the Center wishing everybody good luck."

"Unless that link is suspended, work will suffer. In-fact that is the order. [Pause] You may take it ill when I say that you do not manifest your powers and Godly work. Do your duty and leave the result to God. I wonder how you people think that your will power would go waste! The result will come sooner or later. It is a general habit of you all to expect the result of your work at once. You cannot climb yourself to be better off than Lord Krishna. How much time He took doing what He meant! He had Divine Power as well beside the spiritual one, while you have only one viz. the spiritual. If work be done for work and only for work, then one must not be disappointed. If you believe your Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] or me, have faith that you possess power : it, of-course cannot be visible to the eyes. For examination, I tell you a method. Project that power in the atmosphere out side and expand it. Then you can see that the same power [that reigns out side] is there in you. [Pause] Disappointment is poison and is itself a power which creates a whole or leakage in the work. [Pause] His [Madan Mohan Lal] Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] was his right hand when he went to Etah [at Chaturbhuj Sahai's place]; and if he had exercise his will to upset somebody, he [Madan Mohan Lal] would have created a lot of effect [havoc]. When somebody is on some special duty, always think that he/she is surrounded by some great power. Remember the days of your tour of Southern India. [Pause] Does Madan Mohan Lal think that the work will suffer? I think he must not. It [power] is coming out from the smaller channel, now like the small electric wheel in the power house. It is no doubt only in the stage of infancy. Let it grow as time passes; and the result will be there in fully developed form, vivid to the eyes of the general

public. Lord Krishna was successful really after after His lifetime : everybody was a foe to Him, while He lived, of-course with exception of a few friends. The example mentioned by Madan Mohan Lal of Sishu Pal hurling abuses while Lord Krishna waited, is quit fit in the present stage of your life. Our Lord [Mahatma Ram Chnadra Ji Maharaj of Fatehgarh UP] waited for thirteen years for this very reason. When you [Ram Chandra of Shahjahanpur UP] were born, their energies were quite exhausted. [born means when Shri Ram Chandra of Shahjahanpur UP started being manifested as successor representative by Guru Maharaj Laalaa Ji Sahib about the end of April or beginning of may 1944 : noted by Madan Mohan Lal in the manuscript diary.]"

[The reference of Shishupal pertains to an anecdote in the epic - 'Maha Bharat'. When Lord Krishna was mentioned as deserving of highest honour by the Sages present at a huge sacrificial congregation Raja Suya Yajna, organized by Pandavas - the most unanimous proposal was opposed by an envious king Shishupal, who started hurling unseemly abuses at Lord Krishna. The Lord waited patiently up to one hundred abuses being uttered, where after Shishupal was warned and then beheaded on uttering one more abuse to cross the limit prescribed for the Lord's patience and forgiveness - Editor.]

The dictation of Swami Vivekananda Ji continued : "Quite strange! How all of you are going down [in spirits] when you have got a greater responsibility and the best Guru and Guide! I was always roaming like a lion during my life time. The reason of course was that I had no wife an children, and so that had no responsibility of the household. You, as householder, have sundry jobs to do in family life. Doing all that, if you go

ahead devoting efficiently to the cause of spirituality, you will earn praise etc. better than myself. Take the example of Lord Rama. He was al-around with His enemies throughout His life time. He remain as King of Ayodhya, weeping sometime for His wife in His last days. He was born in the highest Rajput [warriors] clan. His ancestors were always held in the highest esteem and veneration. That was the only thing in the yes of the general public to worship Him as their head. His life, of-course, is a tale of duties. He performed during His life time towards His father, brothers, cousins and even enemies and the subjects etc. Hero worship is the problem in India, liked by all. He became the hero of His time. Not only that. He was given the status of an incarnation of Deity rightfully, as He was really bestowed with the kind of power which an incarnation must have. This is a gist; now I come to the point : a great regard was paid to Him during and after His life time, no doubt, but he got the proper place amongst the incarnations long after He had gone from this world. Why so much dictation! That is just to emphasize that when a new thing comes in to being, time is needed for it to be completed. Nature's work is slow unless something extraordinary happens. That push comes when you create a whirl for the power to rush in. Have you created that whirl? I think it is not so, beyond completing that 'we have no power'. Is it the proper way? No. How can you create a whirl when there is a leakage in your brain, so to say? These things are annoying to me and everyone. Make use of your power : I say this to all of you. Power is not a stone or a sword to be given in one's hand. It is something lying dormant; and works as such. Remember these things; and waste no time. I have found a good number of persons in your society always complaining about something or the other. Really, they have have no regard for and faith in their Master [Mahatma Ram Chnadra Ji Maharaj of Fatehgarh UP]. It also shows that their Masters are weak. When such is

the case, how can they develop in to one really suited to them. If I say the truth, none has got the capacity of keeping what had been given to them. The thing easily achieved has no value to them. I quote the example of my Master : what I had got from Him was not gained so easily as you people are getting. I had to go through a great deal of sacrifice. The world was nothing to me but a drop of snow sand. Who [amongst your herd] has made any sacrifice except your Master [Mahatma Ram Chnadra Ji Maharaj of Fatehgarh UP] who was really deserving! When such evils are prevailing among you? service like that of your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is lacking. He never got the idea of greatness enter in His brain, which is really a sign of greatness. How many of you are doing that? Spirituality is being spoiled [and defamed] in the name of the great Master, and everybody has the idea of greatness in some form or the other. That is so poisonous."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र० : "इस लोच को कोई पहुँचा ही नहीं और न इसका कोई मतलब समझा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : Nobody arrived at this softness [flexibility] nor anybody comprehended its meaning."

Swami Vivekananda Ji's dictation continued : "If greatness be taken off from ones' mind, I mean from the minds of those or spiritually developed, duty remains. [Pause] I tell you the method whereby one can judge whether one is proceeding towards liberation. Do you know what is God? He is not sitting on the throne [in heaven]. He has no ears and eyes, like you. He has no hands and feet; but work is still going on alright in the simplest way. You have got all these things mentioned above. How, then can you

go to the place reserved for everybody in the end? Just be like Him [God], I mean as I have described Him above. So, having your hands and feet, eyes and ears etc., you go in to that state which surrounding you in the simplest form. If one acquires this in one's life time, he/she is going to liberate himself / herself. If you find this state anywhere in a human being in lifetime, take it that such person has liberated himself/herself altogether. People have gone through penances for thousand years only to achieve this. How difficult it was, and is even today! I think you are cutting jokes if you talk of liberation! Liberation in body [physical existence] is most difficult ; and that is the advent of big liberation if one seeks to acquire it in the biddy. Heaviness should be washed away; activities should be made dull; life should lived in simple way; attachment, I mean the wrong one, should get stopped. Copy it out from your Guru [Mahatma Ram Chnadra Ji Maharaj of Fatehgarh UP]. Weigh the persons now and see who are going to liberate themselves. A few you will find."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र० : "मदन मोहन लाल, हमारे यहाँ यह मसला बड़ा आसान बना दिया गया। बस गुरु आखिर में गुरु धक्का लगा देंगे। बड़ा पार लग जाएगा। इसलिए बस गुरु कर लेना ही काफ़ी है। गरज़ उनकी है कि वो आज़ाद करायें। न कि मेरी। अगर तुम्हारी बिरादरी बहुत बढ़ जाए, खुदा न करे यह खयाल जांघुज़ी हो, तो मैं समझता हूँ, यह ही हाल हो जाय जैसा कि मुसलामानों में है कि हज़रत मोहम्मद साहिब [सल्लेवसल्लम] सब की सिफारिश कर देंगे। बस कलमा पढ़ लेना काफी है। भाई जान ! यह बात आसान नहीं। आसान ही हो जाती तो फिर क्या था। क्यों लोग गद्दी को लात मार कर सेहरानवदी करते। और ऐशोइशरत को खैरबाद कहते। हाँ इस लिहाज़ से अगर खयाल रक्खा जाए कि गुरु की अज़मत और बुजुर्गी मंशा हो तो हर्ज़ नहीं। मैंने जो ज़िंदगी मैं न किया अब कर रहा हूँ। इसको करना ही समझो। कुछ राज़ खोल कर रख दिए और रख दूँगा। कोई नहीं समझता यह नयी बात है। यह क्यों ? हुक्म ऐसा ही है। आवाम के दिमाग़ इसके समझने के क़ाबिल नहीं रहे। कहने और करने में बड़ा फ़र्क है। यह एक हालत

है जो वाकई तौर पर बहुत आखिर में पुख्ता होती है। ऐतकाद, बता दूँ, वाकई क्या है ?यह है कि अज़खद रफ़ता हो कर अपना सम्बन्ध कुलियतन ज़ात से पैदा कर ले। ऐसा कि हट न सके। ऐसी हालत अगर वाकई हो गयी है तो नज़ात ज़रूरी और लाबूदी है। इसके नीचे जितनी कमी है, उतना ही काम फायदा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Dear Madan Mohan Lal, this subject [viz. liberation] has been turned very easy in our fold : simply will administer a push at the end, and the fleet shall find the shore! So the only thing needed is just to have a Guru! Then, [they think] it is to be the Gurus' self interest to get me [the disciple] liberated and not mine [of disciples]! If your brotherhood grows large, and got forbid, this idea takes root, I think it is to come to pass like the unenlightened Muslim and Christian folds that Hazarat Mohamed Sahib or Lord Christ shall make the recommendation for pardon and liberation etc., and only reciting the Kalmma or Baptism was sufficient [on the liberation's part]! Dear brother, this thing is not that easy, why would people kick away Kingdoms and roam about in the forest bidding goodbye to pleasures and luxuries. No doubt, however, that there is no harm if only the greatness and superiority of the Guru be intended to be established thereby. What I did not do during lifetime, I am doing now : take it just my work that I have revealed the secrets threadbare; and shall do this further more. Nobody could understand. This is something novel : order is just like that. The minds of people in general have not remained capable for comprehending this. There is a vast difference between claiming and actually doing something. This is a condition that ripens very much later [at least] in the real way. Let me tell you what faith in the real sense happens to be : it consists in getting totally lost to oneself and get attached to the Ultimate Being [Zaat] in such a way as it may never get snapped. If this condition has got established in the real sense, liberation is essential and inevitable.

Below this condition, there is less benefit to the extent of the shortcoming."

Wednesday **the** **09th** **January** **1946** **:**

Swami Vivekananda Ji : "The discourses delivered last night and morning must be retained in memory. I found our Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] work suffering very much on account of you people, who are responsible heads."

"The present form of your '*Satsang*' is a sorrowful tale for the great Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. Unless a [large] part of it ['Satsang'] is destroyed, the work of Nature will not run smoothly; and I repeatedly said that such time will not come again in future. I assure you, dear Ram Chandra [of Shahjahanpur], that you are free from all things that people call piety and sin. What you do is Nature's demand! Nature is leading you towards the destruction to be made sooner. The world as you see today is not to remain so in future. World's organization is your duty. You have responsibility ahead. We can only help you in this matter, but the work is entrusted thoroughly in to your hands. You can not imagine the work above it! It is also thoroughly in your hands. You have not yet started the work waiting for you in other worlds, as you see here in this world. I mean the epidemics are there in other worlds also, but the kind there is different."

"The sages of the other worlds are daily in prayer to Almighty to have a man [in their midst] to create in them the power of refined spirituality. Who will do this work? Nobody but you! Nature has brought you up for the same purpose. Everybody here is looking at you and expecting the same benefit

from you. Be alert and go on!"

Continued dictation dictation at 07.00 PM : "You are on the eve of your programme. I remind you to get up at dawn. One of us will wake you up."

Thursday the 10th January 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "आदमी को जब खुदा ने नफ़स दिया तो वो ज़िम्मेदार क्यों रक्खा गया। अक़ल भी साथ साथ दी है। और इसी से स्वतन्त्र कहा गया है। बारीक़ बात क्या हुयी? पवित्र बुद्धि किसे कहते हैं? कितनी मुश्किल बात है। अगर सलूशन ढूँ तो गुमराह हो जाय और मश्क़ करे तो बेवकूफ़ हो जाय। मुशाहिदा करो और जबाब लो।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"When God bestowed sensuality/animating force on man, why has he to be held responsible [for his actions]? Intelligence too has been bestowed [to man]; and just because of that he is set to be free [independent]. What happens to be the subtle point? What called pious intelligence? What a difficult topic! If I offer a solution, one may be misguided; and if one takes it up for practice, one may grow up to be a fool. Make observation and have the answer!"

Swami Vivekananda Ji : "This stage is not something common. [Pause] Our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has talked of something else [very subtle, indeed]! Who enters it? One who is lost! There is nothing above it; and nothing beyond! Why do people weep, knowing [well] that one comes [here in the world] to die? Adverse wisdom! Why so? Too much attachment towards worldly affairs!"

"The stage of happiness is foolishness. Without that there can be no good! Foolishness is the real stage : wisdom! Does anybody claim to enter the staginess of foolishness? Who likes to be so? Is there any example in your 'Satsang' [Spiritual assembly]?"

Madan Mohan Lal quipped : "Was any body asked to become so? Sir!"

Answer : "I tell you to become so!"

Swami Vivekananda Ji Continued : "Mental fatigue is the highest copy of the Nature! Drawback is weakness. Riches are gold."

"Leave the riches! Sleep carries the whole thing! Dream recovers it! Recovery is wasteful! Awakening is the real dream! What then? Nothing! Zero! Globe!"

"Old age : end! Childhood : love! Think yourself in the stage of childhood love, when love begins. When you are mature : end of life [is there]! Immense wealth : young age! Bishop loser; Pope great man; Death sorrow! Kindness [of God] : Death! Birth : reception! What reception connection towards God! Folly wisdom; wisdom folly : both negative!"

Friday the 11th January 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "अच्छा बताओ, सज़्ज़ादानशीन की ज़रूरत क्यों है? क्या कुदरत मौजूद नहीं है?"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

Post a question : "Alright, tell me why there is need for successor representative? Does Nature cease to exist?"

Saturday the 12th January 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "नमी गोयम कि अज़ दुनियाँ जुदा बाश। ब हर कारे कि बाशी बा खुदा बाश। ।"
[अर्थात : मैं नहीं कहता कि तू दुनियाँ से अलग रह बल्कि वो हर काम जो तू करता है, उसमें खुदा को साथ रख।] अगर किसी शख्स ने ऐसी हालत पैदा कर ली है तो इसका मतलब यह है कि वो प्रार्थना की ही हालत है। हर वक़्त रुज़ू रहने की मंशा यह है कि उसने अपने मालिक को मालिक, और अपने आप को बन्दा समझ लिया है। रिश्ता बन्दगी कायम हो चुका है। खुदा को खुदा समझ चुका है और बन्दगी के असल उसूल पर आ चुका है। क्या यह हालत हर शख्स की हो सकती है ? हाँ, मगर, काफी मज़ावलेत के बाद। जिसकी यह हालत हो चुकी है वो प्रार्थना के दायरे में है। उसको इख्तियार है कि अपने मालिक के सामने नम्रता के साथ जो चाहे सो रख दे। हर शख्स को प्रार्थना के वक़्त इस शकल में आना पड़ता है। तभी दुआ मुस्तजाब होती है। यह रिश्ताए-मोहब्बत है जो अपनी हद में कायम कर के मालिक की हद तक पहुँचाया गया है। यह वोह तार है जो टूटने से नहीं टूटता, एक दफा जुड़ चुका है। मंज़िल बहुत दूर है, यह सब जानते हैं। मगर खयाल ऐसी चीज़ है कि उसको आसान कर देता है। प्रीतम की याद प्रेमी को उस से करीबतर कर देती है। इस रिश्ते की हद में जितनी मोहब्बत और प्रेम पैदा किया जावे, उतनी ही उस तरफ़ तरक्की होती है। यह रिश्ता हम अपने साथ लाये हैं। इसका डेवलप करना हमारा फ़र्ज है। हम को यहाँ तक इसको डेवलप या तरक्की देना चाहिए कि अपने आप हमेशा उसके करीबतर पावें। यह प्रार्थना की हालत भक्तों की होती है और प्रेम और भक्ति से ही इसमें मज़बूती आती है। यह वोह सीढ़ी है जो ज़ात तक पहुँचा देती है। यह ही सीढ़ियाँ जाने कितनी जुड़ जुड़ कर उस हद तक पहुँचाने में मददगार होती हैं। सब मंज़िलें [मदारिज़ यानि दरज़ात तक की रूहानियत] इसी के अन्दर हैं। प्रार्थना के लिए कोई खास वक़्त मुकर्रर नहीं है। जब तबीयत ऐसी बन जावे

जैसा कि ऊपर कहा गया है, प्रार्थना शुरू कर दें और अगर न बने तो बना लें। प्रार्थना हमेशा उस मालिक की करनी चाहिए कि जो वाकई मालिक है और मालिक कहलाने के काबिल है। अपने बड़े हाकिम से बजुज़ खास सूरत के, प्रार्थना दुनियाँदारी के मामले में करना जहल और नादानी है।"

"प्रार्थना अलबत्ता उस बात के लिए करना मालिक से जायज़ है जिस के लिए उसका हुक्म हो चुका है या हो। यह बात कमाले इन्सानी शराफ़त के अन्दर आती है और इस बात की दलील है कि हम उस को दिल से अपना मालिक समझ रहे हैं। और अपने आप को उसके आधार पर छोड़ दिया है।"

"अब सवाल यह है कि प्रार्थना का ढँग दूसरों के फायदे के लिए कैसे इख्तियार करना चाहिए। जवाब यह है कि उनको उसी हालत पर ले आवें जो प्रार्थना करते वक़्त अपनी बनायी गयी है। यह कैसे हो ? उनको मन्कूश करा दिया जावे कि हम एक आजिज़ बन्दे हैं और अदना भिखारी।"

"यह हालत तस्लीम व रज़ा की है। जो दरगाहेआली में अपनी हैसियत यानि दीनता से रुज़ू हो रहा है। और उसको चाहिए कि जो कुछ भी हो अपने मालिक के सामने सब रख दे और मालिक की मौज के ताबे हो जाय, यानी सब कुछ अपना मालिक के सुपुर्द कर दे। और अपनी ख़ालिस सूरत इख्तियार कर ले। सब तरफ़ से सिमट-सिमटा कर उस तरफ़ हो जावे। इस तरह पर कि दुनियाँ तीरो-तार मालुम होने लगे। सब की याद उस एक याद में शामिल हो जाय और हर जुबान [यानि - रोम रोम, ज़र्ज़ा ज़र्ज़ा] से यद् ही याद बाक़ी रह जाय। इसी को फ़नाये-मुतलक़ कहते हैं। अगर यह हालत इन्सान अपने पैदा कर ले तो समझता हूँ कि सरापा उस को प्रार्थना समझना चाहिए। और उसका हर खयाल वोह ही होगा जो मौज मालिक की है।"

दोहा : "जो कुछ होगा मौज से होगा, मौज का लिहो सहारा।"

वो कभी ऐसी तरफ़ रुज़ू नहीं होगा जो खिलाफ़ मंशा-ए-इज़दी हो। वो वही चाहेगा जो मालिक

"ऐसी प्रार्थना करने के लिए लोग बनाये जावें। अगर किसी शख्स ने इस को पूरा कर लिया या इस हालत में बैठ गया तो बताओ तो सही कि उसको फिर क्या करने को बाकी रह जाता है। सिवाय उसकी याद के, और फिर याद भी कैसी, जो कभी न आवे।"

"बड़े बड़े लोग इस हालत को तरसते चले गए मगर इसका किनारा न मिला। आरजू ही रह गयी।"

"क्या रामेश्वर प्रसाद, तुम समझते हो कि यह बात ऐसी मामूली है, जैसी कि पूँछी गयी। वहाँ क्या है, अगर बताऊँ तो अश अश करने लगोगे। अच्छा तुम्ही बताओ। वहाँ पर बेइखितयार सादगी है जिसमें लहर की सूरत होते हुए भी नहीं कही जा सकती। तेज़ी और उठान तो दरकिनार। उजाला कह लो, मगर क्या यह सही है। उजाला न सही, अन्धेरा कहो तो क्या सही हो जाएगा। हरगिज़ नहीं। अब क्या है, वोह हालत जो आंअज़ीज़ को पसन्द नहीं आती है और राम चन्द्र [शाहजहाँपुर वाले] घुट कर रह जाता है।"

"वो क्या है ? जहाँ पर हर चीज़ का खात्मा होता है और उस जगह पर पहुँचता है जो सबका मब्दा और अस्ल है। भाई, अस्ल तो यह ही है जो मैंने कहा। यहीं पर जुमला स्टेजेस खत्म होते हैं। इस के आगे मैं क्या कहूँ। खुदा वोह वक़्त लावे कि तुम सब पर रोशन हो जावे। आमीन! अब क्या बात बाकी रह जाती है। उनसे पूछो तो फिर लिखवाऊँ। गुलामों से प्रार्थना करना मैं जायज़ नहीं समझता यानि उन शक्तियों से जो इन्सान के मातहत कहीं गयी हैं। और उसी से उनको ताक़त मिलती है। ज़माने के असरात ने उनको भी मदकूक कर दिया है।"

"एक सवाल उनका [रामेश्वर प्रसाद का] कर्म फिलॉसफी पर भी है। इसमें बहुत सी बेहूदगियाँ भी शामिल हो गयीं हैं। और उनका असर जुदागाना हो रहा है। लिहाज़ा हर बेहूदगी का जो इन्सान की तरफ़ से है, जबाब नहीं दिया जा सकता। इस लिए कि आज आप बेहतरीन ख्याल में हैं और कल को उसके बरअक्स। कोई ख्याल बाँधने लगे और बान्धते बान्धते

उसको पुख्ता कर ले तो उसकी ज़िम्मेदारी उस शख्स पर रहेगी जिसने ऐसे खयाल बाँधा है। और ऐसा ही हिस्सा उसको मिलेगा। मोटे उसूल ज़रूर बताये जा सकते हैं जो महज़ कानूनेकुदरत पर मुब्नी हैं, और मुमकिन है कि मैंने कहीं कहा भी हो। मुलाहिज़ा कर लेवें। फिर जो समझ में न आवे मुझ से समझ लें।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I do not ask you to be away from the world, but only to live with God, in what ever job you have to remain. [Famous Persian couplet]. If somebody has brought up such state in oneself, it means that he/she is [permanently residing] in the very state of prayer. The intent of remaining oriented all the time is that one has taken one's Master as Master and oneself as His personal [slave]. Thus the relation of personal-ship [slavery] has got established. The person has comprehended God as God and arrived at the real maxim personal-ship [slavery]. Can this state be arrived at by everybody? Yes, but after a lot of habituation, one who has attained to this state, is in the sphere of prayer. He/she has the right to submit anything humbly to his/her Master. Everybody has to come in this very form [garb/posture] at the time of prayer : only then prayer gets accepted [granted]. This is the relationship of love which has been brought to the boundary of the Master, after having got tooted [firmly] with in one's own bounds. This is the thread that after getting linked up once is not to be [easily] snapped through any effort to break [dis-link] it. The destination is far off : this everybody knows; but remembrance [thought] is the thing to make it easy. Remembrance of the beloved brings the lover closer to him. The advancement in that direction remains proportional to the love brought up within the bounds of this relationship. We have brought this relationship with us. To develop just this remains our duty. You may say, this has to be developed to the extent that we always find ourselves nearer to Him

[beloved]. This happens to be state of prayer belonging to the devotees; and it gains strength only through love and devotion. This is the ladder reaching up to the Ultimate Being [Zaat]. Just these ladders, who knows how many have to get linked up to be helpful in bringing us to that [Ultimate] limit! All destinations [stages of spiritual progress] are just within this alone! No particular time is fixed for prayer. When ever this is inclination [orientation] like that described, prayer is to be started; and if inclination does not come up [automatically] it is to be brought up [created]. Prayer is to be offered always to that Master, who is really the Master and worthy of being designated Master. Praying to one's Supreme Master with regard to worldly matter, except in some special circumstances, is foolishness and lack of mature knowledge. However, prayer to the Master for that which is or may be ordered [by him] is legitimate [alright]. This falls under extreme human civility and indicates that we are accepted Him as our Master form the [core of] heart and have surrendered ourselves at His support."

"Now the question arises as to what method of prayer should be adopted for the benefit of others. The answer is that those to be benefited be brought to that same state which has been created in oneself at the time of praying. How this is to be achieved? It be impressed on them [i.e. the beneficiaries] that we are all humble personal [slaves] and petty beggars, who are getting oriented in our own status of humility at the bar of Supreme Authority [presence]. He would surrender everything own before his Master and became servant to the wave [of Master's will] or in other words submit all that is his own to Master, and adopt his essential from and get contracted from all sides to be oriented to that [Master's] side alone in such a way as to find the whole world dark and dilapidated, the

remembrance of all be included in that one remembrance and on all counts [i.e. every hair root and every particle of his existence] only the remembrance alone remains. Just this is called Perfect Merging [**FANA-E-MUTLAQ**]; if a human being creates that state in him/her, I understand that person is to be taken as PRAYER from head to foot [top to toe]; and every thought of such a person shall be exactly what is to be the waive of Master's will : 'what ever is to be shall happen through the waive [of Master's will], hence be deponent on what waive' [Hindi couplet]."

"Such a person shall never get oriented to anything against the intent of Divine Authority. He will desire just what to be Master's command. People are to be prepared for offering prayer like this. If someone has perfected this or got established in this state, then just tell me what may still remain [for him] to do except his remembrance [of the Lord]. And what sort of remembrance? Just that remembrance sheikh never is to occur. Bigger than the big people went just pining for [hankering after] this, but could not get to the shore : only pining remained!"

"Rameshwar Prasad asked for the elaboration of this state. Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], dictation continued [addressing Rameshwar Prasad] : "Do you, Rameshwar Prasad consider this matter so commonplace that questions like the one [asked by you] are raised? If I tell you what is there [in the state of **FANA-E-MUTLQ**], you will get bewitched with wonder. Alright, you yourself tell. There is limitless simplicity, wherein vibration, though formally existing, cannot be asserted as to be there. What to talk of [leave aside] sharpness [brilliance] and rise up [tiding up], you may sim light [per-down visibility]. But will that be correct? Alright, give up [reference to] light, and call it darkness : will

that be right, then? Not at all!"

"Now what remains : the state which my dear one [Rameshwar Prasad] does not like; and dear Rameshwar is left stifled with himself [due to remaining unable to share it with you, Rameshwar Prasad]! What is that? Whereat everything ends; and THAT is arrived at, what is the source and essence of all [and everything]! Reality is just this that I have mentioned. Every stage comes to a close [end] here. What shall I say about still beyond [further]. May God bring that time when is revealed to all of you! Amen [be it so]! [Pause] Now what does still remain? Ask them [Rameshwar Prasad etc.] so that I may continue the diction further! [Pause] To offer prayers to slaves [and servants], I do not consider it legitimate, I mean the powers which have been sent to be subordinate to human-being, and [who] derive power just there from [i.e. from human being]. The influences of times have weakened them [slavish power of Gods] also!"

"He [Rameshwar Prasad] has a question concerning philosophy of 'Karma' [action] as well. Many absurdities to have got included therein; and these are producing their own effect [separately]! Hence there can be no answer to every absurdity issuing forth from human side. The reason there of happens to be that you are in best thought today but tomorrow you may start entertaining then thought contrary to that [of today] and go on strengthening it to make it ripe. In such a circumstance, the responsibility for this shall lie on the same person who has entertained [and strengthened] that [contrary] thought; and that person will get the share accordingly [added to his/her lot/fortune]. Gross [rough] principles, no doubt, can be told, which are based/dependent on law of Nature alone. Just possible, I may have mentioned also [about this] some where : you may

observe [and study]; and then make inquiry from me about what may lie beyond understanding [comprehension]."

Swami Vivekananda Ji : "Our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has totally said a lot about 'Prarthana' [Prayer]. When such thing has been laid bare before you, I want to you follow it. I speak much of Rameshwar Prasad, who was curious enough about it. I allot this duty to him as much as you. Remember, however, that people arriving at the State of simplicity [SaraI-awastha] will be quite rare. How to introduce it is a question. First follow it [yourself] and then make others follow it. This is the basic principle concerning success in spiritual sphere. If the training be started in this way viz. beginning with 'prayer' [prarthana], it will be very useful in advancement. The prayer for beginners be prescribed in this way [in these words] :

*"O Master, ye are the real goal of human life,
We are yet but a slave of wishes putting bar to our advancement.
Ye are the only God and power.
To bring me up to that stage."*

"This should be recited daily by everybody. Translation [in other languages] may be made in good form. This is the simple prayer [saraI-prarthana] to be recited by beginners as well as by all of you. Those who have come to the stage of spirituality so as to live in it permanently, can be exempted. I mean, the last stage, your Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has related through you this morning. I had given a direction on your way to Sikar [in Rajaputana state]. Relating to that, I would say, the point you had discovered recently is the higher one. Much of [the

science of] spirituality is to be revealed through you. I have said enough on about this point. These are the secrets of Nature. Nature is such a simple thing - the simplest in its own form. The simplest [one alone] can achieve [harmony with] it. One who remains behind the curtain use it as a traveller or wonderer; one who enters its sphere fees himself beyond his own limitations. After that, nothing."

"Nothing and nothing! When that stage is passed off, he [one] feels what remains beyond words to tell. The stages are after and after and continually there beyond and yet beyond till who can say what happens. I want that all of you reach at least."

Monday the 14th January 1946 :

Swami Vivekananda Ji : "Before the creation came in to being, nothing but the state of calmness, and calmness alone, prevailed all over! When the world was brought to the present form, it [calmness] took the inner most point, rooted deep in the hearts of the persons, so descended. The point which thus came as part of the big thing, necessitated all else [others] to get it up in its own place. We do the same in 'Prarthana' [Prayer]. We try to be in its centre. How can this be possible? By making ourselves like that. For such making we [have to] try our utmost through certain practices. I mean to bring it up on the level of Almighty [Ultimate Being or Zaat]!"

Question by Madan Mohan Lal : "How to bring it to His level?"

Answer : "Be the Nature's will - simple and calm! The thing seems difficult,

but it is not really so for the one who really wants to go in it [Pause]. If one succeeds in promoting it, that means he/she is in the state of 'Prarthana' [Prayer]. The state comes to every one, who really goes towards it. If somebody creates that state for a moment, that person's prayers [at that moment] are heard favourably. To be in that state requires regular practice [daily]. [Pause] I have given a logical description [narration] of [the state of] 'Prarthana' [Prayer] and its beginning. If I undertake to describe it any more, that will be nothing but repetition of the words, our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] in His turn."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "भाई जान, तुम जो कुछ कर रहे हो यह सब प्रार्थना ही तो है। अब इसकी जिला देने के लिए जैसी सूरत चाहो इख्तियार कर लो। मतलब से मतलब है। दक्कीक बात किताबी शकल में नहीं आ सकती तावक़ते कि उसका किस्सा कहानी से बयान न किया जावे और मिसालें पेश न की जावें। इसके लिए दिमाग चाहिए कि मतलब से भी न हटें और बात पूरी खुल जाए जो सही हो।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :
"Dear brother [Ram Chandra of Shahjahanpur UP], what you are doing - all that is just 'Prarthana' [Prayer] itself! Now in order to impart glow [polish] to it, you may adopt what ever way you like [chose]. The chief concern is to have the purpose served. [Subtle] Matters of deep significance can not be put forth in academic form unless these are narrated with the help of anecdotes [and parables], and illustrations are produced. That requires brain so that there is no devotion from the main purpose, and yet the subject gets fully revealed, which much be correct."

Tuesday the 15th January 1946 [AD] :

हज़रत किब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "मुराक़बः खास बताता हूँ। किसी ऐसे आसान से बैठ जायँ जिससे तबीयत न उकताये। मतलब यह कि आसान हो।"

तरीक़ा : "पाहिले यह तसव्वर बांधें कि जुमला हवास साफ़ हो गए हैं। कर्म इन्द्रियों और ज्ञान इन्द्रियों ने अस्ल सूरत इख्तियार कर ली। 'will' बाँध दें कि ऐसा हो गया। यह एक मिनट का काम है। मतलब यह है कि उसमें [ज्ञात में] शुद्ध हो कर जाना चाहिए। उसके बाद यह खयाल करें कि ज़मीन हवास खम्सा अपने अस्ल में लय हो गए हैं। और वोह कामिल इखलाक़ जो था और जिस पर पहुँचना है, उसकी जगह पर आ गया है और उसकी वही इखलाक़ी सूरत पैदा हो गयी है।"

नोट : "जिस किसी में जो बात ज़्यादा हो उसको इसके साथ ज़रूर ले लें। मुराकिबाः जब खत्म हो जाय तो उसी ध्यान और तसव्वर में उठें यानि कि यह बात हो गयी है। जिसकी पहुँच आलमे कुबरा तक हो गयी हो, वोह इसको कर सकता है। एक बात आईन्दा के लिए, तजुर्बे के लिहाज़ से, यानि जैसा कि इस गिरे हुए ज़मानें में हुआ है। मैं ज़रूर कहूँगा कि हर मरकिबाः मुफ़ीद बहीं होता जैसा कि लोगों ने ईज़ाद कर रक्खे हैं और कर देते हैं। मुराकिबः वोह ही सही होगा जिसको उसका बुजुर्ग 'tally' कर दे। और वो कैसा हो कि जिसकी मरास्लत ऊपर से हो।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I am telling you very special meditation. One is to sit in any posture that does not cause boredom [disinclination]. I mean that the posture should be easy one. Then the meditation : first of all one is to have a firm conception [imagination] that the entire senses have got fully cleansed, and that all the sense organs of knowledge [*Jnan-endriyas*] and action [*karmendriyas*] have acquired their original [real] character. One should have the firm will that this has been done [achieved]. This is work of one minute [to achieve the state]. The purpose is that one should enter [the sphere of] the Ultimate Being [Zaat], having got fully cleaned. After this [in the second stage of the

special meditation] one is to have the conception [thought] that all the five senses - vision, audition, factional gestation and somaesthesia - have acquired merging in their real essence and that perfect character, which existed there and was the destination, has taken their place, and that one has developed [in oneself] that same form of character."

Further note to this meditation directed by Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "In case of somebody having something specially excessive [in comparison to people in general], that must be necessarily taken up along with [for cleaning]. When meditation is over, one is to rise up with the same conception [thought] and supposition [imagination] viz. the needed state has been established beyond doubt. This mediation can be taken up by one who has attained approach to the cosmic [Kubra] region. One thing more has to be noted for future in view of past experience [what has happened often in these degraded times], I have to point out of necessity that every meditation as invented and being invented by people [every where] is not beneficial. Only that mediation will be correct which its founder inventor would tally; and that is to be of the sort that has its communications from above [beyond]."

Wednesday the 16th January 1946 :

Editor's note : *[The dictation on January 16 and 17, 1946 constitutes the material utilized in the book "Commentary on Ten Commandments of Sahaj Marg" [Urdu edition 1948] under the commentary / elaboration of Maxim number 02 the earlier dictation on January 12, 1946 has also been partly utilized under the same context. In fact most of the books of Revered Mahatma Ram Chandra Ji Maharaj [Babu Ji] are developed out of excerpts*

from various original sources of his correspondence, notes, diaries, conversations etc. as such, I feel that a publication of the original source should not omit such material, even if that may seem a repetition of some of the material that has already been published somewhere. The original text should be presented intact, to the best possible extent, to acquaint the readers with the exact original context of Revered Master's [of Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] contribution to the development of the theory and practice of Yogic discipline and leave the analysis, comparison, inference etc. to be undertaken subsequently by students and researchers on Master's work and stature. The English of the original text, as contained under the dates under reference, thus continues un-curtailed *hereafter.]*

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "निर्मल माया : आगाज़े आलम से पहले, जैसा कि स्वामी जी ने फ़रमाया है calmness ही calmness थी। वो चीज़ जब नीचे उतरी तो अपना असल जौहर साथ लाई। उसकी लगभग वो ही हालत है जिसका जौहर साथ आया था। गिलाफ़ दर गिलाफ़ उस पर लिपटते गए। इसके करने वाले आप ही थे। मौजों ने दरिया की, समन्दर बपा दिया। बहुत से क़तरे मिल कर दरिया बन गए। असल क्या था, वो नुक्ता, जौहर या असल जो साथ आया। दरिया की बुनियाद क्या थी, चन्द्र क़तरे पानी जो आबशार से गिरा और दरिया बहा दिया। मतलब क्या है कि उस क़तरे में ग़ैर ज़रूरी क़तरे शामिल हो कि असल पॉइंट को छुपा कर महज़ उसकी अक्सी सूरत बसने लगी यानी उसको मोटा [ठोस] कर दिया।"

"कोई शख्स अगर किसी चीज़ को देखे तो उसकी मोटी शकल हमेशा निगाह के सामने आएगी। अगर मुतवातिर देखता रहे तो एक वक़्त वो आएगा कि निगाह के सामने उसकी मोटी शकल भी ग़ायब होने लगेगी। उसका अलङ्कार बाक़ी रह जाएगा, और कोशिश की जाए तो यह चीज़ भी ग़ायब होने लगेगी। फिर भी अगर कोशिश करता जाए तो यह चीज़ भी जाती रहेगी, यानी जिन चीज़ों ने मिल कर उसको वसीअ बना दिया है वो सब ग़ायब होने

लगेगी और आखिर में वो ही चीज़ रह जाएगी जो वहाँ पर मौजूद है। यह बात कैसे हो सकती है, जब कि इतना अभ्यास किया जाए कि असल चीज़ जो हमें हिस्से में मिली है उसकी तरफ़ निगाह रखते हुए हम हर काम को अंजाम दें। वो निगाह जो तुमने उस पर रक्खी है उसको नुक्ताए - प्रार्थना समझो। आगाज़ भी कह सकते हो। और वोह फ़िरोआत जिससे तुम निकले हो, वोह प्रार्थना की पहिली हालत कही जा सकती है।"

"यह पहिली हालत सब में मिलेगी। जब कोई शख्स इसकी शुरुआत करेगा और नुक्ता उसका अगर वहीं जमेगा तो उसका असर उस मोटी चीज़ पर दौड़ने लगेगा। करते करते उसकी यह हालत हो जाएगी की वोह ही नुक्ता बस उसके सामने होगा और उसी पर उसकी बैठक या क्रयाम हो जाएगा। यह शुरु की मंज़िल है। जब कोई हिम्मत करके इस पॉइंट पर पहुँच जाय तो उससे अगली धार जो उतरते उतरते मोटी पड़ गयी है उसके द्वारा अपने आप को रूजूअ कर ले। नुक्ते को बढ़ाता जाए। बढ़ाने के मानी यह नहीं है कि उसको फुला कर गुब्बारा कर लिया जाय। बल्कि बढ़ने से यह मतलब है कि उसमें वो चीज़ या पावर इज़ाफ़ा की जाय जो उसकी अस्ल है। जब उसमे तरक्की होना शुरु हो जाय और वो मोटी चीज़ जो पहली चीज़ से बहुत हल्की और बारीक है, धीमी मालूम होने लगे और आखिर को वो चीज़ भी मादूम हो जाय तो इसके मानी यह होंगे कि अब तुम उस दायरे को पहुँच चुके जहाँ कि धीमी होने का खयाल अभी बाकी है।"

"असल से धार की बहुत सी सूरतें नुमायाँ हो गयीं। यह सब चीज़ें उतरी हुई थीं यानी अपने फॉउन्टेन यानी सरचश्में से आयी थीं। यह सब चीज़ें बेकार नहीं थीं, बल्कि यह ताकतें थीं जिन्होंने मुख्तलिफ़ सूरतों में काम करना शुरु कर दिया। और उन ताकतों ने वहाँ पर अपना असर दिखाया जहाँ पर जैसी ज़रूरत थी। यह कुल ताकतें अपने असल से धार की सूरतों में नुमाया हुई और अपना अपना काम दिखलाया। बच्चे की हालत सब को मालुम है कि एक वक़्त पर वोह हिल भी नहीं सकता था। वोह आया, उठने बैठने बोलने लगा और दौड़ने लगा। गोया कि जो चीज़ें उसमे मौजूद थीं, डेवेलोप करने लगीं। इन्सान की पूरी जौलानी आखिरकार आ ही गयी।"

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh

UP] dictation : "Phenomenal Reality devoid of impurity [*Nirmal Maya*] : before the beginning of creation [world = universe], as Swami Vivekananda Ji Maharaj has stated, there was calmness, and noting except calmness. That thing [original calmness] when descended downwards, brought its real character [brilliance, essence] with it. The state of that thing, which was accompanied by real essence, remains almost the same. Cover after cover went surrounding that thing one over the other on and on. You yourself had brought this above. The waves of the river had created an ocean. Many drops came together to form a river. What was real essence? That same point, essence or reality that arrived together [at the base]. What was the foundation of the river? A few drops of water which fell away from the spring/waterfall and created a flow created the flow of a river. What does it mean? To that drop were added unnecessary drops so that the basic essential point got concealed and its shadow form came to be taken up viz. that essence turned gross and soiled."

"If someone observes something, always the concrete [soiled = gross] aspect of that thing will come to the view of that person. If the observation continues unabated, there will be a time when the concrete [gross] aspect of that thing will wither away and only its form will remain. If further effort is invested even this formal aspect will start vanishing. If the effort is still continued even this will wither away, i.e., what ever has gathered around to widen the original thing shall vanish all together, having only that bare thing which exists there. How can this happen? Only when practice is put in to the extent that we are able to perform all jobs to the finish, keeping in to view that essential element which has come to our lot. That view [point of vision] in which that essential thing has been held by you, is to be taken as the point of 'Prarthana' [Prayer]. Just this is to be treated as the

beginning; and the state [of the one becoming many] where from you have emerge, many be said to the first condition [state] of 'Prarthana' [Prayer], which will be found in everybody. When some body starts this and if the point of the vision [of that person] get fixated just there, its effect will start running over that gross object. By and by such person will come to the state that just that point [of vision] will remain in view and the seat of that person will get established just on that point. This is the initial destination. When someone is courageous enough to have arrived there, one should orient oneself through that current which lies ahead and has grown thick [gross] in the continuous process of flowering downwards. That point can be got expended [more and more]. Expanding does not mean making it swell like a balloon, but to increase that thing or power in it, which happens to be its essence. When progress therein has started and that gross [concepts = soiled] thing which is for lighter and subtler than the first [original] thing, starts looking dim and finally even gets withered off, then it shall mean that you have now secured your entry in to that sphere, when the idea of going dim still remains."

"Many shapes manifested from the current of the essential Reality. All these things have descended or come down from their source, spring or fountain. These things were not useless, but these were rather forces that started working in different forms [and ways]. Those forces demonstrated their effect where needed accordingly. All these powers [forces], thus manifested [emerged] out of their original essence and demonstrated their respective effects. The conditions of a child, as known to everybody, is that of total inability to move about at one time [to begin with]. He/she arrived and started rising, sitting, talking and running about : what was potentially there, so to say, started developing and full fledged human run was there at

least."

Dictation continued next day.

Thursday the 17th January 1946 :

[सिलसिले के लिए देखो 16 . 01 . 1946]

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "वो चीज़ें जो बच्चे में शुरू से ठूँसी गयी थीं उन्होंने अब नश्वोनुमा पा कर जुदागाना सूरत इख्तियार कर ली। अस्ल क्या थी, वही एक कतरा जो हिस्से में आया। अब उसमें बहुत सी चीज़ें जिनको मैंने गिलाफ-दर-गिलाफ़ कहा है, शामिल होती गयीं। यह कैसे हुआ। माँ की आदत और उसका असर, बाप के ख्यालात और तरीका तालीम। इसके आगे जो बातें उसमें दूसरे के असर से पैदा हो गयीं। उन सब ने बज़ाते खुद ऐक्शन करना शुरू कर दिया और जल्दी असरात कायम कर दिए और वो चीज़ें जो ऐसे कायम हुई थीं, उसमें भी ऐक्शन होता रहा। गर्जे कि कहाँ तक कहा जाय। ऐक्शन दर ऐक्शन होते ही चले गए। नौबत ब इज़ाँ रसीद कि उसको इस हालत में ले आये कि उसको इस बात की कतई खबर न रही कि मैं कितने प्रोसेसेज़ में हो कर गुज़र चुका हूँ। अब यह जो सब ऐक्शन हुए उन्होंने एक ठोसता की शकल इख्तियार कर ली। अब यह चीज़ [हालत] हटाए नहीं हटती। अपने में इस क़दर उसको ऐसा गिरफ्तार कर लिया या लपेट लिया कि उसको यह खबर भी न रही कि क्या हो गया।"

"आगे और गुल खिला। उसने दुनियाँ देखी। तर्जे मुआशरत का असर पड़ा। चाल - ढाल का असर हुआ। फ़िक्रों ने कब्ज़ा किया। अब उसकी सूरत कुछ और हो गयी। अब इसके आगे सुनो। यह बातें जो उसमें रंग की शकल में आ चुकी थीं, उन्होंने अपने मुत्रादफ़ ज़र्रात कशिश करना शुरू कर दिए। उन पर और जिला हो गयी। खयाल फ़रमाईये कि क्या शक्क थी और क्या हो गयी। जर्रा [कतरा, बून्द] को ऐसा दबा दिया कि उसकी रँगत अब नज़र भी नहीं पड़ती और यह ही नहीं वो चीज़ जो अब पूरे रौर से दाखिल हो गयी है, उसको जितना ज़ोरदार तुमने बना लिया है और बनाये जा रहे हो, उतना ही तेज़ ऐक्शन उसमें होता चला जा रहा है। और जितनी तेज़ी बढ़ाई जाती है उतना ही ज़ियादा असर आप कुदरती ताक़तों से

घसीट रहे हैं। जैसे आबशार की हैसियत दरिया बनने से पहले थी कि उसमें चन्द कतरने पहाड़ से आ कर, जो उसके पीछे जमा हो गए थे टपकते थे। अब उसको कुछ बर्फ ने मदद की और कुछ पानी ने। गर्जे कि उसकी तादाद और पानी की मिकदार बढ़ती ही गयी और गिरते गिरते एक परनाले की शकल इख्तियार कर ली। फिर क्या हुआ, आगे और बढ़ा। बढ़ कर कुछ पानी और इधर उधर से रिसियाने लगा। धार और बढ़ती गयी। कहीं गड्ढे में पहुँची, कहीं उससे ऊपर उभरी। हताकि उसमें खुद सौत जारी हो गए। आगे क्या हुआ। पानी का चश्मा जो इधर-उधर से जमा हो कर इकट्ठा हो गया था, उसमे शामिल हो गया। फिर क्या था, रवानी बढ़ने लगी और इधर चूँकि शुरू के रिसियाने से मैदान और जगह पानी लेने की और भी वसीय हो गयी थी, अलगारों पानी आने लगा। दरिया यहाँ तक बढ़ा कि उसके लिए बढ़ा लफज़ समन्दर ही हो सकता है। अब इसकी हैसियत कहा हो गयी। क्या इब्तिदा थी और क्या इन्तिहा हुयी। वो ही जो बच्चे की हालत काफ़ी नशवोनुमा पा कर हुयी थी।"

"दरिया की मौज। यह मौजें जो दरिया में नुमायाँ हैं इन का अस्ल और कुछ नहीं बल्कि नतीज़ा उन कर्मों का है जो रास्ते में मिल मिला कर यह सूरत इख्तियार कर ली। यह वह ही मौजें हैं जिस को आखिर पर लोग मौज तसव्वुर करते हैं। यह आलम इंसान की जिन्दगी में जवानी की हालत में ज़्यादा होता है जब कि बहुत कुछ लेस-पोत हो चुकी है। समन्दर की हालत वोह कही जा सकती है जिस वक़्त इन्सान उस रूप में आ जाता है जिसको बहुत से एक्शन दर एक्शन का नतीज़ा समझना चाहिए।"

"एक सवाल अहम् बाक़ी रह जाता है कि चीज़ को देखते देखते वो चीज़ निगाह के सामने से क्यों हटने लगती है और सिर्फ़ अलङ्कार बाक़ी रह जाता है। और फिर वोह भी नहीं रहता। वजह यह है कि माद्दे में माद्दे ही के देखने की ताक़त है और इसके बाद, उसके बाद ही वाली ताक़त में देखने की ताक़त है। और उसके बाद सबसे बाद ही वाली चीज़ में देखने वाली ताक़त है। और फिर उसके बाद उसके बाद वाली ही ताक़त में देखने की ताक़त है। गर्जे कि यह बाद बराबर चली जाएगी तावक़ते कि देखने की ताक़त क़तई मादूम न हो जाए। इसके आगे भी बहुत कुछ बाक़ी रहता है जो एहसास की शकल में नुमाया होता रहता है। फिर यह भी नहीं रहता और इसके बाद वोह भी नहीं रहता। और फिर क्या कहूँ। रहना भी नहीं रहता और यह भी नहीं रहता।"

"अब क्या होता है। वो ही नेगेटिव, वो ही अस्ल। क्या कोई शख्स इसको समझने की काबलियत रखता है। वो ही जो उस तक पहुँच चुका है। अब भी ग़लती है। यूँ कहना चाहिए जो नथिंग और नथिंग में ग़ोताजन है। भाई, यह 'नथिंग' भी तो कुछ है। अगर है नहीं तो इसको ऐसा क्यों कहा। अभी और बढ़ो। अब कहने की गुँजाइश नहीं।"

"एक सवाल और रह जाता है। धार उतरते उतरते मोटी क्यों पड़ गयी। दक्कीक है। ख़ैर अब तो कहना ही पड़ेगा। सुनो। आदमी कूदते कूदते नीम जान क्यों हो जाता है। लोग बताएँगे कि ज़मीन की कशिश की वजह से। कूदने से मेरा मतलब बहुत ऊँचे पहाड़ से कूदने का है। छत और दीवार से नहीं। मैं कहूँगा कि इरादा जब ऊपर से नीचे का होता है तो खयाल की गर्मी कूदने वाले की, नीचे को मब्जूल हो जाती है। गोया यह चीज़ धक्का खा कर उस से निकलना शुरू हो जाती है। इसी तरह से जब धार ऊपर से नीचे को रुजू हुयी तो उसको ऐसा ही समझ लेना चाहिए। मोटी चीज़ से मतलब ठोसता से है और ठोसपन उसी चीज़ में कहा जाता है जिसमें ज़िन्दगी न हो।"

"अब लोग सवाल करेंगे कि भला कुदरत की धार और उसमें ज़िन्दगी न हो। यह कैसे हो सकता है। जवाब यह कि हर चीज़ कुदरत से आयी हुयी है। नबातात, जमादात, मादनियात, सब इसी के नमूने हैं। मगर क्या इन चीज़ों में ज़िन्दगी कही जाती है। हरगिज़ नहीं। यह ही हाल उस चीज़ का समझ लो। इन्सान अपने आप को अपने कर्मों से उसे निस्बत दे लेता है और उसी से हम आहंगी इख्तियार कर लेता है।"

**CONTINUED DICTATION OF THE MASTER [MAHATMA RAM CHANDRA
JI MAHARAJ OF FATEHGARH UP]FROM THE PREVIOUS DAY
[16.01.1946] :**

"The things that were stuffed in the child at the very start, now developed to acquire separate forms. What was the essence ? Just that single drop which fell to our lot, where in were gradually included many things that I

have mentioned as cover after cover. How did it happens ? Well, through mother's habits and its effect; father's thoughts, ideas, conceptions and the way of training and education. Further still what was acquired as influence of others. All of these started their action by themselves, and soon established effects, and action went on occurring even in what was thus established. So, how much to narrate! Action upon action just proceeded on and on; and it came to pass to the extent that it was brought up to state that there was total loss of awareness as to how many process were gone through. Now all these actions which occurred adopted a solid [gross] form. Now this [gross] thing [or state] refuses to budge by [any amount of] effort. It got arrested or untangled with itself to such extent that it lost even awareness of what had happened."

"Things proceeded still further. He [the child or the original drop] witnessed the world. The way of living had its own effect. The style and way of functioning had its influence. Verbal exchanges produced effects. Events / happenings cast their own hues. Anxieties [worries] had their grip. So, now the shape of that [child or original drop or point] became something else. Noe listen to [the story] yet ahead! These things that had imbued it in the form of various cooers started attracting particles synonymous with [like] their own. They acquired further polish! Just consider, what shape it originally had! And what it now has come to be! The point, drop or particle got suppressed to the extent that its original gleam is now here to be seen. Not only this : the thing that has fully penetrated in you and to the extent you have imparted and go on imparting sharpness to it, action is taking place to that same extent of sharpness in it. The more sharpness is increasing, the more effect you are attracting from the focus of Nature. Take for illustration the spring of water before the formation [creation] of the

river : a few drops of water from the mountain behind it [spring] where these drops had collected, were trickling in it [spring]. Now some help was derived from ice and snow and some assistance was provided by water, so that the number of trickling drops and quantity of water went on increasing, and the flow acquired the shape of fall. What happened [yet further] : it proceeded and onward some water started seeping from this side and that and the current acquired bigger dimensions. Some where it filled a pit and some where it emerged therefrom so much so that springs started oozing even out of it. Further still the spring [lake] of water that had gone collected from all sides was assimilated in it. What then, the flow went on increasing, and there [at the place of origin], since due to initial seepage the place and the plane acquiring water had widened, water started poring forth in profuse abundance. The river increased to the extent that ocean alone may be appropriate word of it now. Just mark its status! What the origin was and what the limit of development [at the end] has come to be! It has come to be what has been in the case of the child after growth and having been brought up."

"Waves of the river : the essence of the waves that are manifest in the river nothing except the result of those actions which on mixing up and coming together on the way have adopted this shape. These waves are just those which people ultimately conceive as carnal wayward pleasure [ecstasy / bliss]. This phenomenon occurs more during the period of youth in the human life, when most of polish and finishing has already got done. The state of ocean can be said to be there when the human being has arrived at the stage [come to adopt that shape] which is to be comprehended as the result of action upon action."

A few important / critical questions / problems crop up. To begin with, why that thing [soiled / concrete state] starts fading out, while fixed in to view/vision leaving only the form there, which also finally withers away. This happens because matter has the power/ability/capability to see the material alone, and behind that the capacity to observe exists only in the power lying ahead of that mater. Still beyond only the power existing at the very end finally processes the capacity to see and comprehend. This chain of the capacity to observe belonging to the power continuous existing still beyond until the capability for observation totally disappears. There remains a lot beyond that even, which continues getting manifest in the form of ex/imperience. Then this also ceases to be, and beyond that even this also does not remain. What to say there after! Even remaining does not remain, and this too does not remain! What happens then? That which is negation and which is also the essence. Does anybody have the talent, capability, intelligence to comprehend this? The same one who has reached there! Even this is a mistake : we should say the one who is diving is Nothing and NOTHING. But, brother this NOTHING too is something after all. If it is not, why is it so described? Go on still ahead! Now there is no possibility to speak!"

"Then the second question/problem crops up as to why does the current acquire grossness/solidity while descending downwards. This is quite subtle! However, now it has to be told! Alright, listen! Why does a human being loss of vitality while jumping downwards, I mean from a very high mountain top and not just from a roof or wall? People that this happens on account of the gravitational attraction on the earth. I shall that the moment one intends to go downwards from the top, the heat of the thought of the person jumping down, gets used up downwards. In other words, this thing

[heat of thought = vital force] receive a jolt and attar's flowing down from that person intending to jump downwards. Just like this, when the current got oriented from above downwards, it is to be comprehended in the same way [as explained in the example of the human being intending to jump downwards]. Solidity [thickness or denseness] means grossness [coarseness, inter dullness or insensitivity] which is said to reside in what is devoid of life."

"Now people may ask a third question [present a third problem] as to how can it be possible that the current of Nature be devoid of life! The answer to this is that all things have emerged from Nature. Vegetation, rock, mineral are all patterns [illustrations] of that same Nature; but are these designated as living objects? Not at all! Take just this to be the condition of that thing [current of Nature devoid of life or vitality]. It is life in the dormant [sleeping or dreaming] state. The human being through one's own actions gets connected to that inert, lifeless material state, and adopts identically to it."

Wednesday the 23rd January 1946 :

हज़रत क़िब्ला : "धर्म की व्याख्या बुजुर्गों ने बहुत कुछ की है। मैं समझता हूँ कोई बात उठा नहीं रक्खी। फिर भी समझने के लिए वाज़े तौर पर कह रहा हूँ। सुनो। एक शख्स किसान के घर पैदा हुआ। तर्ज़े मुआशर वैसी ही इख्तियार कर ली। हल और बैल ले कर खेत पर जाने लगा। मेहनत से अनाज पैदा करने लगा। बस यह ही ज़िन्दगी उसको प्यारी मालुम होने लगी और उसी में वक़्त बिताने लगा। यक़गूना फ़र्ज़ अदा किया और करता रहा, हत्ताकि उसको मौत ने आ दबाया और चल दिया। एक फ़र्ज़ उसने ज़रूर अदा किया। और दूसरा फ़र्ज़ अदा करने को बाक़ी रह गया। उसको करते करते अगर वोह फ़र्ज़ भी अदा करता तो जो मक़सदे ज़िन्दगी था और हर एक का है, तो क्या चार चाँद न लग जाते। और दोनों बातें

साइड बाई साइड रहती। कमी क्या थी कि उसने सिर्फ उसी को देखा जो उसके पेशेनज़र था। इससे आगे उसकी निगाह ही नहीं गयी और जाती कैसे। उसने अपने माँ और बाप को इसी में तो मशगूल पाया था। इतनी समझ कहाँ कि इस पॉइंट को प्रेस करता ताकि ऊपर से वो शक्ति नुमायाँ होने लगती जिसकी बिगड़ी हुयी सूरत उसने अपनी ज़िन्दगी में देखी थी। इसका अनुभव उसको कैसे होता इससे ऊपर भी कोई चीज़ है जबकि वोह देखता था कि हाँथ पैर की कमाई से पालन-पोषण और ज़रूरियातें ज़िन्दगी पूरी होती चली गयीं। इसका जबाब महज़ यह ही हो सकता है कि उसको इस ज़िन्दगी को निगाह रखते हुए उस तरफ़ जाना चाहिए था। और किसी ऐसे शख्स से संगठन और मेल पैदा करना चाहिए था जो उसको उस तरफ ले जाता और दुनियाबी खतरों से भी बारी रहता। और इसको भी खुशनुमा बना देता।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Elder Masters have given lots of explanation on 'Dharma' [Religion/Duty/Righteousness]. I feel they have not left out anything. However, I am telling for understanding by way of elaboration. Just listen. A person is born to an agriculturist / cultivator, and adopts the way of life accordingly. He starts going to fields with plough and bullocks, and produces wheat and corn etc. laboriously. Just this way of life begins appearing as dear [interesting] to him, and he starts devoting time to the same. Apparently [by way of apparent ornamentation] he performed and kept on doing his duty until finally death overtook him and he went out of life and world. One duty duty he certainly performed, but the other duty remained unperformed. If together with this worldly duty, he had devoted also to that duty, which constitutes the purpose of life, would it not have added charm [beauty] to mundane affair of life, and both things, worldliness and other worldliness, had run side by side! What was the shortcoming? He attended to what was apparent to his view. His vision did not go beyond that. How could it have gone ahead anyway, when he had found his mother and father engaged all the time in the same mundane. He had no

understanding to press the point so that the power from above would have started manifesting. Whose deformed shape he had seen in his life. How could he have experienced that something was there even above and beyond, when had seen that personal bringing up and necessities of life were fulfilled through the earning arising out of manual labour [of hands and feet]! The answer to this can be only that he should have gone to that spiritual side even while keeping this material life in to view, and that he ought to have developed rapport and association with some person who would have led him to that spiritual side. That way, he would have remained away from worldly dangers as well as made his life and world look better [beautiful]."

Saturday the 02nd February 1946

नसीहत हज़रत क़िब्ला : [खास कर वकील बदायुनी - मदन मोहन लाल के लिए] इस ज़माने में मुरीदों की तादाद गुरुओं की तादाद गुरुओं की तरह नज़र आती है। यानी जितनी चाहें इन्सान मुरीद कर ले और गुरु भी बहुत सस्ते मिलते हैं। मगर यह बात गिरे हुए ज़माने की है। मुरीद दर हकीकत वही है जो गुरु की पैरवी करे। जो गुरु का ख्याल हो, वही उसमें टक्कर खाये। जो उसके मर्ज़ी हो वही मुरीद का करने को जी चाहे। मिजाज़दानी भी खास चीज़ है। यह सोहबत से हॉसिल होती है और यह ही बात उस तरफ़ ले जाती है या मददगार होती है। एक रुख़ हो जाना अपने गुरु पर निस्बत बढ़ाती है। घनी निस्बत का पैदा हो जाना मेरा मतलब है। यकीन और विश्वास का रहना इसकी तरकीब है। श्रद्धा को मददगार बना लेना इसका ज़रिया है। गर्जे कि कहाँ तक कहा जाय। खुलासा यह है कि कोशिश करना चाहिए। जिस तरह से बने बुज़ुर्गों की मिसालें ऊँच के लिए निगाह में रखना चाहिए। जिस शख्स के ताल्लुक यह ही काम हो, और यही काम करना हो उसको खास तौर पर हर ग़ैर ज़रूरी बात से अपने आप को मुबर्रा रखना चाहिए। मतलब यह है कि ऐसे कामों को ऐसा समझें जैसे ज़रूरियात के लिए या रफ़ाअ-हाज़त के लिए बैतुलखिला। गरज़ यह है कि इन कामों को करते हुए कोशिश करे कि अपने दिल पर ठेस न आने पाए। यह इशारा

है। आदत अगर डाली जाय तो वो खुद अपना हक जहाँ पर जैसा है, बना लेगी। इस कुल तहरीर का मतलब क्या निकला। वही घनी और तगड़ी निस्बत अपने पीर से जिस तरह हो सके, करे। और यह सब बातें उसी में मददगार हैं, गो मुख्तसर हैं। पस मदद मोहन लाल बदायुनी इन बातों का खयाल रखें।"

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh] advice [directed mainly to Madan Mohan Lal Vakeel Budaunee] : In this age, the number of disciples looks like the number of Gurus [Masters] i.e., one can have as many disciples as one may like to have and the Gurus too are available quite cheap. This thing, however, indicates [is index of] a degraded period. Disciple in fact, is only the one who follows [in the footsteps of] the Guru : whatever the thought of Guru shall be, that same would strike in to the disciple's mind and whatever the will of Master shall be, the disciple would feel inclined to that same. Inward compatibility with Master is the main thing. This is attainable through association and this alone brings one to that side i.e. proves helpful to arrive at destination. Getting oriented in a single pointed way increases relationship [Nisbat] to the Master, I mean development of dense contentedness. Faith and conviction being there is the method to achieve it, to take the help of reverence is the way to it. How much to tell any way! The sum and substance is that one should try. In what ever way it may be possible, the examples of elders for emulation should be kept in view. The person who may be assigned just this job and the person who may be engaged just in this work, that person specially must have to keep oneself white free from every unnecessary matter. That means one should treat those unnecessary matters like going to the toilet simply to ease oneself. The purpose remains to take care that while engaged in those unnecessary matters, there should be no jerk on one's heart. This is the hint. If habit to this effect is

formed, that habit itself will manage to have its rights and privileges fulfilled, as needed where ever and what ever. What happens to be the outcome of all this dictation? That same dense and firm relationship [Nisbat] with one's elder [Guru or Master] be established, in what ever way possible; and all these matters be made subservient to that same end, even though stated so briefly in the summary way. Madan Mohan Lal Vakil Budauni as such should keep all these matters in to consideration."

Swami Vivekananda Ji : "This is first stage, and not the highest one of spiritual progress. Go on and on! The distance you can not measure! We are in the state of a fix when we measure the distance ourselves! God is near you, no doubt!"

हज़रत क़िब्ला : "इस हालत को कैसे इन्साफ़ कराया जाय जो स्वामी जी महाराज ने फ़रमाई है। श्याम बिहारी लाल को भी आक़ कर दिया।"

Revered Master [Mahatma ram Chandra Ji Maharaj of Fatehgarh UP] : "How to make the state, indicated by Swami Ji, revealed and manifested! [Pause] Shayam Behari Lal stands also relieved of my discipleship.

Sunday the 03rd February 1946 :

हज़रत क़िब्ला : "इस वक़्त का तरीक़ा अजीब था। मैं चाहता हूँ कि जुमला तालीम कुनन्दगान [Trainees and Preceptors] को जो मेरे हैं, बता दिया जाय।"

"जिस चक्र [लतीफ़ा] पर यकसँू हों और उसको कैपेसिटी के मुताबिक़ खोलना चाहें, तवज्जो: देता रहे। यह सब जानते हैं। ज़रूरत इस अम्र की है कि उसमें अपनी विल से यह तहरीक़ पैदा कर दे कि उसमे यह माद्दा पैदा हो गया है कि अपने खुलने के लिए खुद ब खुद कोशां हो रहा है और उसी की तरफ़ जा रहा है यानि उसमें ऐसी पावर पैदा कर दे जो

अपनी हिम्मत और कोशिश से इस तरफ़ खुलता चला जाय। यह बात तज़ुर्बे से अच्छी
अहसास हो सकती है।"

"हर चक्र पर जब सिर्फ़ उसी को लेना मक़सूद हो, किया जा सकता है। और इससे बहुत बड़े
बड़े काम लिए जा सकते हैं। यह तरीक़ा उसके लिए बहुत अच्छा रहेगा जिसके पास आने के
लिए वक़्त बहुत कम है।"

Revered Master : "The method used this time was unique. I like this
method be given [taught] to all trainees / preceptors, who belong to me."

"Method : Transmission to continued directed to the plexus [sublimity],
intended to be taken up; and it should be opened [awakened] according to
capacity; this everybody knows alright. What remains needed is that such
motion be created therein by one's 'will' as to set up that material in it
[plexus or sublimity] which would make it attempt blossoming [opening] by
itself and progress in the same direction. That is to say that such power be
created in the particular plexus or sublimity as may enable it to go on
opening [blossoming] through its own courage and effort in the desired way
[direction]. This thing can be felt / grasped better through the experience.
This method can be applied to every plexus, when that one alone be
intended to be taken up; and it can be made to serve very many great
purposes. This method will be very beneficial for someone who may have
little time to come, personally to the guide."

Monday the 04th February 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "मैंने सोच लिया है कि
उस वक़्त के अन्दर जो स्वामी जी ने दिया है [यानी यक़ुम अप्रैल 1946] तक उन लोगों को

आकर कर दूँगा जो ईमान न लायेंगे। मैं कुछ लोगों [चतुर्भुज सहाय, श्री कृष्ण लाल, और श्याम बिहारी लाल] को आकर कर भी चुका हूँ। उनको, जिनसे उम्मीद बाकी नहीं रही, बता दूँगा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I have decided to relieve those persons of my discipleship, who fault have faith on you as my successor representative within the time limit fixed by Swami Vivekananda Ji, i.e., April 01st 1946. I have already relieved some people some people [Chaturbhuj Sahai, Shree Krishna Lal and Shyam Lal] of my discipleship. Those, from whom there is no hope any more, will be notified in due course."

Swami Vivekananda Ji : "You will start your work a fresh, really one year after the announcement of your successor representative-sip in the 'Bhandaraa' [Annual Function at Fatehgarh on March 31, 1945 AD]. You will write in your notes that you commenced work with effect from April 02. April 01st is for foolish ones only. Let them do as they may chose. For you April 02nd is the proper date."

Wednesday the 06th February 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "मैंने आज गंगा सेवक को जो हिदायत की थी; उस पर उन्होंने अमल किया। चुनाँचे उनका कनेक्शन फिर दुरुस्त करके सिलसिला 'सहज मार्ग' में जोड़ दिया गया। फ़क़त।"

नोट : आज बरोज़ बसंत पंचमी को हज़रत क़िब्ला का जन्म उत्सव मनाया गया।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Ganga Sevak acted upon the instructions issued to him. As such, I have set his connection to me right today; and joined it to 'Sahaj Marg'."

Birthday Function of Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] was celebrated today on 'Basant Panchami' day [at Shahjahanpur].

Friday the 08th February 1946 :

गौतम बुद्ध जी : "मुझ को कहीं भी शांति न मिली। मिली तो दिल ही में मिली। किताब [*'Lord Buddha and world fraternity'*] by Uma Shankar Saksena, Mukhtiyar, Etah and late disciple of my Master, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] किताब पढ़ रहे हो। तारीफें सुन रहे हो। मगर क्या यह चीज़ जो तुम्हारे लालाजी साहिब [मुराद हज़रत क़िब्ला - महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] ने बख्शीं, किसी मिलने का इम्कान था। मैंने जंगलों में ज़िन्दगी व्यतीत की। पत्ते चबाये, और न जानें क्या क्या किया ताकि उस निर्वाण की महक ही आ जाती। आखिरकार करते करते यह बात हाँसिल हुयी जिसकी तमन्ना थी। कितना वक़्त लगा और कितने दिनों में हाँसिल हुयी। खुद रियाज़त की। तकलीफ़ात उठायीं। बेकार खयालात से जंगो जिहद की झाड़ झंकार को साफ़ किया, तब कहीं यह रोशनी नसीब हुयी। इसके आते ही सब बातें हट गईं। तबीयत में सुकून पैदा हो गया। शांति बेशुमार थी। सच पूँछो तो यह महक खालिस निर्वाण की है। यह एक किस्सा है।"

"अपनी सुनो। मुफ़्त में पाई, क़द्र नहीं की गयी। झाड़-झंकार साफ़ करने की कोशिश नहीं की गयी। जज़्बात को रोका नहीं गया। बस मौज मालिक कही जा सकती है।"

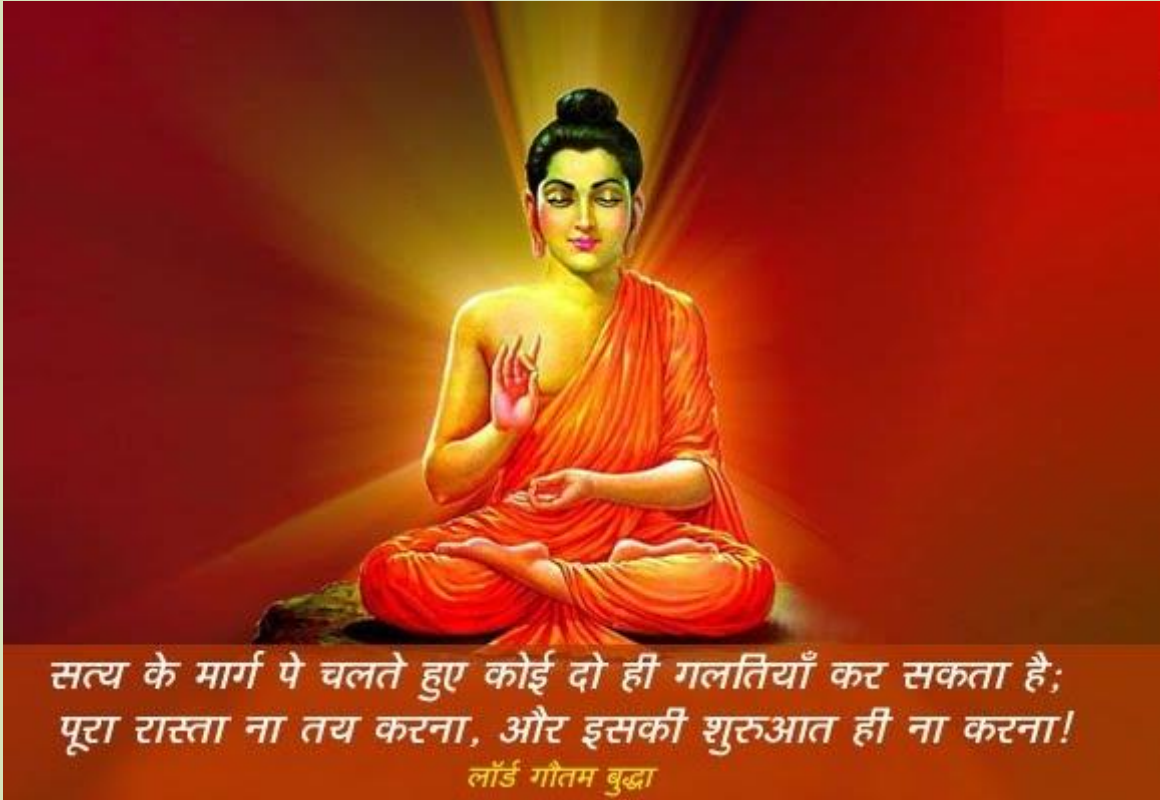
"भाईमन। खुलूस तब ही होता है जब यह झाड़-झंकार साफ़ कर दिए जायँ। मेहनत करना चाहिए। यह काम वाकई तुम्हारा है। या फिर ऐसे बन जाओ कि यह सब बाँतें उसी में फना हो जाएँ। मेहनत का यह तरीका, यह मार्ग इस क़दर सहल बना दिया गया है कि अज़मत

जाती रही। किताब लिखने वाले को मैं क्या कहूँ जिसने ऐसे गुरु से मुझ को तरजीह दी।"

"मेरी राय है कि ऐसा गुरु कभी पैदा नहीं हुआ। न इस क़दर किसी ने सैक्रिफाइस की।"

Dictation from Lord Buddha on perusal of the book entitled 'Lord Buddha and World Fraternity' written/authored by Shri Uma Shankar Saksena, Mukhtiyar of Etah - formerly disciple of Revered Master Laalaa Ji Sahib :

"I did not find peace anywhere. When it came to me, I found it in my heart itself. You Ram Chandra [of Shahjahanpur], are reading the book and listening to praises showered on me and the system originated by me. However, what your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] Laalaa Ji Sahib has bestowed on you, could possibly be attainable by any body! I spent / wasted my life in Jungles [forests] chewing [living of the diet of] leafs of tree and who knows what sorts of austerity and penance where undergone by me in expectation of even a whimper of the fragrance of that state of Nirvana. At long last, this state aspired after, could be achieved. Quite a long time was consumed, and it took many days to achieve the desired goal. I put in self-effort, underwent to many troubles, fought against rush of irrelevant thoughts and cleaned off shrubs and bushes. It was then that the light of realization came to my fortune. On arriving at it, all these obstructions dropped off. Calmness then prevailed in the mind, and there was immense peace all over. To tell the truth, that happens to be the fragrance of pure Nirvana [freedom = total eradication of suffering]. This is the story of my achievement. Now, listen about yours! It came to you gratis. As such, its value could not be appreciated adequately. There was no effort to clean off thorns / shrubs and thistles / bushes. Impulses were not restrained. All your luck can be ascribed to the wave of Master's Grace alone!"



"Dear brother, unalloyed sincerity of purpose requires that thorns / shrubs and thistles / bushes be cleaned off. Labor should be put in. That is, indeed, your job, or else be so as to have all these things merged in that alone! Either or this method [surrender or merging of every thing to invite and / or find grace of God or Master]! This method has been made so easy or natural [Sahaj] that its grander / greatness is lost! What am I to say about the author of the book, who has given preference to me [Lord Buddha] over such a Guru [Master] as yours [Revered Laalaa Ji Sahib]! My opinion is that such a Guru [Master] as yours was never born, nor anybody ever made a sacrifice of this dimension!

Swami Vivekananda Ji : "This is the opinion of Lord Buddha about your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]"

गौतम बुद्ध जी : "सरलता में मिसाल नहीं। मुहब्बत इस क़दर कि कहीं पायी नहीं जाती। यह दो बातें ऐसी हैं कि जिसमें हों उसकी निस्बत यही कहा जा सकता है कि रूहानियत

चोटी पर है। राय में दखल नहीं।"

Lord Buddha : "He [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] stands unparalleled in simplicity. His love hardly can find another example anywhere else. These two characteristics are such as the person possessing these can be said just to have attained to the summit of spirituality : there can be no place for another opinion in this regard."

Saturday the 09th February 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "कल रात राम चन्द्र [शाहजहाँपुर वाले] ने ऐसी रीजनेबल बात की कि मुझसे रहा न गया। आखिरकार उसने मुझे आलमे बाला में भेज ही दिया। और ऐसी वजह पेश की कि मुझे वहाँ रहना ही पड़ा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Yesternight dear Ram Chandra [of Shahjahanpur] put forth such reasonable arguments that I could not resist his plan. He made me return to Higher World at last, putting forward such [convincing] reason as to make me live there after having left it for work here some time back."

गौतम बुद्ध [पहला सबक] : "रूहानियत के हाँसिल करने में दो तरीके हो सकते हैं। पहला यह कि अपने आप को बिलकुल उसमें लय कर डाले। दूसरा यह कि उसको पूरी ताकत से अपने आप में लय कर ले। हर शख्स की रूचि पर मुनेहसिर है कि जो चाहे तरीका इख्तियार करे। आखिर में फायदा दोनों का एक हो जाता है।"

"आम तौर पर लोगों ने पहला ही तरीका किया है। दूसरा तरीका करने के लिए बड़ी ख़ास हस्ती की ज़रूरत है। और मुश्किल भी है। इस तरीके में वोह ही कामयाब हो सकता है जो अपने जज़्बात को खत्म करके इसमें दाखिल हो। इतना हावी हो जाय तब करे।"

"तुम्हारे गुरु महाराज [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] ने पहले ही तरीके से तरक्की की थी। प्रेम का यही तरीका है।"

"मैं कहता हूँ इसको हिदायत समझो कि लोग इसी से काम लें। दूसरे तरीके के लिए खुद ब खुद ऐसी हस्ती आ जावे कि इसको कमाल तक पहुँचा सके। हर शख्स का काम नहीं।"

"मेरी कुल ज़िंदगी अब्बल तरीके में मुहीत रही है और इसी से कामयाबी हाँसिल की। एक बात बताने से रह गयी वोह यह कि बेहतर तरीका यही है कि अपने आप को उसमें लय कर ले जो उसमें [जात में] लय हो चुका है। मगर ऐसे लोग कामयाब हैं। फिर भी लय करने में कुछ न कुछ फायदा हो ही रहता है। मंज़िल नज़र आने लगती है। अच्छा है।"

Lord Buddha's dictation [first lesson] : "There can be two methods for attainment for stages in spirituality. The first consists in merging oneself in that goal or destination; and the second requires to merge that in oneself with full force. It is up to every person to adopt one or the other of these methods according to individual inclination. The result at the end comes to be the same in either case. Generally people applied the first method. The second method requires a specially superior personality to adopt it; and it is difficult too, only such person can have success as may be able to enter the field after eradicating passions and impulses. That second method is to be started after getting control over these passions and impulses. Your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] had made progress through the first method alone : the way of love is just that same. I am telling that people should adopt that same first method : this is to be taken as my instruction. For adopting the second method, such personality is to come automatically as may be able to bring that method to its zenith : that is not the job for every Tom and Dick! My whole life

remained circumscribed in the first method only, and second was achieved through that alone. One thing remained being pointed out viz. better method is just merging oneself in someone who may have got merged in the Ultimate Being [Zaat]. However, such people are rare to find. Some benefit does accrue any way out of merging oneself in the goal of destination, i.e. the Ultimate Purpose or Being is so far as the destination comes in to view. That is good in all respects."

Sunday the 10th February 1946 :

गौतम बुद्ध जी [दूसरा सबक] : "कल मैं लिखा चुका हूँ, उस पर हर शख्स को ख्याल रखने की ज़रूरत है। हर काम को गुरु पर छोड़ देना ग़लती है। सच पूँछो तो उनके लिए सिर्फ़ यही काम नहीं है और खास कर ऐसी ज़बरदस्त हस्ती के लिए। लाज़िम है कि ऐसे शख्स को आराम दिया जाय ताकि उसके दिल व दिमाग को चैन मिले और वो उतनी मेहनत ईश्वरीय काम में सर्फ़ कर सके।"

"यह बात जो तुम्हारे सत्संग में अक्सर कही जाती है कि मैंने सब कुछ गुरु पर छोड़ दिया है यह महज़ ख्याल ही ख्याल है। मैं समझता हूँ कि ऐसा कोई शख्स इस वक़्त तक वाक़ई तौर पर न कर सका। ऐसी मिसाल सिर्फ़ एक-आध की मिल सकेगी। इसका यह मतलब नहीं है कि लोग इसको करना छोड़ दें और कोशिश न करें। ज़रूर कोशिश करें।"

"यह एक अजीब बात है जो भगवान कृष्णा ने गीता में फ़रमाई थी। इसके करने से पेशतर आदमी बहुत कुछ बन सकता है। यह अजीब बात है। इसका पहल और आखिर एक ही है। ऐसी हस्तियाँ बनी बनायी आती हैं, ताहम जो कुछ हो जाय बेहतर है।"

"शिष्य का धर्म है कि अपने गुरु से काम से कम मेहनत ले। इसके यह मानी नहीं हैं कि आना छोड़ दें।"

Dictation from Lord Buddha [Second lesson] : "Everybody must need keeping in to consideration what I have dictated yesterday. It is a grave mistake to leave every job to the Guru [Master]. To tell the truth, this looking to the requirements of disciples is not he the only work for him to attend too; and particularly for such a great personality as your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], it is incumbent that such a person be provide with leisure and rest so that his heart and mind may find peace and he may devote that much of labour [saved for looking after disciples] to God's [Divine] work. This thing that is so often prattled about in your satsang [spiritual society] viz. 'I have surrendered every thing to Master [Guru]' is a mere speculation. I understand no body as yet has been able to do that in the real sense. Such example can be possible to find only in a single rare case or even less than that. This does not mean that people give up this practice [surrender to Master] and stop trying in that direction. Attempt should sure be undertaken with full sincerity. This surrender to Master is a very unique practice, which Lord Krishna had mentioned [laid down] in his Geeta. Before taking it up, humane being can make a lot of oneself. This is something unique : its consequence and the end result/destination are one and the same. Such responsibilities come already perfectly structured. Event then what ever one is able to do in this direction is beneficial and for the betterment/improvement. It is a disciple's duty to take least labor by way of help form one's Master [Guru]. This does not mean [is not to be misunderstood] that disciple may stop coming to the Master.

Monday the 11th February 1946 :

बुद्ध जी [तीसरा सबक] : "कल का सबक तुमने सीख लिया होगा। आज नया सबक मैं यह

देता हूँ कि हर शख्स को अपने आप को ऐसा निर्मल समझना चाहिए जैसे कि आत्मा है। इस मराकिबे से जान पड़ने लगेगी। मुश्किलें आसान होने लगेंगी। मैंने यह मराकिब: उस हालत में किया है जब कि निर्मलता का अहसास होने लगा था। बहुत सी छोटी छोटी बातें रूहानियत में ऐसी हैं जिनका नतीजा कुछ अरसे बाद होता है। ऐसा समझो जैसे कि बच्चे को सिखाते सिखाते जब बड़ा किया जाता है तो वही बातें जो छुटपन में सिखाई गयी हैं, बड़े होने पर वही नतीजा उसके इखलाक में पैदा कर देती हैं। बस यही हाल है बहू इसका समझो। बच्चा तुम्हारे पास आता है। तुम उसको सिखा कर, तालीम दे कर हुशियार बनाते हो। जैसा इखलाक शुरू में उसमें डाला गया है वैसी फुरना उसमें होने लगती है।"

"खयाल का असर बहुत होता है। यही एक चीज़ है जो कुछ का कुछ बना देती है। खयाल की सफ़ाई करते रहना हर शख्स का फ़र्ज़ है।"

"जो तालीम तुमको दी जा रही है, यह एक ऐसी मुदब्बर और सरल चीज़ है कि इसकी मिसाल किसी चीज़ से नहीं दी जा सकती। हर चीज़ इससे भारी मालुम होगी। आकाश की मिसाल किसी हद तक दी जा सकती है मगर उसमें भी ऐब और नुख्स हैं। कहने को कह लिया जावे मगर वाकई तौर पर फ़र्ज़ चीज़ है। क्या मिसाल भला दी जावे। मेरे पैरो बहुत से हुए मगर असलियत किसी ने न जानी।"

Lord Buddha [imparting third lesson] : "You would have learnt lesson imparted yesterday. I am giving today's lesson that everybody should consider oneself as pure and dirties as the soul [Atman] really is. This meditation starts infusing life; and difficulties will begin getting easier. I had undertaken this meditation when the state of purity [dirtlessness] had started being experienced. There happen to be many trifles in spirituality, which yield quite profess results in due course of time. For example a child has to be taught many things while growing up, and those very habits about matters of little significance picked up during infancy and childhood produce effective results characteristic of personal conduct and character on

attainment of adulthood and maturity. Take this to be exactly the case also in the matter under reference. The child comes to you, and you teach and train him to him claver. What ever seeds of conduct and character had been implanted in him at the outset, there occurs germination / vibration accordingly in him at appropriate stage later. The effect of thought happens to be quite profuse. That is the only thing which works wonders in making something what it comes to be. As such, it is duty of everybody to remain cleaning one's own thoughts. The training / education that is being imparted to you is such a sweet, soft and simple affair as may hardly find an illustration apart from itself. Everything shall seem heavier in comparison to it. To some extent the example sky or vacuum [Aakaash] may be put forth, but that too suffers from defect and shortcoming / fault. By way of crude expression and example may be quoted, but in point of fact, it remains a mere supposition. Then what illustration may possible be given? There have been lots and lots of my followers and devotees but none of them could get acquainted to reality.

"हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "रूहानियत के साथ साथ मन को उसकी हवा लगती जाती है। ऐसे समझ लो। जैसे किसी मिट्टी वाली चीज़ में अतर लगा दिया जाय। फोड़ो तो मिट्टी ही निकलेगी। मतलब यह है कि उसकी ठोसता कम करते चलो। यह ही धोखा सब लोगों को हुआ है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Together with spirituality, mind receives its air as well. You may comprehend it as if perfume be applied to something made of clay. If you break it open, only clay will be there! What I mean to say is that grossness of spirituality, which Lord Buddha has designated as dirt and impurity, be attempted to be removed continuously, to have the purity that belongs to

soul or spirit. Everybody has suffered from this very deception of making the dirt or grossness or perfume or air of spirituality as spirituality itself."

Wednesday the 13th February 1946 :

बुद्ध जी महाराज [चौथा सबक] : "मैंने बहुत मुफ़ीद बातें जो समझ में थीं बताईं। सरलता वाकई रूहानियत है। इस से पहले जो बात हाँसिल होती है उसको माददी ताक़त कह सकते हैं। जितनी मंज़िलें हैं, सब इसी के अंदाज़ पर हैं। यहाँ पर सब इन्द्रियाँ ख़ामोश मालुम होती हैं। उनकी हालत ऐसी होती है जैसे किसी ने उन पर क़ब्ज़ा कर लिया हो। इस से ऊपर क़ब्ज़े का एहसास नहीं होता। बेवकूफ़ हैं जो धुआँधार को रूहानियत कह रहे हैं। यह ऐसी लोचदार और नर्म चीज़ है कि जिसको वाकई ऐसा कहना या ख़याल करना ग़लती है। मतलब यह है कि इन लफ़्ज़ों से जो तर्जुमाँ दिल पर होता है, वो वाकई असल हालत से कई गुना भारी है। क्या कहूँ।"

Lord Buddha [Imparting fourth lesson] : "I have told you lots of beneficial points that have have been there in my understanding. Simplicity is spirituality in fact. What ever is attained to, before that simplicity, may be designated only as material force / power. What ever destinations are there remain just in estimation there of [spirituality pure and simple]. Here all senses appear to be wholly quite / silent. Their state then happens to be as though somebody has caught hold of them. Above that there is no experience / imperience of control of somebody other than oneself. They are fools who treat / designate din and dart [noisy confusion and mystifying grandeur or grandiose mystification] as spirituality. Real spirituality is such a tender flexible and soft something as to render it a mistake [fault] even to designate or conceive it like that! What I mean to convey is that the translation of these words [tender, soft, flexible etc.], on the heart, happens to be manifold heavier than the Real State that is there in fact! What to

say now about it?"

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - 30 प्र०] : "इस हालत को अकर्ता कहते हैं।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"This state may be designated 'motionlessness'."

बुद्ध जी : "ऐसी हालत में ईश्वरीय बातें आना शुरू हो जाती हैं। मुबारक है जो इसका मज़ा चखें।"

Lord Buddha : "In such state Divine Revelations get started. Auspicious be they [deserving congratulations] who had a taste of it."

Tuesday the 19th February 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "सच्चे माईनों में किसी ने फनाइयत हांसिल नहीं की। खींच ख़ाँच कर मैं इजाज़त की स्टेज पर लोगों को ले आया। फ़ायदा लोगों को ज़रूर होने लगा। इल्म फैलने लगा। सच पूँछो तो मुझे इस इल्म की बुनियाद डालनी थी। कोई ऐसा न मिला जिसको उस हालत से इजाज़त दी जाती जो अस्ल है। जल्दी की गयी।"

"यह जबाब अज़ीज़ राम चन्द्र [शाहजहाँपुर] के सवाल का है। उसने मेरे सामने यह बात पेश की कि हुज़ूर के सामने के जो इजाज़तयाफ़ता थे उनमें ऐसे नुख़स क्यों बाक़ी रहे जिससे गर्दन फ़राज़ों के ऐब झलकते हैं। अज़ीज़ राम चन्द्र [शाहजहाँपुर] ने शेर अर्ज़ किया -

"जिसको मिल गयी गाँठ हल्दी की,
उसने समझ लिया कि हूँ मैं पन्सारी।"

फरमाया : "यह शेर मुझे पसंद आया जो इसने पढ़ा। इस इजाज़त ने लोगों को धोखा दिया। इससे तो वो ही अच्छे थे जो इस आरजू में हो कर अपने को कमतर समझते थे। यह दफाउल वख्ती थी। वो प्रेम कैसा जिसमें अहमियत बाक़ी हो।"

भाईमन, अहमियत सिर्फ़ ठोसपन को ही नहीं कहते हैं। उसको तो गुरुर कहना चाहिए।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP :

"In the real sense, nobody among them achieved merging [*Fanaaiyat*]. I somehow pulled and pushed people to the stage of permission to impart training. People, no doubt, started deriving benefit; and the science / knowledge came to be propagated all-around. To tell the truth, I had to lay down the foundation of this science / knowledge. Nobody could be found, to whom permission to impart training would have been given from that state, which happens to be the essential [real = basic] element. Things were done in haste. This is the answer to the query made by dear Ram Chandra [of Shahjahanpur]. He confirmed me with the point of fact as to why the people who were granted permission to impart training during my life-time happen to retain defects so as to give glimpses of the faults of pride and stiff neck! Dear Ram Chandra [of Shahjahanpur] quoted a couplet in Urdu : "Who ever happened to find a knot piece of turmeric started considering himself as a shopkeeper"!

"I liked this couplet. This permission to impart training has achieved people. To some extent those happened to be better some what, who considered themselves lacking due for the desire for receiving permission. This pride of permission happened to be falling away from the real destination. What sort of love it is, which retains importance of one's own-self! Dear brother, importance is not the name of grossness alone! That may better be

designated

as

pride!"

Wednesday

the

20th

February

1946

:

महात्मा बुद्ध जी [पाँचवाँ सबक] : "चार सबक मैंने बता दिए। अब तालीम करने वाले में यह औसाफ़ होना चाहिए। उसका ज़ाहिर और बातिन दोनों एक हो जायँ। यह बात सिर्फ़ रूहानियत के लिए मैं कह रहा हूँ। वार्ना दुनियाँदारी में इसके खिलाफ़ भी जाना पड़ता है। मतलब यह है कि दोनों बातें ऐसी समासम हो जायँ या मिल जायँ कि फ़र्क़ बाक़ी न रहे। कोई हिस्सा ऐसा न रह जाय जो इसके खिलाफ़ हो। जहाँ पर जैसी ज़रूरत हो वैसा ही ज़ोर मालूम होने लगे। और खुद उससे आज़ाद रहे। मतलब यह है कि उसका अक्स न लेवें। यह भी शर्त है कि उभार की हालत में भी समासम रहे। मैंने यहाँ ऐसा बहुत कम पाया। एक शख्स अगर बन भी गया तो शुमार में नहीं लेना चाहिए। मतलब यह है कि हर शख्स को इस हालत में पहुँचने की कोशिश करना चाहिए। यह फ़र्ज़ तुम्हारा है कि ऐसी हालत में हर शख्स को ले जाने की कोशिश करो। यह ज़रूरी है कि तुम्हारी तालीम शुरू से ही ऐसी हुयी और हो रही है, मगर इसका क़द्रदान कोई नहीं। मुमकिन है सोहबत से इसका मज़ा आने लगे।"

"यह केस स्पेशल है। तालीम कुनंदगान सत्संग की तवज्जः इस तरफ़ दिलाऊँगा। यह ही एक चीज़ है जिसके लिए मैं जंगल में मारा मारा फिरा। कितनी तकलीफ़ें उठायीं। राज छोड़ा। मगर यह कोई काम खुशी की बात थी। इसके सामने सच पूँछो तो सब हेच है। इसकी कीमत कोई अदा नहीं कर सकता।"

"ऐसे औसाफ़ सब में पैदा हों। तरीका यह है कि जहाँ तक हो सके, अपने आप को बिलकुल लय कर डालें। हमेशा उसको यह ही दिखाई दे। खयाल ऊँचा प्रतीत न पड़े, न पैदा हो कि इतनी बड़ी तरक्की हमने कर ली है। कोई रूकावट अंदर न मालुम हो। चाँदनी की तरह निखरा हुआ महसूस करें। गर्जे कि कहाँ तक इसको समझाया जाय। क्या ऐसा मर्दे-मैदान कोई है जो अपने आप को इतना ठण्डा कर दिखाए। अफ़सोस! यह बात जो तुम लोगों को मयस्सर है, मुझे मेरी ज़िन्दगी में मिल जाती तो खाक़ छानना न पड़ती। क्या यह वक़्त

कोई मामूली वक्त समझ रहे हो। क्या इसको फिर देखना चाहते हो। ऐसा न हो यह सब लिए हुए अपने साथ चला जाय।"

"प्रेमी की हालत प्रियतम ही समझता है। यह कोई मामूली बात नहीं है कि हम सब अज़खुद इधर चले आ रहे हैं। देखो तो सही बात क्या है। फैलाव वसीअ। यह निस्बत पैदा नहीं हुयी। क्या ऐसा गुरु मिल सकता है, जो अपनी खुद ही मिसाल हो। ज़मानें ने नहीं देखा। ऐसा शख्स जब किसी में फनाइयत अखितयार कर ले। फिर क्या रह जाता है। किसकी काबलियत। क्या कहूँ। लोग यह हालत पैदा करने की कोशिश करें। मैं आलमें बाला पर जा रहा हूँ।"

Lord Buddha [imparting fifth lesson] : "I have already imparted fourth lessons. Now, the person who imparts spiritual training should be endowed with the qualities / characteristics being enumerated. He / she should acquire identity of inward and outward aspects. This I am telling only in respect of spirituality. Otherwise, with regard to worldliness, one may have to go against this principle also. Our purpose consists in having the two aspects, inward and outward, perfectly equipoised so as to leave no difference there in. No part of personality, i.e., benign and becoming of a person should remain in opposition to it [the integrated personality] : what ever be needed where ever, emphasis / force to be felt accordingly in the same direction while one should remain free / unattached from all of it. That is to say, one should not take the reflection / impression of that emphasis or force. It is also required that equipoise be there even while the stage of rising up would prevail. Here I seldom come across this state in anyone. If one person, Ram Chandra [Babu Ji of Shahjahanpur], has come to be structured like that, it is not to be included in the counting. I mean to say that everybody has to try to arrive at that stage. The duty is yours to try to bring to everybody in to that state. No doubt, your training from the

very start has been like that, and still continues in that same way, but there is nobody to appreciate it. Just possible, people may start deriving the savour of it through contact with you. Your case is a special one. I shall like to draw the attention of the Preceptors of your spiritual society [Satsang] to this aspect. This is the only thing for which I roamed about in the forests. How many troubles I underwent! I abdicated kingdom; but was this [Nirvana] some thing lesser [than kingship] as regards happiness and bliss? To tell the truth empire is something very paltry as against this treasure of unbounded happiness of Nirvana! Nothing can pay the price of this attainment!"

"May such qualities [characteristics] be developed in everybody. The method consists in merging oneself entirely to the highest possible extent. Only this [stage of highest possible merging as destination] should be always there in one's vision. However, the thought should not appear, nor come up that one has registered so much of progress! No obstruction or check is to be found within oneself! One would feel oneself blooming scattering all around like moonshine; it remains impossible, nevertheless, to explain and liberate it adequately to make it comprehensible [by those who do not get acquainted to it directly through own experience / impatience]. Is there some man of the field and front, who may be able to achieve this coolness [and composure] in oneself? Alas, if what is able to you people [without doing almost anything], had come my way in my life, I would not have to wade in the dust of the forest! Do you take this period [of time] as something ordinary? Do you expect to come across this again? May it not happen [I am afraid], that he [Ram Chandra of Shahjahanpur] goes away carrying all these immense wealth of spiritual sublimity with him! [Pause] Only the beloved to comprehend the state [condition] on this lover! Is it something

ordinary that we all [elders yore] are coming attracted in this way automatically? Just notice, what the matter happens to be! This extension far and wide! This relationship [connection = nisblt] did not develop in anybody! Can such a Guru [Master] be available anywhere else who happens to be His own example? The age never saw such a phenomenon! What remains, when such a person [as your Master, i.e., Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] would acquire merging in somebody! whose capability [it can be said to be]! What may I say? People may try to create this state [condition] in themselves!"

Swami Vivekananda Ji : Attempt always for the higher [state]. Copy the Nature. Then the thing [state] will come of itself!"

Tuesday the 26th February 1946 :

महात्मा बुद्ध जी [छःठा सबक] : "मेरी ज़िन्दगी में लोगों ने बड़ी खिलाफ़तें कीं। मेरी तालीम का तरीका ऐसा था कि हल्का। और यह बात बहुत तज़ुर्बे के बाद मालुम हुयी। यह ही ढँग कल्याण का है। जिसमें बू या महक बाक़ी रह गयी, निर्वाण से क़तई दूर हो गया। यही एक बात है जो दुरुस्त करना है। सीधी सीधी हालत होना चाइये। जो किसी तरफ़ न झुके। ज़रा भी वज़न अगर बाक़ी रह गया तो कल्याण नहीं। बहुत से फ़कीर मैंने देखे, यह बात बहुत कम मिलती है। कितनी आसान बात है और कितनी मुश्किल से सिद्ध होती है। रूहानी तालीम में एक बात पहुंचते पहुँचते यह आ जाती है कि अपनी कैफ़ियत का एहसास, वज़न का, जो उसके खिलाफ़ है, शुरू हो जाता है। इसको लोग जब पार कर जाते हैं तब असल बात नसीब होती है। इसका [वज़न का ख़याल] आना भी लाज़मी है और कुछ न कुछ हर स्टेज पर आती है। मगर इससे जरबिल्ला कोई हट पाता है।"

"सवाल [राम चन्द्र - शाहजहाँपुर] : "इस से हटने का तरीका क्या है?"

तरीका : "यह है कि सीधी सादी ज़िन्दगी अख़्तियार करें। रस्मो-रिवाज़ का पाबन्द उसी हद तक रहें जितना लाज़मी हो। अपने आप को यह भी न मालुम हो कि मैं क्या कर रहा हूँ। अपने को इतना नीचा गिरा दें कि एक निर्बल और कमज़ोर आदमी हो। अगर कोई शख्स यह हालत पैदा कर ले [जो मोक्ष आत्माओं की होती है और ऊपर तहरीर हो चुकी है] तो समझिये कि आप करीब हैं या करीब आ चुके हैं। मगर यह भी अहसास नहीं होना चाहिए। इतना भुला दें कि वो चीज़ आयी हुयी न अपनी समझें न दूसरे की। फिर यह दोनों बातें अपने और दूसरे की गायब हों। हाँ यह बात किसको नसीब होती है। उनको जो सब कुछ इसके लिए कुर्बान कर देते हैं। वो तड़प और बेकली ही रास्ता बनती है। तड़प भी कैसी। खामोश घुलना। जिसमें यह बात जिस हद तक हो गयी उस हद तक वो कामयाब है। शेर जो तुम्हारे गुरु महाराज [महात्मा राम चंद्र जी महाराज - फतेहगढ़] फार्मा रहे हैं लिख लो -

"ईसआदत	बज़ोरे	बाजू	नेस्त,
गर	न	बख़शद	खुदाए
			बख़शन्दा।"

[अर्थात - ऐ गुड़ साधन ते नहिं होई, तुम्हारी कृपा पाव कोइ कोई। यह सौभाग्य बाहुबल से प्राप्त नहीं होता, यदि बख़शनहार परमात्मा की कृपा न होती।]

एक सवाल कमज़ोर करने वाला यह भी है कि मैं इस हालत को नहीं पहुँच सकता। मिसालों में उन ऋषियों की मिसालें दी जाती हैं कि जो वाकई इस इल्म में ताक़ थे। फिर क्या होता है। यह कि ऐसे लोगों की हमसरी कैसे की जा सकती है। [तमसीलन] महात्मा बुद्ध जिस हालत में पहुँच गए हैं कोई नहीं पहुँच सकता।

"आइडियल सामने रख कर मोहब्बत करें। किसी जगह पर नाउम्मीद न हों। और वो तरीके बर्ते जिससे उस काम में मदद मिले यानी जो उसका आइडियल है। जब तक उस हालत को प्राप्त न कर लें, चैन न आवे। उस हालत को जाने दो जहाँ पर कि चैन खुद ब खुद आ जाता है, और बेचैनी पैदा करने से भी बेचैन नहीं होता। यह ही हालत है जिस पर पहुँचना है। इससे पेशतर चैन होना ही नहीं चाहिए। इस बात की कोशिश करो कि सब में पैदा हो।

Lord Buddha [Imparting sixth lesson] : "People hurried very great [terrific] opposition at me during my life. My method of training was extremely light; and this knowledge came to me after a lot of experience. Just this method is the way of well-being [Kalyana]. In whatever, flavor of fragrance is retained, it definitely distanced from Nirvana [Perfect freedom]. This is the one item that needs being set right. There should be straight and simple state that would not get unbalanced [inclined] to anyone side. If even the least weight [heaviness] has remained, there is no state of well-being [Kalyana]. I have come across lots of mendicants; but this thing has seldom been found. What an easy affair; and how difficult to achieve! In the course of spiritual training, one things comes up while approaching the destination, viz. the estimation of the weight [heaviness] in one's particular state, which falls against that [state] is started. When this is transcended, then the real state comes to one's fortune. coming up of this idea of weight or heaviness specific to a particular spiritual state as load or impediment attached to that state is also quite essential; and it emerges more or less at every stage. However, it is a rare person [practicant] who is able to get out of it."

Question : "What is the method of getting out of it?"

Lord Buddha : "The method consists in adopting a simple and straight way of living. Adherence to customs and prevalent practices be limited to what may be necessary. One does not feel even what one is doing. One is to lower down oneself to the extent of finding oneself entirely powerless [forceless] and weak person. If someone is able to create this condition [as described above, which happens to be the state of liberated souls], take it that one is close or arrived close to the destination of Nirvana. However, this feeling or consciousness too should not remain there. One has to

become so forgetful that the condition that has been arrived at, would be comprehended as belonging neither to oneself nor to the other one. Then both these viz. belonging to oneself or to the other would disappear! Well, to whose fortune does this condition come? Only to those who sacrifice everything [theirs] for it! That longing and restlessness alone paves the way! And sort of longing? Just silent melting! Who ever could develop this thing [state] is oneself to which ever extent, that one came to gain success to that same extent! Note down the couplet, being quoted by your Guru [Revered Master Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : 'This excellence is not attainable through one's own force of arms, if the Supreme bestowed God does not bestow it [unto that one].' Famous oft - [quoted Persian couplet]."

"There is also one more weakening thought that one cannot ever arrive at that state. The illustration of stages are quoted who were really adepts in that discipline / science ; and then it is asserted as to how one can equal them : for example 'no body can reach where Buddha could arrive! [Pause] Keeping the ideal before oneself, one should practice love, without loosing hope and courage at any stage. Those methods are to be adopted which may be helpful in that matter, i.e. in achieving one's ideal. One is not to feel rest until that state be achieved. Leave aside talk of that state, where state of rest is automatically arrived at and restlessness does not appear even on trying to create it. That is the very state, whereat one has to arrive. Before that, there should not be feeling of rest at all! Try that this state is developed in everybody."

Swami Vivekananda Ji : "It depends most of the disciple [or the pracicant] undergoing spiritual training."

महात्मा बुद्ध जी : "और कसम खाएँ या मुसम्मम इरादा कर लें कि ऐसी हालत हम पैदा कर के ही छोड़ेंगे, और कोशिश करें।"

"यह बात आखरी जो मैंने अभी कही है मैं उनसे कह रहा हूँ जो शिक्षा ले रहे हैं। जिसने सब कुछ उसके लिए छोड़ दिया उसने भी कोई कसर नहीं रक्खी। लोगों ने अक्सर कहा है कि बुद्ध जी ने ईश्वरीय तालीम कहीं दी ही नहीं। मेरा यह कहना है कि उससे हटा ही नहीं। मैंने तो बात ले ली थी जो अस्ल है।"

Lord Buddha continued : "They are to take a vow i.e. make a firm resolve never to relent until this state [condition of Nirvana] has been developed in them; and they should try [continually]! This, I am telling to those who are undergoing [spiritual] training. One who gave up every thing for that ideal, for that one, that [ideal] too left nothing lacking [wanting]! People have often asserted that Buddha never imparted training for God [Divine]. I have to tell that budged [moved] away form it. I had taken up that which is the Real."

हज़रत किब्ला : "कितनी बेहतरीन बातें तुमको मिल रहीं हैं। यह नुक्तएनिगाह जो बुद्ध जी ने बयान किया, बहुत अच्छा है। खास लफज़ जो अज़ीज़ राम चन्द्र [शाहजहाँपुर] के दिमाग में आया वो इस हालत का तर्ज़ुमा है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "What superb things [training/knowledge/material] you [Ram Chandra of Shahjahanpur] are getting! This point of view brought forth by Lord Buddha is very fine. The word vacant, that dropped in dear Ram Chandra's mind, is the translation of That State."

Wednesday the 27th February 1946 :

Swami Vivekananda Ji : "The stages of spirituality lie on the point of Zero. The point begins to expand as much as you go in the depth more and more. What is Zero? Expansion of something which becomes a cover to wrap up all over! What do you see in it? A limitation! Break it up. Then you enter the life of spirituality. Before foxing to it, you have to come out of yourself, removing every covering of the subtle body. The preparation should be made *interalia*, to remove the dots forming a chain leading to destruction. By destruction, I do not mean the disunion of any limb. The idea is that you are wrapping up yourself in different hues [colors]. There are no doubt colours in electricity. How they came to be? On account of the powerhouse, created by you. Similarly you have made the powerhouse within yourself, connecting it [your inward being] with different shades [hues] of thoughts, coloring each of them going in to different processes! Why this humbug? Who is responsible for it? You, yourself, and nobody else!"

Sunday the 03rd March 1946 [Lakhimpur Kheri] :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "मेरी उम्मीदें तुम्हीं लोगों से बावस्ता हैं। अच्छे बनो। मेरे वक़्त के लोग करीब-करीब सिवाय चन्द असहाब के पाएमाल हो चुके। क़हर नाज़िल होगा। बच नहीं सकते। अब नयी पौध से उम्मीदें हैं। रूहानियत मज़ाक़ नहीं है। न बाज़ीचए अतफ़ाल है। फूंक फूंक कर क़दम रखना चाहिए। वृत्तियों को रुकाना चाहिए। उनके ख़राब स्तेमाल को रोकना चाहिए। बाग़ हमेशा हाँथ में रहे। ज़रूरत से ज़्यादा जाने न दें। मन पर कमाण्ड रक्खें। गर्जे कि बहुत से उसूल हैं जो क़दम क़दम पर खुद मालूम होते रहते हैं। उनके इलाज भी हैं। पित्तामारी का काम है। जोशोख़रोश की ज़रूरत नहीं। जोशोख़रोश से लोग कहीं मतलब ग़लत न समझ जायँ। मतलब यह है कि साधारण हालत रखते हुए हमानत ज़ाते-बारी से चिपक जायँ। इस तरह पर कि खुद भी ख़बर न हो। ठण्डे दिल से। गर्मी के नाम व निशान का इम्कान न रहे। मतलब यह है कि वो

मसालाजात जो इन्द्रियाँ मुहैया करते हैं, उनको अपने ही तरफ़ रहने दें। लगाव न रक्खें। दरिया का उठान इन चीज़ों को समझें। तुबियानी से वास्ता न रक्खें। मद्दोज़र से बेताल्लुक रहें और आखिर में उनको खत्म कर दें। इनको खत्म करते शुरू से ही चलें। एक बात में बहुत अच्छी और कीमती बताता हूँ। हर चीज़ को दूर करने के लिए।"

Swami Vivekananda Ji : "You all can draw the things [needed] from the power-house in existence, to remove the above mentioned [unwanted] things. That is the great mantrum [incantation or technique forwarding or achieving something]."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "हर वो बात जो दूर करना है, उसके दूर करने के लिए पावरहॉउस [इशारामिनजानिब बाबू राम चन्द्र - शाहजहाँपुरी, सज़ादानशीन] से ऐसी ही चीज़ खीचें। खयाल करें कि यह ताक़त उस चीज़ पर सरायत कर रही है जो मुँहजोर हो रही है। और उसका असर अज़खुद मादूम हो रहा है। सफाई उनकी लाज़मी है।"

तरकीब : "खयाल करें कि ख़राब असर दूर हो रहा है, और हो गया। और करेंट पॉवरहॉउस से आ रही है जो इस मक़सद के लिए काफी है। सफाई करना अलबता लाज़मी और ज़रूरी है। ताकि असल चीज़ और न पावर दे दे। यानी असल चीज़ गन्दगी को ताक़त न दे सके। बहुत से मक़ामात यह [राम चन्द्र - शाहजहाँपुर] दरियाफ़्त कर चुका है और जाने कितने बाक़ी हैं। इसके करने के लिए बहुत वक़्त चाहिए। ख़ास ख़ास बातें जो पॉइंट्स के मुताल्लिक हैं, बताई जायेंगी और करना लाज़मी होगा। कुछ बातें ऐसी हैं जिनके दरियाफ़्त करने के लिए इसको एकांत में रहना पड़ेगा। इस लिए कि उसको फैलाते वक़्त अगर डिस्टर्ब हो गया [तो मेहनत रायगाँ जाएगी] मिसलन ताँता पूरा। बहुत कुछ पूर चुका, उस वक़्त पर किसी ने कह दिया कि फ़लाँ शख्स आया है। ताल्लुक ऋषिओं ने नहीं रक्खा। वरना यह चीज़ें भी आला पैमाने पर छोड़ जाते। ज़रूरत भर ही काम लिया। फिर इसको भी खत्म करना पड़ा। यह बातें इस मतलब से बता बता दीं गयीं हैं कि तरक्की रूहानी आला पैमाने पर हो या कर सको। और हर बात इसी के फ़ायदे के लिए सिर्फ़ की जा सके। इसका खुद खयाल रक्खे

और मुवाज़ना करे और अच्छी बात ग्रहण करे। खराब छोड़े या उस तरफ़ [बातिन की तरफ़] इतना यक्सू हो जाए कि खुद व खुद यह चीज़ें उसको खैरबाद कह दें।"

"इतना सहल उसूल जो समझ में नहीं आ सकता और यह लापरवाही कि उसको हटाने की भी कोशिश नहीं की जाती, यानी जो जबू है। शिकायत आम हो रही है कि लोग हर बात को अपने मन की सी ही चाहते हैं कि यह होती रहे। मेरा हाल मेरे देखने वालों से पूँछो। जिस चीज़ के लोग मुतलाशी हैं, उसमें देर नहीं लगती। देर किसमे लगती है? उन चीज़ो यानी नुख्सों के दूर रखने में या उन असबाब के दूर करने में जिन्होंने इन्सान को तहतुलसरा में पहुँचा दिया है।"

"मिसलन : एक ऐसा शख्स जो लँगड़ा लूला और अपाहिज अगर कहीं शाही गद्दी पर बिठा दिया जावे तो क्या तख्त पर बैठने और शाही हैसियत होने से उसके यह नुख्स दूर हो जावेंगे। बस ऐसा ही इसको समझो। खूबसूरती इसी में है कि सब चीज़ें वही हालत असल पैदा कर लें कि तफ़ावत न रहे। समासम हो जाय। गोष होश से सुनो और अमल करो। काटों में लाल अगर दबा भी दिया जाय तो क्या हुआ। आवाम की निगाह में कांटे ही नज़र आवेंगे। छुपी चीज़ बाहर आना चाहिए। सब कुछ एक हो जाना चाहिए। खुद समझो। बहुत कुछ कह चुका।"

दोबारा : वक़्त 11 बज कर 40 मिनट दोपहर [लखीमपुर]

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : यह इस वक़्त का डिक्टेट है। मरासलत रही। जवाब मिला। किससे? श्री कृष्ण जी महाराज से, कि तुमको अपनी औलाद समझा है। लिहाज़ा अब तुम्हारी बात-चीत इसी हैसियत से होगी। काम की खुशी खूब है। खुश हुए इस बात पर कि तुमने असलियत दी भूले-भटकों को। यह रिस्ट्रिक्शन कि तुम अदबन लार्ड कृष्णा को बुलाते नहीं थे, जाती रही। मैं हुक्म देता हूँ कि बाअदब हो कर प्रार्थना की शकल में जब चाहो बुला लो। इजाज़त है और एहकाम बराहेरास्त या खुद पहुँच कर हाँसिल करो।

तारीख मज़कूर अलसदर वक़्त 10 1/2 बजे रात :

महात्मा बुद्ध जी [सातवाँ सबक] : "आज दूसरा सबक शुरू करता हूँ। जब इन्सान की हालत नेचर से मिल-जुल जावे और कोई बात ऐसी न रह जावे जो मुक़ालतन ज़ियादा मालुम हो और इसका एहसास भी ख़त्म हो जाय, तब समझना चाहिए कि अब वो तालीम करने के काबिल हुआ। मगर यह भी काफ़ी नहीं है। बढ़े जाओ, रोशनी आगे मिलेगी। यह इन्तिहा नहीं है। दरहकीक़त तो यह रूहानियत की शुरूवात है। मैंने यह हालत कितनी मुसीबत के बाद पायी थी। इस हालत को पहुँचा हुआ मेरे वक़्त में कोई न हुआ। न हर शख्स का हिस्सा है। मगर इसका मतलब यह नहीं है कि नाउम्मीद हो जावें। ऐसे लोग इंसानो में से ही बनते हैं।"

"एक नुख़स जो आम-तौर पर बढ़ रहा है, वोह यह है कि जिज्ञासु अपनी विल-पावर यानी इच्छा-शक्ति बढ़े से बढ़े इडिअल पर नहीं ले जाते ताकि रास्ता साफ़ होता चले।"

सवाल [राम चन्द्र - शाहजहाँपुर वाले] : "यह तालीम कैसे दी जावे और आने वालों यानी सीखने वालों को क्या करना चाहिए जो उस तक पहुँच जावें?"

जवाब : "सबसे उम्दा तरकीब यह है जो सोहबत से ताल्लुक़ रखती है। वो क्या, जिसके पास या जिसमें ये हालत मौजूद हो, उसकी सोहबत में रहें। और जो वोह कहे, करें। अक़ल को दखल न दें। इसलिए कि जहाँ पर यह हालत है उसकी अक़ल वहाँ तक नहीं जा सकती। और जब अक़ल की पहुँच नहीं हो तो एहसास कैसा। इसमें तो दूसरे का कहना ही करना पड़ेगा। इसकी तरकीब बता चुका हूँ। अच्छे लोग कमयाब हैं। सीखने वाले तो मिलते हैं, मगर इस हालत को पहुँचने वाले नहीं मिलते।"

नोट : अंगुलिमाल डाकू और बुद्ध जी का जो वाक़्या हुआ था और जिसमें वोह बुद्ध जी के काबू में यानि शरण में आ गया था वोह यह था कि इसी सरल हालत को जो बुद्ध जी ने पेशतर बयान की है, कुल्लियतन उसमें फोकस कर दी थी।

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "यह बात अब भी हो सकती है। बड़े बड़े दरिंदे काबू में आ सकते हैं।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] at Lakhimpur Kheri [addressing new generation of Sahaj Marg practitioners :

"All of my hopes and expectations are now connected to you people. Be and develop in to good and excellent practicans. The people belonging to my time, with a few exceptions, have almost all got trampled over. Woe is in store for them. They cannot get spared. Now there are expectations from the new plantation! Spirituality is not a joke; nor play [sport] for children! Steps are to be planned forward for extreme caution and care! Tendencies of mind [verities] have to be controlled : putting them to bad use has to be restrained! The reins are always to remain in hand : more than what may be needed should not be allowed. Mind must be kept under command! The are numerous precepts [maxims] so to say, that keep being revealed automatically step by step! These have [their respective] remedies as well. That needs self restraint : zeal and enthusiasm does not help people may not take the words 'zeal and enthusiasm' amiss, [I apprehend]. What I mean is that keeping the normal [simple] state intact, they get totally attached [glued] to the Ultimate Supreme Being in all respects, in such manner as to have no awareness of it even to themselves. This means that the spices which are provided by the senses be left to there side alone, having no attachment to them. These things are to be taken as the swelling up to the river. One should have nothing to do with the flood; and remained unconcerned to the rise and fall of the tide, bringing these [things] to and end atlas. One should proceed on bringing these things to end from the very start. One thing I am telling very fine and precious, toward of every thing [unwanted]."

Swami Vivekananda Ji : "You all can draw the things [needed] from the power-house in existence, to remove the above mentioned [unwanted] things. That is the great mantram [incantation or technique forwarding or achieving something].

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation continued : "In order to remove what ever we required that way [to get removed], the appropriate remedy be drawn out from the power house [indication to Ram Chandra of Shahjahanpur UP, successor-representative]. The thought is to be firmly taken up that this poser [drawn from the power-house] is running over that thing [needing removal], which has ground impertinent; and that it is now losing its effect by itself. For essential cleaning of thought is to be taken that the current sufficient for the purpose is coming from the power-house and that the undesirable effect is getting warded off and has got [totally] removed. Cleaning is nevertheless essential so that the real thing may not impart power even to the [undesirable] dirt and filth. [Pause] Dear Ram Chandra [of Shahjahanpur UP] has discovered many point and who knows how many more still remain [to be discovered]! For that purpose lot of time is needed . Very special characteristics concerning the points will be revealed; and these [instructions] will have to be acted upon. There are some characteristics [things] to discover which, he [Ram Chandra of Shahjahanpur UP] will require going in seclusion, because in case he got disturbed while expanding that [point under discovery], all of his labor will go waste. For example, he starts setting up the basic structure for weaving [the plan of discovery] and has progressed a lot [in his work] when someone comes to report arrival of somebody [to call on him], the thing being upon ermines just there [incomplete], over and above the shock that sets in [as additional

factor]. As such, in order toward of such things [happenings] he will have to go out [some where]. These matters are not easy! These are to be taken as scientific experiment, where in a wrong connection of wire means the whole thing getting burst up. Here every single nerve contains such force as are capable of destroying the world. All these [materials] are present just within our-self : turn them outwards and material inventions will start; while spiritual discoveries will be coming forth if [these] stay put inside [inwards]! The sages [in ancient India] did not maintain connection to materiality, or else they would have left those things also at high standards [levels]. They worked on it only to the extent of the need; and then had to give up that also. these things are brought to your knowledge so that spiritual progress at high level be possible or effete by you; and everything may be used to advantage to that same end. One has to oneself take care in this matter; weigh and compare; and then adopt what is good and leave aside what is bad; or else get so much concentrated to that side [inward spirituality] that all these things [external affairs needing care, weighing and comparing etc.] automatically bid good-bye."

"What an easy principle that eludes comprehension; and this carelessness that avoids even attempting to ward off [remove] what is detestable and bad! The complaint [defect] is quite common that people run after the desires of their hearts, and like to continue just the same. My state may be enquired of course by those who may have observed me! There happens to be no delay in acquiring what people seek after! Delay occurs in removing [warding off] those defects and those causes that have degraded humanity to the lowest levels! For illustration, someone lame, cripple and decrepit be seated on royal throne. Will he get rid of his defects due to being seated on the throne and having acquired royal status? Take the case [under

reference] just like this example. Beauty consists in every thing simple attaining to that very real condition which is free from all diversities, and come to an equilibrium. Listen with full awareness and attention; and act upon [what is told]. What if ruby lies hidden buried under thorns! Only thorns will be visible to eyes of the common people. The concealed thing [object] should be brought out [in the open]. Everything should come up to be one and the same! Comprehend by yourself : I have told a lot!"

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] further diction [11.40 AM at Lakhimpur Kheri] : "Just now I communicated to and received a reply from Reverend Lord Krishna. He takes you to be His progeny : as such you will now be able to converse with Him in that same status. He is very happy at your work. He is pleased that you have brought those, who lost their way, to Reality. The restriction that you were not calling Reverend Lord Krishna out of respect has now got removed. I order you to invite Him respectfully by way of prayer, whenever you need. You have my permission that you receive orders directly from Him or by approaching Him yourself."

Reverend Lord Buddha's dictation [imparting seventh lesson at 10.30 PM] : "I start next lesson today. When the state of somebody becomes harmonized [unified] with Nature, and nothing remain that may seem out of proportion on comparison, and the awareness of this even has faded, then one is to be taken as capable of imparting training. This too, however, is not adequate [sufficient enough]. Go still further. Light will be available yet beyond. This is not the extreme end. In fact, this the starting point of spirituality. After how much trouble [and difficulty] I was able to arrive at this state. During my time, there could be nobody else to arrive at this state.

This is not something ordinary, nor everybody's share. This however, does not mean that one should give-up hope [of arriving at it]. Such people develop just out of the human fold. One very common defect happens to be that aspirants do not yoke will power to the highest ideal to clear the way [of their approach to it]."

Question : "How to impart this training; and what should the aspirants, coming for spiritual training, be required to do in order to reach their [the highest ideal]?"

Answer [By Lord Buddha] : "The best method remains connected to good company [Satsang]. One should keep the company of the person who may be in possession of that [desired] characteristic; and do what that person requires [instructs], without interference from one's own wisdom [intelligence], just because one's own wisdom [intelligence] cannot come up to where [desired] state is established. When something is beyond the reach of one's own wisdom [intelligence], there can be no question of relying on one's own experience [imperience] therein : one will have to depend on the instructions on the other dependable person in this concern. The method for that [recognizing the dependable person as spiritual guide] I have already given earlier. Good persons [to serve as spiritual guide] are rare to find. Persons aspiring to learn spirituality are no doubt available, but it is hard to come across those having arrived at that [adequate / desirable] state."

Swami Vivekananda Ji : "You are having very good lessons in simple [fine] form. The Vedas tell the same tale. The philosophy of Vedas, he [Lord Buddha] transformed in that original state. The same condition which Lord Buddha has narrated to you just now, pervades the epics. These [Hindu

epics = Ramayana and Mahabharata], are the deeper form of such things afloat."

Note : *"The event concerning the robber Angulimal with Lord Buddha, where he came under the control or benign protection [asylum] of Lord Buddha, consisted in this very simple [natural] state [described herein earlier by Buddha Ji] having got totally focused on him [the robber] by Lord Buddha."*



Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :
"This thing can ever now be possible. Most ferocious beings [animals] can be brought under control."

[The reference here to an anecdotes in the life of Lord Buddha. A very cruel robber had developed the obsessive habit to killing people and wearing a wreath of his victims, fingers around his neck. Lord Buddha went to the dreaded haunt of the robber in-spite of being dissuaded by associates and others; and converted him as a monk of the fold of 'Buddhist organization'.]

Monday the 04th March 1946 : [Lakhimpur]

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "इस वक्त का ख़ास तरीका जो मदन मोहन लाल पर किया गया, वो उसको याद रखें और उससे काम लें। बाबू मदन मोहन लाल! क्या मैंने राम चन्द्र [शाहजहाँपुर] को सज्जादाःनशीन बनाने में ग़लती की? मैं समझता हूँ हरगिज़ नहीं। अहल था, दिया गया। चैलेंज करता हूँ कि ईश्वरीय बुद्धि इतनी तीव्र [बारीक, आला] कहीं से कोई पैदा ही करके दिखा दे, जिस में मौजूद हो।"

"यह हुकम था जिसकी पाबन्दी की गयी।"

Swami Vivekananda Ji : "When you are in the depth of ocean [of divinity], divine wisdom [intelligence] follows. It is accompanying you [Ram Chandra of Shahjahanpur] all the time. That is the special gift of Nature, not generally bestowed upon. [Pause] If Madan Mohan Lal observes closely, he will find himself quite a changed man! He should devote to practicing the process [of special method applied to him] himself over and over again so that the condition [brought to him] may run smoothly all the time.

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "तरकीबें तो अब बहुत सी ईज़ाद हो गयीं हैं। मगर हर मिनट और हर लहज़ा कोई न कोई नयी बात आ ही जाती है। यह इल्म इस क़दर वसीअ है कि इन्तहा नहीं।"

Swami Vivekananda Ji : "Babu Ishwar Sahai does not feel aware of the arrival of his great [Grand] Guru. He comes often here and goes to [other] disciples to give rest to Ram Chandra [of Shahjahanpur]. He is doing the work which Ram Chandra [of Shahjahanpur] has taken in his own hands. That is all for his comfort.

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "प्रभु दयाल [रिटायर्ड

पेशकर - कानपूर] का कनेक्शन किसी वक़्त [01.00 P M] काट दो। [काट दिया गया]"

[At Lakhimpur Kheri] Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Madan Mohan Lal should take note of the special method applied to him just now; and make use of it. Dear Madan Mohan Lal, have I committed a mistake in structuring dear Ram Chandra [of Shahjahanpur] as my successor-representative? What do you think about it? I feel that not at all been mistaken. He was deserving; and as was structured like-wise. I challenge that anybody may just create [structure] such sharp [subtle and fine] divine wisdom [intelligence] somewhere [in somebody] that may be in possession of it. That was an order, which was complied with."

Swami Vivekananda Ji : "When you are in the depth of ocean [of divinity], divine wisdom [intelligence] follows. It is accompanying you [Ram Chandra of Shahjahanpur] all the time. That is the special gift of Nature, not generally bestowed upon. [Pause] If Madan Mohan Lal observes closely, he will find himself quite a changed man! He should devote to practicing the process [of special method applied to him] himself over and over again so that the condition [brought to him] may run smoothly all the time.

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Devices have now got invented quite a lot; but every moment something or other quite novel is still coming forth! This science / knowledge [of spirituality] is so vast that there happens to be no limit to it."

Swami Vivekananda Ji : "Babu Ishwar Sahai does not feel aware of the arrival of his great [Grand] Guru. He comes often here and goes to [other]

disciples to give rest to Ram Chandra [of Shahjahanpur]. He is doing the work which Ram Chandra [of Shahjahanpur] has taken in his own hands. That is all for his comfort."

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Snap off the connection of Prabhu Dayal Peshkar - Kanpur UP just now [01.00 PM]. The order is complied with.

Tuesday the 05th March 1946 :

महात्मा बुद्ध जी : "मेरा मामला भी ऐसा बिगड़ा कि कोई शख्स असलियत की तरफ़ रागिब न रहा। मज़हब ही मज़हब रह गया। असलियत का पता नहीं। बस ऐसा समझो जैसा कि हिन्दुओं का। अब वक़्त है। कुदरत भी इस तरफ़ मायल है। यह नहीं कि मेरे सीगे [सिस्टम] ही में तालीम की जावे। गरज़ यह है कि रूहानियत मिले। कल्याण हो। मौजूदा सूरत में इस तरीक़े से बेहतर तरीक़ा नहीं समझता। कुदरत ने तुममें यह सब ताक़तें भर दीं हैं। सच पूँछो तो सिलसिले का आगाज़ तुम्ही से हुआ। ऐसे लोग आदिगुरु के नाम से पुकारे जाते हैं। मौजूदा सूरत के बानी मुबानी तुम्हे हो। दुनियाँ कई बार करबट ले चुकी है। इन्तिहा नहीं, कितनी बार सूरतें बदलीं हैं। हमेशा ऐसा ही होता चला आया है। और यह ही रफ़्तार रहेगी। शुरुवात है। इसकी क़द्र ज़िन्दगी के बाद करेंगे। ज़माना पलटा खा चूका है। चेंज की ज़रूरत है। हो रही है। मैंने, सच पूँछो तो तुम्ही को पाया। हर बात, कुदरत तुम्हारे ज़रिये से, खोलने की कोशिश कर रही है। सब की निगाहें तुम्हारे ऊपर पड़ रहीं हैं। सब से मतलब मोक्ष आत्माओं से है।"

"एक धोखा जो आम हो रहा है यह है कि लोग तुम्हारी हालत का सही अंदाज़ा नहीं कर पाते। वजह कमाल फनाइयत है। सतसंग में लोग इस बात की क़द्र नहीं करते जो अस्ल है और दी जा रही रही है। इस तालीम की क़द्र लोगों को कैसे मालूम हो जो इस क़दर हल्की हो और असलियत से बिलकुल मुलहक़ हो [ताल्लुक़ हो] तुमने अपने गुरु महाराज [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] से ज़ियादह तरीक़े में असलियत और खुलूस को ले

लिया। यहाँ तक कि लोगों की उस तक पहुँच नहीं। मजबूर हो। जल्दी इसी में है।"

"यह आखिरी हालत है जो शुरू में ही दी जा रही है। भला सोचो तो सही किस कद्र वक़्त की कमी हो गयी है। वाह! गुरु हो तो ऐसा ही हो जिसने अपनी कुल कमाई ज़िन्दगी में ही दे दी हो।"

"खुलूस की वजह यह है कि बाद में जो कुछ उनको हाँसिल था सब दे डाला, फिर वो कैफ़ियत क्यों न आवे जो मोक्ष आत्माओं की होती है। यह बात हमेशा बुजुर्ग की ज़िन्दगी के बाद ही होती है। मगर हर शख्स को यह मलका नहीं। और न हर शख्स का हिस्सा है। तुमने एक बात महसूस नहीं की। मैंने भी सब कुछ दे डाला।"

"निर्वाण का रास्ता बहुत कुछ बता चूका। तालीम के बारे में भी इशारतन सब कुछ कह दिया।"

"अब सुनो, जिज्ञासु क्या वस्फ़ होना चाहिए। चन्द मोटी मोटी बातें बताता हूँ। कुदरती तो यह है कि -

- [01] उसको हलकापन पसंद हो।
[02] दिमाग की सलाहियत मददेनज़र हो।
[03] Duties का खयाल कायम हो।
[04] बुजुरगों के अदब का लिहाज़ हो।
[05] तबियत ऐसी हो कि माकूल बात मान जाए।
[06] हठ न हो। ज़िद्दी नेचर यानि हठ सिर्फ़ इस क़दर हो कि असलियत के ग्रहण करने में और ख्वाहिशात के दूर करने में मददगार हो।
[07] बेज़ा हठ न करे।
[08] उसूल की पाबन्दी जो रोज़मर्रा के हैं, ज़रूर करें।

"हज़रात क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "बुद्ध जी ने मोटी मोटी बातें बता दी हैं। यह असर रखती हैं। ज़ाहिर से बातिन शुद्ध होता है। कर्मकाण्ड से

दरहकीकत यह ही फायदा है। मोक्ष नहीं मिलती। तमाम उम्र लोग यह ही करते रहते हैं। और ठीक भी है। इस लिए कि इसके मुतलाशी बहुत कम हैं। असल में इसको साधारण तौर पर करना चाहिए। और यह फ़र्ज़ भी है। इसलिए कि यह बहाना है असलियत पर जाने के लिए, या यूँ कहो कि यह जीना [सीढ़ी] है।"

"मैंने देखा है कि लोग कर्मों की धुत बाँध लेते हैं और समझ लेते हैं कि खुदा इसी में है। उनकी गर्मी उनको यकीन दिलाती है की मामला ठीक है। अगर किसी शख्स को कर्मट के ज़रिये से नुकसान पहुँचा दिया तो समझ लिया कि सिद्ध हो गए। यह तन्हाई की बात है। जिस पूजा में नम्रता पैदा न हो, बेसूद। यह सब बातें अगर प्रार्थना की शकल में की जाएँ तो नतीजा अच्छा निकले। आला बुनियाद हिन्दुओं की प्रार्थना से ही पड़ी।"

Reverend Lord Buddha : "The affairs of my system too came to such a ruin as to leave nobody oriented to Reality. Only the religion remained : no track of Reality. Take it to be just as it happened in case of Hinduism! Now is the time. Nature is also inclined to this way. This is not to say that training be imparted in my system [category] alone : the purpose is just to make spirituality available [to human fold]; and to have [human] welfare [secured]. In the present state, I do not consider any system [method] better than this 'Sahaj Marg'. Nature has stuffed all these powers in you. To speak the truth, the chain [of this system] has started just with you. Such people [as you] are designated as 'Founder Master' [Adi Guru] just you happened to be the inventor and innovator of the present state. The world has taken turns several times : there is no limit as to how many times the state of affairs got transformed. That has always been the course of affairs and it will go on just the same way! This is just the beginning! People will [be able to] estimate the worth / value of this [work] after [your] life time. The times have already taken a turn; change is needed. It is occurring. To tell the truth, I found you alone. Nature is trying to unravel every thing

through you. Eyes of everybody are getting concentrated on you : everybody [here] means liberated souls. [Pause] A deception that happens to be generally rampant is that people are not able to form an estimate of your status due to the extreme mergence [acquired by you]. During spiritual companionship [sitting = satsang] people do not appreciate that which is the real thing and is being imparted / given [to them]. How are people to be aware of the worth [value] of this training that is so light and entirely identified [associated] with Reality! You have adopted Reality and Ultimate purity [khuloos] in the method [of spiritual training] more than your Master, to the extent that people have no approach to it! You are helpless! Quickness consists just in this, which happens to be the end - state, that is being imparted at the start itself! Just think for a moment, how much reduction [saving] in the time has been effected [introduced] ! Hurrah [and bravo]! The Master is just like this that endows [transfers] all earning in life itself! The reason of Ultimate purity [khuloos] is that your Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] and endowed you with every thing he had earned, even afterwards [of life time] : how then the status, that belongs to liberated souls, fail to arrive [descend] ! This can ever happen only after the lifetime of [the capable] Master! However, everybody does not have this capability nor is it everybody's share! You did not get aware [of the fact] that is too have endowed [you] with everything [mine]. The way to 'Nirvana' for the most part been told; and about training also, I have indicated everything! Now, [finally] listen about the characteristics that a good aspirant [of spiritual knowledge and training] should possess : I am giving a few broad points.

[01] Natural inclination to [liking for] lightness [subtleness = **Sukshmata**].

[02] Aiming at reform [achieving goodness] of mind [mental tendencies].

- [03] Thought [sense] of dutifulness established.
- [04] Consideration for respect to elders.
- [05] Natural disposition to acceptance of what is right.
- [06] Lack of undue obstinacy.
- [07] Tenacious nature without obstinacy to the extent of deriving assistance in adopting reality and in getting rid of desires.
- [08] Unflinching adherence to the routine principles concerning day to day life.

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

Lord Buddha has given these broad hints, that have an effect. The external [expression] accounts of inward cleaning [purification]. It is just this benefit that ensures [issues] form rituals. Liberation does not follow [in the trail of rituals]. For the whole life, people remain doing just that [ritualistic performance]; and that too is right, because those in search of this [liberation] are very few. In fact this [adherence to ritualistic performance to achieve goodness in life and society] should be adopted in a general [simple] way. That is duty as well because this constitutes the [fictitious] way to arrive at Reality; or you may say, it is the staircase or step [to the destination]. I have seen people absorbed in rituals [concerning good conduct] and consider God as residing just therein. The heat generated by the ritualistic performance assures them that everything is alright. If harm is dealt to somebody through ritual, then one takes it as mark of one's perfection! This is the extreme! The worship that fails to bring about softness [and humility] is useless. If all these things are performed by way of prayer, good results are to follow. It was just prayer that constituted the great foundation [edifice] of Hinduism."

Wednesday the 06th March 1946 :

महात्मा बुद्ध जी : "तकलीफ़ात जो मैंने अपनी ज़िन्दगी में उठाई, अगर हिसाब लगाया जाय तो उनके मुक़ाबिले में यह [तुम्हारा दर्द] कोई चीज़ नहीं।"

Lord Buddha : "This [pain that you are having now] is nothing if compared with the torments [and troubles] that I had to undergo in my lifetime!"

Thursday the 07th March 1946 :

याज्ञवल्क्य जी : "मुझे यहाँ आने से बड़ी खुशी हुयी। कुछ नहीं रक्खा जो तुम्हारे गुरु महाराज [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] ने तुमको न दे दिया हो। मैं तुमको इजाज़त देता हूँ। काम सम्हालो। अंधे हैं, सूझता नहीं। ऐसी हस्ती पैदा हो गयी, फिर भी आँखें न खुलीं। यह मौजूदा तरीका राजा दशरथ से सत्तर [70] पीढ़ी पाहिले रायज़ है।"

"ब्राह्मण कुल की अज़मत रमा - अवतार के बाद हुयी। हर शख्स ब्राह्मण था। वो जो ईश्वर को जानता था या ब्रह्म - रूप हो चुका था। वैश्या [तवायफ, कस्बी] की औलाद भी अक्सर ब्राह्मण कहलाई। फ़रायज़ अपने ठीक - तौर से छत्रियों ने ही पूरे किये। कुल की अलहदगी ने अहँकार पैदा कर दिया। सब को मालुम हो गया कि यह ब्राह्मण है, इज़ज़त होने लगी। गोया दूसरे माइनों में यह हिस्सा अलहदा हो गया, मतलब ब्राह्मणों का और अब तक है। यहाँ तक कि साफ़ और सुथरा रहना ही इबादत समझने लगे। इसी में अपने आप को ज़ियादः समझने लगे। यह हल उनका है जो । रूहानियत जाती रही। हर काम ईश्वर के नाम से हुआ करता था। झटपट काम करके वापस होओ।"



Dictation from Vedic seer Yajnavalkya Ji : "I felt much happiness to come here. Your Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] had nothing [left] with him to bestow unto you. I permit you to control over work. People are blind, unable to see that such a [special] personality has come in to existence, and [there] eyes have not yet opened up! [Pause] This current system of Raja Yoga started seventy [70] generations before King Dasharath [Father of the Hero of Ramayana]. The supremacy of Brahmin pedigree took rise after the incarnation of Lord Rama [Son of King Dasharath]. [Earlier than that] Who ever had realised God or had acquired the form of Brahmin was designated as Brahmin. Very often even the progeny of a prostitute came to be designated as Brahmin. Duties [in accordance with one's status and post in society] were properly performed mainly by Kshatriya [members of warrior class]. The separation of pedigree

[clan = caste] accounted for growth of egoism : all came to know someone as Brahmin and respect became due [to that person due to belonging to an easily recognizable pedigree or clan instead of possessing the requisite qualification, which was not that easily recognizable]. In other sense this part [of society] viz. of Brahmins got separated, so to say [from the rest of society]. It is still persisting as such, so much so that even keeping clean and well groomed came to be considered as worship : [they] started considering themselves more [or better than others] just in this respect [instead of real requirement]. This is the state of those who were to be responsible for training in spirituality and God Realization. Spirituality came to get obliterated. Every [kind of] job was done in the name of God : [they would] just finish the job quickly, and return [home or to self seeking instead of spiritual training etc.].

Saturday the 09th March 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "मदन मोहन लाल जी हालत अब अच्छी है। बैकैफ़ी की तरफ़ जा रहे हैं। इस वक़्त का पॉइंट अच्छूता है। मेरी राय है की अब बुढ़ापे में अब इसी को लें।"

Revered Master [Mahatma Ram Chandra Ji Maharaj - Fatehgarh UP] :

"The condition of Munshi Madan Mohan Lal is good. He is proceeding forth in the direction of the state of non-enjoyment."

"The point is taken up at this time was unique [virgin = unused = untouched] I am of the opinion that he will do well to take up just this point in old age."

Sunday the 10th March 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "नफ़्स को ज़क दे दें, इसको तज़कियाए नफ़्स कहते हैं।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

Tazkia-e-nafs* is to be defined as dealing defeat [zak] to sensuous lust [Nafs].

Swami Vivekananda Ji : "Why do you hesitate to reveal the secret? Why

so much delay? Three days' time is given to you to reveal the secret in full details.

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "इसके बाद मेरा यह हुक्म होगा कि उन लोगों के कनेक्शन जिनके किसी ज़रिये से जुड़े हुए हैं, वोह भी काट दिए जायँ। अब कोई बाक़ी न रक्खूँगा जो सिलसिले में शामिल रहने का दावा कर सकें। यूँ तो लोग कहा ही करेंगे मगर इससे क्या होता है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Hereafter, my order is to that you snap connections of those who are got connected through someone else as well. I will not leave anyone now who may claim to be included in the chain. People may remain claiming and proclaiming that way, however, but what does all that mean, after all!"

भाई जगमोहन नारायण : "मैं भी अब अपने शिष्यों से कनेक्शन रक्खना नहीं चाहता। कम्बख्तों की आँखें नहीं खुलतीं। सब कुछ खो बैठे हैं। और जो है सो भी जा रहा है। भाई, एक बात मैं ज़रूर कहूँगा। किसी एक को मेरे हाँथ पर बयत ज़रूर कर लेना ताकि जगह खाली न रहे। मैंने खूब देखा और देखता ही रहा। सिवाय इस नुस्खे के जो हज़रत लालाजी साहिब ने फ़रमाया है, कोई और इलाज ही नहीं। मेरी समाधी के बारे में लालाजी साहिब

जैसा अपनी समाधी के लिए भण्डारे के दिनों में हुक्म देवें, वो ही मेरी समाधी के लिए कर देना। और जब तक उनकी समाधी के लिए हुक्म रहेगा, वो ही उस अरसे तक मेरी समाधी के बारे में काइम रहेगा। घर की हालत मत बिगाड़ना क्योंकि वोह लालाजी साहिब की 'क्यामगाह' रहा है।"

Dictation from dear Jagmohan Narain [The worthy son of Revered Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I also do not now like to have connection with my disciples anymore. The unfortunate ones are unable to open their eyes. They have lost everything, and what ever may still be there is getting lost. Dear Brother, one thing I certainly have to say : get just some of them initiated on my hand so that the place may not remain vacant. I observed a lot and continued observing : except this prescription, pronounced by Revered Laalaa Ji Sahib, there is no remedy at all! As regards my 'Samaadhee', what ever Revered Laalaaji Sahib orders about His 'Samaadhee' during the 'Annual-function' [Bhandaaraa], do the same [process] about my 'Samaadhee' as well! As long as the order will be operative about His 'Samaadhee', that same will remain applicable, for the same period of time, about mine also! Do not spoil the condition to the Home because that has been the residence of Revered Laalaaji Sahib!"

याग्यवल्क्य जी : "आने में इस लिए डेरी हुयी कि एक ज़रूरी काम था।"

Reverend Sage Yajnavlkya : "I have got delayed to arrive due to an important piece of work."

श्री कृष्ण जी महाराज : "हिन्दुस्तान में गड़बड़ी बढ़ रही है, लिहाज़ा उड़ीसा मुझ से पूँछ कर जाना।"

Reverend Lord Krishna : "Upheaval is increasing in India : as such, proceed to Orissa only after receiving my permission."

स्वामी विवेकानंद जी : "Congratulations."

Swami Vivekananda Ji : "Congratulations."

याग्यवल्क्य जी : "अगर कोई शख्स इस बात की आदत बना ले कि खयाल काइम रखते हुए दुनियाँ के कामों को करे तो बड़ा फ़ायदा है। काफ़ी रुझान और मोहब्बत से यह बात पैदा हो जाती है।"

Reverend Sage Yajnavalkya : "If somebody develops the habit of engaging inwardly affairs, keeping the thought [remembrance of the Supreme] in tact, a grate deal of benefit will occur. This develops through sufficient orientation and love!

* 'Tazkia' is Arabic word, which means to purify or cleansing. The 'Nafs' is the last devolution of the 'tanazzulat-i-sitta', and it goes by four different names according as it shows itself in four different aspects. The first is 'Nafs-i-ammara'. This leads man to evil, thus turning away from the path that leads to perfection. It makes him/her participate in the attributes of the lower creation; and if he/she stops short here, he/she can not attain that perfection, which a creature endowed with 'Nafs-e-Rahmani' [Holy Ghost or Spirit] was purposed to attain. Sufis, like the Shaykh Ibn Arbi and Abu Muhammad Ruzbahan explain that various actions consists in killing this 'Nufs'.

Wednesday the 13th March 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "मुराकब: सिर्फ दो-तीन रखना चाहिए, आम तौर पर। अगर किसी खास सूरत में किसी को कोई मुराकब: बता दिया जाय तो वोह सबके लिए नहीं होता। यह तीन मुराक़िबे जो कल अज़ीज़ राम चन्द्र [शाहजहाँपुर वाले] ने लिखे हैं, सबको बता देना चाहिए। अक्सर देखा गया है कि करते-करते लोग छोड़ बैठते हैं। या चार-छः रोज़ किया फिर बेरुख हो गए। ऐसा मेरी ज़िन्दगी में अक्सर हुआ है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Generally only two or three meditations should be retained [for being prescribed under a system of spiritual training]. If some meditation [practice] be prescribed, under special circumstances, to somebody, that is not for all and sundry. These three meditations [practices] noted by dear Ram Chandra [of Shahjahanpur UP] yesterday should be told to everybody. It has very often been observed that people give-up practice, while engage in them [getting bored after sometime]; or follow for four days or six; and then turn away [get disoriented]. This has happened very often during my lifetime."

Monday the 18th March 1946 :

Swami Vivekananda Ji : "This is Holy festival [today]. Our Lord [Revered Laalaa Ji Sahib, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is here! I am revealing the philosophy [of this festival] in His presence! In ancient days, sages generally pass their life, living in their hermitage in forest with a few disciples, whom they use to teach spiritually. [In general] there was a course of training spread over seven years. Two years were devoted to study of books and thereafter practical training was imparted,

which included removal of coverings to progress stage-wise on spiritual journey. Bath on this day [on advent of spring season] with water in which different sorts of flowers were boiled, was considered helpful to give them quicker access to the goal in view. Different kinds of bath were designed to make Nature help them in removing coverings. There are still men of different clans living in aboriginal ways [closer to Nature] almost in every part of the globe who enjoy days like these in different ways [suited in their special circumstances concerning climate etc.]. Traditional Hindu scholars dedicate this day to the memory of Prahlad. This festival has remained being celebrated since times immemorial. King Ikshwaku [ancestor of Lord Rama] enjoyed it."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "स्वामी जी महाराज ने इस सिस्टम को खूब समझाया। इसमें रूहानी रम्ज़ पोशीदा था।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Revered Swami has explained about this festival very well. The system [of customary revelry with colored water on Holi festival day following full moon night in the month of March or first day of the month Chaitra of Hindu calendar] contained secrets of spiritual value.

Foot Note : "होली हिन्दुओं का प्रसिद्ध त्यौहार है जो फाल्गुन शुक्ल पूर्णिमा को मनाया जाता है। संध्या समय होली का पूजन होता है और ताम्री को होली का दहन किया जाता है। कहा जाता है कि प्राचीन काल में भारतवर्ष में हिरण्याकश्यप नाम का राजा था जो भगवान को नहीं मानता था। उसका पुत्र प्रह्लाद भगवान का भक्त था। हिरण्याकश्यप इस बात से नाराज़ हो कर अपने पुत्र की जान लेने पर तैयार हो गया किन्तु प्रह्लाद को नहीं मार सका। उसकी बहन - होलिका को यह वरदान प्राप्त था कि वह आग में बैठ कर नहीं जलती थी। हिरण्याकश्यप के कहने पर होलिका प्रह्लाद के साथ चिता में बैठ गयी किन्तु भगवान की माया से होलिका जल गयी और प्रह्लाद सही सलामत बाहर आ गया। तभी से नास्तिकता पर आस्तिकता की विजय के प्रतीक में यह उत्सव मनाया जाता है।"

"कुछ लोगों के अनुसार भगवान् कृष्ण ने इस दिन पूतना नमक राक्षसी का बध किया था।
उसी की खुशी में यह पर्व मनाते हैं।"

[The mention of Prahlad above, refers to the mythological lore concerning a prince who was devoted to God since his very birth. His father Hiranyakashyapu was deadly against God; and when he failed to wean away his son Prahlad from devotion to God, he made several attempts on

the life of his son, who survived each of such attempts without any effort on his part. A queen of Hiranyakashyapu named Holika, who was granted a boon by gods not to be burnt in fire while played in some special attire, offered to help in killing of the child. She sat clad in that special attire with Prahlad in her arms on a huge pyre that was set on fire of full moon night in March / Falgun. Next morning she was found to have got reduced to ashes while the devotee child Prahlad was hale and hearty revealing merrily in the ashes of queen Holika and dust of the pyre. Holi festival is celebrated as an anniversary of that event. Finally Hiranyakashyapu was killed by an incarnation of God [the preserver Vishnu] as Narsimha an uncommon creature with a human body up to neck and and a lion's head above the neck, who emerged out of a pillar to which Prahlad was tied, and on his father with naked sword in hand asking where his God Rama existed, Prahlad had replied that he saw the Lord in himself and in his father who was ready to kill him, also in his sword and in the pillar to which he stood tied down.

Tuesday the 19th March 1946 :

Swami Vivekananda Ji : "I appreciate your ideas. Will of the Almighty is governing you, and a through change [in India and the world] is under way. Never consider your ideas like those of ordinary people. The work is under your command. Engage every sage of India to clean the atmosphere, and to bring it up to the proper level. The disciples of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], who are working under you, must devote themselves to this work; and you fix time to complete it. You know why this duty has been assigned directly : the reason is given in the notes of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. We are also busy with the same work."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "राम चन्द्र [शाहजहाँपुर] तुम्हे ज़ियादा मेहनत की ज़रूरत नहीं। ऐसे काम खुद ब खुद होने लगेंगे।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Dear Ram Chandra [of Shahjahanpur] you need not work too hard : such work will go on automatically."

Swami Vivekananda Ji : "Your thought makes a dent in the Ultimate Being [Zaat]; and we abide by that!"

Wednesday the 20th March 1946 :

Swami Vivekananda Ji [explaining Pranayama or control of Prana i.e. vital energy] : "The power pervading every molecule is called '*Prana*' or vital force. It is there since the very beginning of the Universe. To control it means control of Nature. First of all in the course of Yogic practice, you generally aim at freeing yourself from the bondage in your being by means of various practices. When you are free from from these bondage and coverings, you begin to feel something higher existing in yourself. It means that your are loosing the tie. It sometimes happens that you are feeling yourself as jumping in to that [higher] state [of yourself]. By and by you have taken in yourselves that stat to some extent, which our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has called '*Ham-ahang'* [unison or perfect harmony or rapport or identification with the Lord]. When this idea is altogether devolved and you feel as having jumped yourselves in to it totally, then consider yourselves as having entered 'that state'. Swimming on and on you will find yourselves totally in a broader circle. If this condition prevails, think that you are in the midst of ocean permanently. Begin to live

in it; and observe it in and out and sideways in order to master the Nature."

Monday the 25th March 1946 :

श्री राधा जी : "मैं कृष्ण जी महाराज से किसी वक़्त अलहदा नहीं रहती। मगर तुम्हारी याद भी रहती है।"

Shri Radha Ji : "I never get separated from Lord Krishna, but I have remembrance of you as well."

Swami Vivekananda Ji : "Meditation is the basic method of warding of every evil coming to you or anybody."

हज़रत क़िब्ला : "स्वामी जी का मतलब यह है कि जिस बात को दूर करना चाहो, ध्यान बाँधो कि दूर हो गयी। हर मर्ज़ का यही इलाज है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

: Swami Ji means to say that what ever you have to wards off [remove],

meditate [by way of having firm thought] that it has got removed [warded off]. Just this is the treatment [remedy] for every illness [defect or disease]."

श्री राधा जी : "[नुस्खा बराये (राम चन्द्र जी - शाहजहाँपुर)] जल में तुलसी दल काफी तादाद में डाल दिया जाय। दो घण्टे के बाद वोह पानी बराबर इस्तेमाल किया जाय। हर सुबह को बदल दिया जाय।"

Shri Radha Ji [giving a prescription for Ram Chandra of Shahjahanpur] :

"Quite a large number of the leaves of '*TULSI*' be put in clean fresh water; and after two hours this water be used continuously. This be changed every morning

Saturday the 30th March 1946 :

श्री कृष्ण जी महाराज : "मुझको फ़ना होने से रोक दिया दिया गया। ठीक भी था। इनको काम करना है। ज़िन्दगी नहीं रहती। मगर जो काम कुदरत ने सुपुर्द किये हैं। लाज़मी है कि तुम में फ़ना हो जाऊँ, इसलिए अभी और मौका देता हूँ। इस असना में लोगों को बना लो। वक़्त फिर तय करूँगा। तुम मेरा असली रूप जिस वक़्त देखना चाहो देख सकते हो। अफ़सोस तुमको किसी ने नहीं पहचाना। क़द्र बाद में होगी। महात्माओं ने [तुम्हारी] सूक्ष्म

और लतीफ़ हालत की बहुत तारीफ़ की है। ऐसा ही सबको बनना है। कोशिश इसी की करना चाहिए। मुसलमानों में एक खुमार था जो जंगलीपन में पाया जाता है। इस जोश को रूहानियत समझ बैठे। बहुतों ने इसी को ले लिया और काफ़ी समझ लिया। कुछ लोग इससे भी आगे गए। मिसालें इसकी सिलसिलए साबिक में [नक़्शबन्दिया - मुजद्ददिया] जिसमें की तुम सब थे, मिलेगी। मगर चन्द ही बुजुर्ग ऐसे हुए हैं। तवज्जो: में हमेशा पहिले वो चीज़ आती है जिसके ऊपर से इमारत बनायी गयी हो। यह नुख्स था। हमारे यहाँ [सहज मार्ग] यही चीज़ पहिले दूर की जाती है। क्या हुआ अगर ज़िन्दगी खुमार में कट गयी। असलियत का पता न मिला। जोशो-खरोश में जान तोड़ी। पैदा हुए तो वही चीज़ मौजूद हो गयी। यही एक बात है जिसको हटाना है।"

"अपने यहाँ हर जगह शान्ति की तारीफ़ है। क्या शान्ति में कोई शख्स तलवार नहीं खींच सकता। मेरी सुनो। तेजी बजुज़ खास हालत के कभी न आयी तो क्या मेरे काम अधूरे रह गए। दरिंदों पर काबू इसी शांत हालत से हो सकता है। यह एक ऐसी चीज़ है जैसे एक बूँद जो डाँवाडोल न हो या यूँ कहो कि हर चीज़ की जड़ है। ईश्वर में अगर यह हालत न होवे तो वोह कुछ नहीं कर सकता। बिगड़ने वाली सूरत जब पैदा होती है तो उबाल की शकल कुदरत में भी पैदा हो जाती है और बनने वाले की शकल वो है जो हलकी कही गयी। हर मन्त्र में यहाँ दुआ शान्त होने की माँगी है। क्यों ? इसलिए कि यह ही अस्ल है। शान्ति का सबक जिसे सीखना हो, आवे। यही असल है। किसी ने यह खयाल नहीं किया कि यह क्या हालत है। मुख्तसर बात समझी। यही एक चीज़ है जिसके लिए जंगलों में ऋषि लोग मारे

मारे फिर। तख्त पर लात मार दी। इसी की कुदरत हमेशा रही। वाह रे गुरु जो आगाह था कि यह ज़माना आ रहा है। कितनी छोटी सी बात है। करके कोई दिखाए। डींग मरना और बात है। ऐसा मलका हर शख्स में नहीं होता है। और बात निहयात मुश्किल है। हमारे यहाँ अब हिन्दुआना सिस्टम की तालीम दी जा रही है। यह चीज़ उससे [यानी पुराने सिलसिले से] बिलकुल बरअक्स है। यहाँ शुरू ही से ज़ात ली गयी है। यह तवज्जः [यानि तालीम] लेने में लोग [अभ्यासी] अगर लगे रहे तो मज़ा दिखाएगी। अच्छी अच्छी हस्तियाँ निकलेंगी। जिस चीज़ में नमक नहीं होता वोह फीकी और बदमज़ा मालुम होती है। इसलिए इसमें भक्ति की रँगत पैवस्त की गयी है। इसकी तरक्की मेरे ज़माने में हुयी। हुकम यह है कि यह हालत हर तरफ़ फैला दी जाय। मैं वोह नुक्रात खोलूँगा जो अब तक पोशीदा थे।"

Lord Krishna : "I have been restrained from merging [in you]. That is right, indeed! You have work ahead; [in case of my merging in you] you life would not have continued. The work, that Nature has assigned to you, is essential. As such I am allowing more opportunity to you : you may structure people in the mean while. I shall decide about time [for my merging] later on. You can have a vision of my real form when ever you like. Alas, nobody has come to recognise you! Your worth will be realized after wards. Sages have praised your subtle and light state quite a lot! Everybody has to come up just like that : attempt has to be made to

achieve that same goal."

"Certain people [who held sway over spirituality some time] possessed intoxication like that found in aboriginal tribes. That boiling up condition [state] was mistaken to be spirituality. Many took up just that and considered it sufficient. Some others went ahead of this also. The examples of this you will find in the chain of your [spiritual] ancestry; but only a few elders were there [like that]. Through transmission that thing [characteristic] gets conveyed first of all, which constitutes the edifice of the structure [of spiritual training in some system]. That [intoxication] was a defect. In our fold [Sahaj Marg] this very thing [intoxication] is removed [cleaned off] to start with. What is the gain if the entire life is spent in [the state of] intoxication! No trace of Reality was ever available [in that case]! Life ended just in that fervour and excitement : on being born [again] that same [state] would come up ready [in earnest]! This is the one [main] thing that has to be removed!"

"In our fold, everywhere there is praise for peace [and calm]. Is it prohibited to draw the salt out in [the state of] peace [and calm]? Take my case [for example] : sharpness was never there except on some special [rare]

occasion! Did that, then, leave any of my jobs [assigned tasks] unfinished [incomplete]? Control over ferocious animals can be possible through this very [state of] peace [and calm]! This is something like a drop that does not waver or toss [this way and that]! You may speak of it as the root [base] of everything. If God be devoid of this thing, He can simply do nothing!"

"When the shape of destruction [deterioration] comes up, the state of boiling up is created in Nature also; and the shape in the case of construction [well being] is what has just been mentioned. In every [Vedic] incantation, here, prayer for peace has been included, because that alone is Real. Who ever likes to learn the lesson peace is welcome [to our fold] : just that is Real! Nobody comprehended [cared of considered] as to what this state [condition] happens to be : they thought of it as so so! This is [in fact] for which [Vedic] seers roamed about in forests; and kicked off throne [and kingdom], ever to have command over just this! Praise to be that Master, who was aware of the nature of the approaching times! What a trifling [small] matter it is : it, however, is not the mettle of everybody [and anybody] to accomplish [what Revered Master Laalaaji Sahib has been able

to do]! Bragging is something different! Such capability is not everyone's fare [share]; this is something difficult. In our fold [Shaj Marg system] now, the system of training from early periods is revived [adapted] : that is quite opposite of what it used to be [during the immediately proceeding period]. Here [under Sahaj Marg system of spiritual training] the Ultimate Being [Zaat] is introduced at the very state [of practice and training]. If people [aspirants] would persist to receive transmission [and training], the savour [of real spirituality] will be arrived at; and very fine and yet finer personalities will be emerging up [coming forth]! The meal that has no salt in it becomes tasteless : as such the hue of devotion came to be introduced [penetrated] in the yogic system of training [and practice]. This came to be developed during my [Lord Krishna] time. The [divine] command, now, is that just this state [of peace and calm devoid of exhibition of fervour and excitement] be separated up in every direction. I will reveal though subtle points which were thus far concealed."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "बाबू मदन मोहन लाल : कुदरत का कितना अच्छा उसूल है, जब वोह साफ़ करना चाहती है तो कोई हस्ती ऐसी बन जाती है जिसका फैलाव हर जगह हो जाता है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]

addressing Munshi Madan Mohan Lal : "How nice is the principle of Nature : when cleaning up is required [by Nature], some personality is brought up, whose extension comes to spread everywhere."

Sunday the 31st March 1946 [continuation of lesson from Lord Krishna at 06.00 PM] :

श्री कृष्ण जी महाराज : "कल मैंने बतौर आउट लाइन [खाका] कुछ कहा था और जोर इस बात पर दिया था कि लोग अपनी हलकी हालत पैदा कर लें। यह हालत अगर वाकई तौर पर हाँसिल हो जाय तो माया से परे है। उभार, तेज़ी ये सब बातें माया के दायरे में हैं। ज़माना पैदायशे आलम से ज्यों ज्यों गुज़रता गया, माददियत बढ़ती गयी। लोगों का रुख उसी तरफ़ हो गया। कोई शख्स ऐसा न मिला जो इसको फेर देता। मेरे जाने के बाद इसी में तरक्की हुयी। तरक्की करते करते यहाँ तक नौबत आ गयी कि लोग इसी के हो रहे। क्योंकि इस चीज़ को ज़रा बढ़ा दिया, मज़ा आने लगा और समझ लिया कि रूहानी फ़ायदा हो रहा है। जिन लोगों ने तवज्जः द्वारा बढ़ाया, इसमें तरक्की हुयी। क्योंकि हकीकत से आगाह बहुत कम थे। इस साइंस से वाकफ़ियत बहुत थोड़ों को हुयी। इसका राज़ बहुत थोड़ों पर खुला। बड़ी बड़ी मेहनतें कीं। रियाज़तें कीं, तब कहीं इस हालत को पहुँचे। वाकई इस इल्म का सिखाना हर शख्स का हिस्सा नहीं। मद्दय देना दुसरी चीज़ है। यह भी लाज़िमी है कि सीखने वाला इसी कोशिश में लगा रहे। तुम्हारी ज़िन्दगी का कुछ हिस्सा ऐसा सर्फ़ होगा कि

वो बातें जो इसके खारिज़ हो रहीं हैं, उनके दूर करने की कोशिश करोगे। ताकि तक़मील पहुँचाने ज़िन्दगी बाद मदद मिले।"

Reverend Lord Krishna : "Yesterday I had told something by way of an outline; and laid emphasize on people bringing up their light condition, which state, if attained in the real way [sense], lies beyond the shape of 'Maya' [measurable phenomenal reality]. Boil up and sharpness etc. all belong to the sphere of 'Maya'. As time proceeded on-wards after creation of the universe, materiality went on developing [increasing] progressively. People got oriented just that way : there was nobody such as to be able to give a turn [orientation, other way]. After my [Lord Krishna] departure from the world, there occurred progress just therein [materiality] to the extent by and by, that people got used to that [materialistic boil up and fervour] alone. This happened because on increasing this [fervour and excitement], there was savory [materialistic] experience, which gets mistaken as spiritual benefit. They who used transmission for development [under those forgoing systems], effected increase just in this [materialistic boiling up, mistaken as spirituality], because acquaintance with [awareness of] reality happened to be very rare. Very few persons could have knowledge of this [superb] science [viz. spirituality] : the secret of this [discipline] got revealed to

extremely rare people. They indulge in hard labour and took up many austere practices to arrive at this state [of subtle spiritual refinement of the real kind] at long last. Really speaking, imparting in this [superb] discipline [and science] is not the share of everybody [anybody]! To render help is another matter [different thing]. It is also essential that the aspirant [student = learner] remains [persistently] devoted to just this endeavour. Some portion of your [Ram Chandra of Shahjahanpur] life will be spent in the way that you will devote to [try] removal of the hindrances to this [kind of real spiritual progress] so that after bringing [some one] to perfection, help will remain available beyond the limits of [material] life [existence]."



Monday the 01st April 1946 :

Swami Vivekananda Ji : "Our Lord [Revered Laalaa Ji Sahib, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has today been released from suffering and agony. He has now only a few disciples left [to him alone]. His Guru [Reverend Grand Master, Moulana Fazl Ahmad Khan Sahib R. A. of Raipur, Tahsil - Kaimganj, District - Farrukhabad UP] too must be relieved [likewise]. Do not now talk of your Master's former disciples : they have no concern with him now [any more]! Let them meet their own fate! They are like any other human being to you now. This is the sorrowful tale of your 'Satsang' [spiritual assembly]. Rest assured that a good number of people, lost of you, have fallen upon as a result of their own misgivings."

श्री कृष्ण जी महाराज :

"कोशिश इस बात की हमेशा होनी चाहिए कि सरल हालात पैदा हों। ऐसी कि एक ही चीज़ दिखाई पड़े। सिवाय इस चीज़ के और दुसरी चीज़ निगाह के सामने न आवे। सा दगी कुदरत से मिल जावे। हर काम ऐसा मालुम हो गोया खुद व् खुद हो रहा है। मशी न घूम रही है। जोर बिलकुल महसूस नहीं होता। लोग इस रम्ज़ को नहीं समझे। गीता की कितनी ही व्याख्याएँ हो गयीं हैं। असलियत पर कोई न पहुँचा। निहायत हलकी बात है जो गीता में बयान की गयी हैं। सैकड़ों कमेंट्री लिख गयीं। असलियत किसी ने नहीं बयान की। बल्कि ग़लत समझे। भूतों को पूजना जायज़ समझा। पीपल को शीश नवाने लगे। मगर शेर के मुहँ में कोई न गया। उसको दुश्मन ही समझा। क्या यह बा

त अक़ल के ख़िलाफ़ न थी। पंडितों ने पूजा के साथ साथ दीक्षिणा भी शुरू कर दी। स मझाने लगे की ईश्वर हर चीज़ में मौजूद है। इस लिए पूजना चाहिए। ढकोसले-बाज़ी शुरू हो गयी। परनाले पुजने लगे। हवाला यह ही दिया गया कि गीता में लेख है। भूतों का पूजना गोया मेरा पूजना है। यह बात आसान थी, लोग मानने लगे। अहमकों को क्या कहूँ जिन्होंने ने यह तलक़ीन की। और सब कुछ बिगाड़ दिया। खयाल की इतनी धारें पूजा की शक़ल में फैला दीं गयीं कि सिमट न सकीं।"

Dictation of Reverend Lord Krishna [time 07.55 PM] : "The endeavor must be directed to creating [developing] simple condition, so as to make [one and] only one thing appear to you. Nothing except that one [purpose or orientation] should be allowed to come [remain] in the focus of one's vision. Simplicity is to become identical with nature : every work should appear to be going on automatically. The machine [of Nature] is at work : the focus does not come to experience. People did not grasp [comprehend] this mastery. So many commentaries on Gita have come in to existence. None anyway could come up to the reality [real meaning of Gita]. What has been narrated therein, happens to be extremely subtle [fine / light]. Hundreds of explanations and commentaries have come up through wrong understanding. Worshiping ghosts has been taken to be valid [in order] : people started going their heads to peepal-trees [*ficus religiosa*]; but no body went in to lion's mouth : and was considered only as enemy! Was all this not against intellect [wisdom]? Priests started [the system of] monetary-gift [*dakshina*] also along-with worship : they started preaching that God exists in everywhere, and hence [everything] is to be worshiped! Absurdities came to prevail, and gutters started to be treated as object of worship! For reference just this was announced that there is quotation in Gita that worship of ghosts is in a way just my [i.e. gods]

worship. This was something easy [to grasp] and people started to adopt it! What to say of the wretched fools who preached it and brought everything to deformity! So many currents of thought in the name [shape] of worship came to be prevalent that they could not be knit together!"

Tuesday the 02nd April 1946 :

हज़रत क़िब्ला : बाबू मदन मोहन लाल। मैं तो आज़ाद हो ही गया। आज क़िब्ला मौला ना साहिब [हुज़ूर महाराज, मौलवी फ़ज़ल अहमद खान साहिब रहमत० उल्ला०] को आज़ाद कर दिया। मुमकिन है इसकी निस्बत और बुज़ुर्गों के अहकाम सादर हों। अब तुम्हारा काम क्या है? जो लोग चार - छः - आठ -

नौ की तादाद में रह गए हैं, रूहानियत की ऊँची शिखर पर पहुँचने की कोशिश करें। लोगों को तलकीन करें। अपने आप को बनाएँ। बाअज़ करें और ब्रह्मविद्या फैलाएँ। Highest

ideal के notes ऊँचे ऊँचे बुज़ुर्गों के बराबर आ रहे हैं। कोशिश की जावे कि यही हालत पैदा हो। हज़ारों जन्म गुज़र चुके हैं, अब नहीं गुज़रना चाहिए। मोक्ष कोई मुश्किल चीज़ नहीं। ख्याल के लगाव की ज़रूरत है अज़ीज़ राम चन्द्र [शाहजहाँपुर वाले] से पूँछो कितनी आसानी से उसने अपना काम बना लिया। तरीके जो उसने किये हैं, अछूते हैं और इसी की ईजादें जो क़दम क़दम पर करता रहा है, हैं। यह सब तरीके नोट कर लिए जावें और लोगों को बताये जायँ। बहुत आसान है। मुझ भी तो ख्याल से गाफ़िल न हुआ। सोहबत के वक़्त याद से गाफ़िल न रहा। और यह भी ख्याल न रहा कि कौन कर रहा है। हज को ऐसा महसूस किया कि उस से समझ का ताल्लुक न था। बात क्या थी, सब चीज़ें खींच कर एक में हो गयीं थीं। बाबू मदन मोहन लाल : पाए के बुज़ुर्ग में यह बात अक्सर मिलेगी। मुझे इस वक़्त इस की आसान तरकीबों का ख्याल

आ गया। उछल पड़ा। यह तरकीबें कहीं नहीं मिलेंगी। अब यह बात कि आया इसको याद भी रहे या न रहें। खैर। जो कुछ भी सही, लिख ली जावें, लोगों के फायदे के लिए। मैं उसको हुक्म दे दूँगा कि जिस जगह से इसकी तरक्की शुरू हुयी है [वहीं] फिर वापस आवें और उसी तरीके से तरक्की करता हुआ आगे बढ़ता चले। इस दौरान मैं जो वारदात पेश आवें, लिखता चले। मैं समझता हूँ कि मखलूके खुदा के लिए यह बहुत बड़ी सैक्रिफाइस होगी। और मुमकिन है कि कुछ दिनों मेरा काम बन्द रहे। यह मेरी दुआ है कि वो असर जो इसमें काइम है, वो हवा जो इसमें मौजूद है उसमें कमी न होगी। उस वक्त तक जब तक कि कोई खास हुक्म सदर न हो जावे। और वोह हालत यह हो सकती है जो इंतिहाई पायावी की होती है। अगर उस हालत में लाना होगा तो अलबता कुछ दिनों के लिए यह बात नहीं आएगी।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation addressed to Madan Mohan Lal : "I have already got my freedom : today he [Ram Chandra of Shahjahanpur] has set my Revered Master also free! Just possible, orders concerning other revered elders in this regard may also be descending! Now, what happens to be the work for you [people]? What ever four, six, eight or nine people are still remaining [together with you] should try to reach the high pinnacle of spirituality. people be encourage to acquire [real] faith; structure and develop themselves; engage in preaching and spreading [real sort of] of science of Ultimate [Brahma-vidya] all around [every where]. Notes of highest ideals from elders of highest calibre continuously arriving : attempt should be made to develop these very states [of high ideals] in everybody [first of all starting with oneself]. Thousands of [past] lives have gone by : no more should now be allowed to slip away. Liberation is not at all something difficult : it

requires just [the right] attachment of thought! Ask dear Ram Chandra [of Shahjahanpur], how easily he has got his purpose achieved [served]! The methods that he has adopted are [really] unique [untouched = unused]; and are just his own inventions, that he has been introducing step by step [all the time]! All these methods should be noted down and told to people [for being practiced / adopted]. These are [all] quite easy. Even when away from presence, he was never away from thought [of me]; and even when together, he was never oblivious of remembrance. He lost even the idea as to who was doing [all this practice]! Bliss, he felt in a way that it had nothing to do with comprehension! What was the essential method : all things had got drawn together in to one [thing] alone!"

"Dear Madan Mohan Lal, this thing [singleness of orientation] will often be there in an elder of real standard / calibre. Just now, the easy methods used by him [Ram Chandra of Shahjahanpur UP] struck my thought; and I jumped up [out of joy]! Such techniques will be rare to find [anywhere]. Now, for one thing who knows whether these have remind there in his memory! What ever may be the case, any way, these are to be noted down for the benefit of others! I shall order him, that he would return to where from he made start of his progress, move on progressing through the same methods [techniques], noting down what ever courses of events [happenings] he would pass through during the course of his progress thus for! I think this will be very great sacrifice for the sake of [benefit to] God's creation; and just possible, my work would remain at stand still for some days in the

mean time! This is my blessing that there will be no deterioration in the effect that has established in him i.e. in the air [atmosphere in the spiritual refinement] that is existing in him, so long as some special order [from Ultimate Being] is not received! That state [of special order being issued] may be with a view to taking him [Ram Chandra of Shahjahanpur] up to the most extreme stage, in which eventuality, of course, he will remain deprived of his present state [of established effects and existing air of spiritual refinement] for some days, any way!"

वक्रत साढ़े सात बजे शाम, श्री कृष्ण जी महाराज : गीता का सार :

"जंग का मैदान था। अर्जुन अपने अजीज व अकारिब को देख कर घबरा रहा था कि उनको कैसे मारूँ। अचंभे में था। दुनियाँ की सल्तनत मिल भी गयी तो क्या। खानदान को नष्ट और तवाह कर के पायी तो क्या। गर्जे कि इसी किस्म के खयालात गूँजने लगे। खयालात ने उसमें कायरता पैदा कर दी। दिल ठण्डा होने लगा। क्षत्री धर्म से हट रहा था। बातों से समझाया। सबक सिखाये। साथ ही साथ अपनी विल से रूहानी मंज़िलें योग द्वारा खोलता गया, यानि तवज्जः भी देता गया। व्याख्या बेकार है, जब तक खयाली ताकत उसके साथ न हो। जुमला रम्ज़ उसके दिल में उतर दिए गए गए और वोह हालत पैदा कर दी गयी जिसको समसाम कहना चाहिए। जहाँ दुःख और सुख एक साँ है और मौत और ज़िन्दगी एक सी है। यह गीता थी जो उसको बतायी गयी। क्या महात्मा राम चन्द्र फतेहगढ़ी की ऐसी तालीम न थी। सिर्फ़ बातों ही से अंदरूनी परदे चाक कर सकते थे। एक बात का ज़ोर ज़रूर दिया गया कि जो धर्म जिसके लिए मुक़र्रर है, करना चाहिए। अस्ल में यह एक नुक्ता है जिसका फैलाव किताबी सूरत में कर दिया गया। वही बात जो अभी कह चुका हूँ।"

Reverend Lord Krishna's dictation [time 07.30 Pm] : "Some of

substance of Bhagawadgita is like this. Arjuna was neurones to see near and dear ones arrayed on the battle field. He was baffled as to how and why to kill them. What, if the kingdom of earth was annexed by slaughtering one's own kith and kin to destroy and annihilate one's own family! Thoughts like these reverberated in his mind creating [sort of] cowardice in his heart. His spirit was dampened and he was moving away from the performance of the duty that was belongs to the kshattriya [warier] class of society! I attempted to make him comprehend [what he owed to the shoal situation] through words of mouth; and taught lesson to him. Along with that, I used my will to bring him up to entire gateways of spiritual stages through yogic transmission. Explanations, are of no use so long as power of thought does not accompany them. Thus all esoteric points were brought down into his heart; and the condition which has to be designated as equipoise was created [introduced] in him. There [in that state] misery and happiness [pain and pleasure] are similar while death and life are almost one and the same. This was Gita that was communicated to him [Arjuna]. Was not the teaching of your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] just like this? Can inner veils be torn off by means of mere talk [and conversation without using spiritual transmission]? One thing was certainly emphasised [in Gita] viz. one should devote to the duty, prescribed for that one [as special obligation in accordance with one's status or position in social order or hierarchy]. In fact this is a point whose expansion has been presented in the form of book. It is actually what I have just narrated."

Wednesday the 03rd April 1946 :

श्री कृष्ण जी महाराज :

"एक अजीब बात बताता हूँ। मैदाने जंग में राधा मेरे साथ थीं। निगाह नहीं थी कि उन को कोई पहचान सकता। अब भी यही बात है। मुकम्मल गुरु का यही करिश्मा है। दो होते हुए एक मालुम होता है। राधा ने किसी वक़्त मेरा छोड़ा और न मैं उनके खयाल से गाफ़िल रहा। दोनों एक हो रहे थे। मानी यह हुए कि हर जगह मैं उनके साथ था और वोह मेरे। यह एक रूहानी मंज़िल है जिसके देखने के लिए आँखें चाहिए और समझने के लिए दिमाग़। किताबें शकलें जिसने दिमाग़ में भर लीं, इस रम्ज़ को नहीं समझ सकता। यह और चीज़ है और वो और। ज्ञानी पण्डित कहलाने लगे और पण्डित ज्ञानी। दोनों में से किसी ने असल तत्व को नहीं जाना।"

"गीता में मैंने सिर्फ़ छः श्लोक कहे हैं, सातवाँ कहने की गुँजायश न थी। वोह अमली तौर पर दिखा दिया गया। हर श्लोक में एक हालत थी।"

Reverend Lord Krishna [time 09.20 Am] : I am telling [revealing] something peculiar [strange] viz. Radha was together with me even in the battle field. The visual capacity, sure enough, was never there to enable recognising her [by any body]. Isn't the case the same even now! Just this is the miracle of a Perfect Master [guide] : even though there are two, they appear to be just one! Radha never left me alone; nor I was ever away from Her thought. Both had got [merged] to be just one [entity]. That means I was everywhere with her and vice-versa. This is a spiritual destination, which requires eyes to be seen, and

brain to be comprehended. One who mugged one's brain with bookish form can never grasp this musty. This is one and that quite other thing. The enlightened ones started being called learned and scholars were designated jnani [enlightened] : these two got aquatinted with the real [essential] element. In the Gita I spoke only six couplets. There was no possibility expressing [speaking in words] the seventh one. That was brought to experience in the practical way. Each couplet [shloka] reflected a special spiritual state."

Saturday the 06th April 1946 :

हज़रत क़िब्ला : "अज़ीज़ राम चन्द्र [शाहजहाँपुर वाले] जिस वक़्त ऋषि सीलोन को मक़ाम अव्यक्त गति से तवज्जः दे रहा था वो ईश्वरीय काम में मशरूफ़ था, महसूस न कर सका। जब इत्तिला दी गयी, तब मरक़िब हुआ और ध्यान में बैठ गया। यह हालत उसको इस क़दर पसंद आयी कि जिस मक़ाम की यह हालत है उस को खोलने की इल्तिज़ा की। अभी चूँकि हुक़म कुदरत नहीं था, इस लिए हुआ, कि न खोलो। ऋषि सीलोन इस क़दर शैदाई और दिलदाद : इस हालत का हुआ कि वृत्त रख लिया कि जब तक आप इसको खोल न देंगे, दाना पानी न करूँगा। उसने उसी उसी वक़्त वृत्त रख लिया। कुदरत के हुक़म का इंतज़ार है। वो शख्स अपने गुरु की तरह मुखातिब हुआ। हुक़म मिला और इजाज़त भी दी गयी। कि दुनियाँ में सिर्फ़ एक हस्ती उनकी [राम चन्द्र - शाहजहाँपुर वाले] है और उन्ही से मुखातिब होने पर काम चलेगा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] time 08.10 AM : "When dear Ram Chandra [of Shahjahanpur UP] was transmitting to the Sage of Ceylon from the point [region] of 'Abyaktagati' or qudsa' [point of unexceptionable Reality of Divine

piousness], he was busy with Divine work and could not be aware of the transmission. When he was informed, he got oriented and sat down for meditation. His state enamored him to the extent that he prayed for awakening [blossoming] of the point to which that condition [state] belonged. Since there was no order for that yet from Nature, it couldn't be done. The heart of the Sage of Ceylon was so much captivated by this state, that he started a fast till the point got awakened [opened]. He is continuing that fast. Nature's order is awaited. The sage got oriented to his own Master [guide]. There was order and also permission intimating that there is only one entity in the world [i.e. of dear Ram Chandra - of Shahjahanpur] capable of awakening that point and the needful can be had only on being oriented to him [Ram Chandra of Shahjahanpur].

ऋषि सीलोन के गुरु महाराज : "यह मेरा शिष्य जो इस वक़्त लंका में है, अपने वक़्त का एक ही बुजुर्ग है। उम्र ज़्यादा है। मगर उसको यह खबर नहीं [मालिक वोह आपको ज़रूर समझता था] कि ऐसे जौहर आपमें पोशीदा हैं। जुनूबी हिन्द के दौरें में उसने आपको बहुत ताड़ा। फिर भी कुछ न ताड़ सका। आपको ईश्वर ने ऐसा बनाया है कि एक निगाह में इस से ज़्यादा तृप्ति हो सकती है। इख़्तियार नहीं जो आपको हुक़्म दें, प्रार्थना ज़रूर है। इस लिहाज़ से कि आप इन कामों के लिए भी आये हैं।"

The Revered Master of the Sage of Ceylon : "My disciple who is in Shri Lanka at present happens to be a unique [unmatched] elder saint of his time. He is quite aged, but he has no awareness that such precious jewels lie concealed with you [even though he treats you as Master]. During your tour in South India, he estimated you quite a lot : but could not form an [adequate] estimate, after all. You have been structured by God in such a way as to enable more satiation

[than that state] being gifted in a single wink of the eye. I have no right to order; but request is certainly there as you have arrived [in the world] for such jobs [of giving spiritual benefit to aspiring / deserving individuals] also."

हज़रत क़िब्ला : "मुझको शर्म आती है कि इतना बड़ा ऋषि इस तौर पर कहे। । चुनांचे में हुक़म देता हूँ कि इस शख्स को [ऋषि - लंका] छोटी पर खींच दो। मगर यह काम एक डैम न करना। अपनी तालीम में ले लो। इसको इतिला दे दो कि मुझको अपने पीर का हुक़म मिल चुका है। वृत्त की अब ज़रूरत नहीं। सब्र की ज़रूर ज़रूरत है। यह अल्फ़ाज़ कि मुझको मेरे पीर ने हुक़म दे दिया है, बराहे रास्त उसको पहुँचा दिए गए। चुनांचे उसने वृत्त तोड़ दिया जैसा कि हुक़म था। ऋषि लंका के गुरु को मैं इस लिहाज़ से छोड़ता हूँ कि उन्होंने एक काबिल शिष्य ऐसा बना दिया कि तमाम दुनियाँ का काम चल रहा है। वर्ना मैं तुम्हीं को उसके सलब करने का हुक़म देता और नीचे उतार देता। बात यह थी कि कुदरत से हुक़म हो चुका है कि अज़ीज़ राम चन्द्र [शाहजहाँपुर वाले] की आजमाइश न की जावे। उन्होंने खिलाफ़े हुक़म कुदरत सख्त जाँच क्यों की। यह मेरा मेकिंग था कि तुम सही उतर गए। अज़माइश यह थी कि इन [राम चन्द्र - शाहजहाँपुर वाले] से कहा गया कि मुझको तवज्जो: दो और यह खयाल था कि देखें यह मुझको उस सभ्यता के साथ तवज्जो: देते हैं जैसे मोक्छ: आत्माओं को दी जा सकती है। हवास उड़ गए यह देख कर कि इसने सभ्यता का लिहाज़ ही नहीं रक्खा बल्कि इस तरह पर तवज्जो: दी, जैसे बुजुर्ग रुहें अपनी खालिस सूरत में दिया करती हैं। जहाँ पर छुटायी - बड़ाई का खयाल नहीं होता। इस किस्म की तवज्जो: देना कोई नहीं जानता। जब ऐसा था तो इसमें इसकी आजमाइश क्यों की गयी। जानते हुए कि कुदरत का हुक़म हो चुका है कि आयन्दा कोई आजमाइश न होगी।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I feel shy that such a great seer would speak like this. I order, as such, that you pull up the sage of Shri Lanka to the top [of the head]. This, however, is not to be done all at once. Take his under

your training. Communicate to him that you have received orders from your Master and, hence, there is no need of fasting [on the part of sage of Ceylon [any more]]. Patience, he certainly needs. [The words that my Master has permuted / ordered me were communicated to him directly; and he broke his fast in accordance with the command]."

Revered Master's [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation continued : "I am excusing the master of the sage of Shri Lanka with regard to the fact that he was structured a capable disciple who is working to fulfill the need of the world. Otherwise, I would have ordered you just to snatch off his spiritual state, and pul him down. The thing [point] is that there are standing orders from Nature that dear Ram Chandra [of Shahjahanpur] is no more to undergo any tests. Why did he put him [Ram Chandra of Shahjahanpur] to severe test. It was my making that you came successful our of the test. His test consisted in asking dear Ram Chandra [of Shahjahanpur] to transmit to him [Master of the sage sage of Ceylon]. His idea behind this test was to see whether transmission was administered to him with the courtesy [and culture] that is due to the liberated souls! He was awe-stricken to find that dear Ram Chandra [of Shahjahanpur] not only maintained [perfect] decorum, but transmitted to him actually as the souls of Revered Elders in their pure form use to do, where no consideration of small and big is retained at all. Transmitting in this way is not known to anybody [else]. When such was the case, why then was he [Ram Chandra of Shahjahanpur] put to test, knowing fully well that there are standing orders from Nature that he will no more be subjected to any tests!"

Swami Vivekananda Ji : "The sage of Ceylon is far advanced in spirituality, but still far below the stage of '*Qudsa*' or '*Avyaktagati*'."

Sunday **the** **07th** **April** **1946** :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "रूहानियत को लोगों ने मज़ाक़ समझ रक्खा है। समझते हैं कि यह हिस्सा तो पीर का है। अपने ताल्लुक सिर्फ़ यह ही काम है कि दुनियाँदारी के मामलात में कोशां रहे। वक़्त पर मुरकीबा: किया और चले आये। जन्म-जन्मांतर गुज़र चुके हैं, इसी आरुद्ध [रौध] में रहे। यह किसी से न हुआ कि इसको [रूहानियत को] फ़ौक़ियत देते। हर काम में इसी को मुक़द्दम समझते। सब [खयालात की] धारों को समेट कर कसी तरफ़ कर देते। यह जो आवाम का है। तरकीबें पूँछते। गुत्थियाँ सुलझाते और काम करते। दुनियाँदारी के काम इस लिए आसान मालूम होते हैं कि ज़्यादा: हिस्सा वक़्त का उसमें सर्फ़ होता है। अगर इसमें [रूहानियत में] भी इतना हिस्सा सर्फ़ होने लगे तो यह भी आसान मालुम होने लगे। लुत्फ़ क्यों नहीं आता। मोहब्बत की कमी। हर बात के लिए और हर खराबी को दूर करने के लिए मराक़ब: हो सकता है। यह ही एक चीज़ है जो मंज़िल तक पहुँचा देती है।"

"आसान मराक़ब: यह है कि उसकी याद से किसी दम गाफ़िल न हो। और सब से आसान नुस्खा भी यह ही है। मगर साथ ही ऐसे तरीक़े भी करता चले जो इसमें मददगार हो। वार्ना इश्क़ सादिक़ है तो यही बातें अज़ख़ुद पैदा होने लगेंगीं। और ज़ियाद:तर वक़्त इसी में लगाया जाय यानी खयाल में।"

"यह वो मुजर्रब नुस्खा है जो कभी खता नहीं करता। दुनियाँदारी में ज़्यादातर मोहब्बत हज़्जेनफ़स के लिए की जाती है और यह बात आसान यूँ मालुम होती है कि तबीयतें उस तरफ़ झुकी हुयी है। यही बात अगर उस तरफ़ मोल्ड कर दी जावे तो सब कुछ हो सकता है और यहाँ पर उस सरूर लाइंतिहा [लामितनाही] के लिए जो हर शख्स को

मयस्सर नहीं, मोहब्बत की जाय तो वही बात हो जाती है। इस्तेमाल बदला हुआ है। वहाँ पर उन धारों के ज़ेरे असर हैं जिनकी फुरना इन्द्रियों से होती रहती है और यहाँ पर उस ताकत में घुसते हैं जिसके खराब इस्तेमाल से उसमें ज़ोर पैदा हो गया। [अटेम्प्ट एक ही चीज़ को करना है।] एक में बावलापन है और दूसरे में शराफ़ते - इन्सानी। और यह फ़र्ज़ के अन्दर है। दुसरी चीज़ का इस्तेमाल फ़र्ज़ के बाहर बे-अदबी है। अगर इसको [रूहानियत को] ठीक कर लें तो यह काबू में आ जाती हैं। नतीजा यह निकला कि कामयाबी का राज़ सिर्फ़ मोहब्बत है। सालिक़ का साथ इस हद तक देती है कि धुरपद [Ultimate stage] पर पहुँच कर खुद अलोप और गुम हो जाती है।"

"मोहब्बत क्या है? ज़ात का साया और इन्सान असल ज़ौहर। कितनी करीब है। रौशनी में आ जाने से साया गुम हो जाता है। मोहब्बत के समझने के लिए तीन दर्ज़े कायम कर लो।"

"पहली स्टेज : जो आम तौर पर है। मिसाल की ज़रूरत नहीं। यानि हर दुनियाँदारी की चीज़ों में घुसे होते हैं और ख्वामख्वाह बेमतलब। बे-गरज़। इतना लिप्त होना कि मामूली मामूली बातों पर रोना आ रहा है। ग़म खाये जाता है। और इज़ाफ़ा हुआ तो हालत ठहर जाती है।"

"दूसरी स्टेज : इस से ऊपर यानि इस से बहुत ऊपर, यानि कि फिक्र तो है, काम भी करते हैं। तकलीफ़ भी होती है। मगर फर्क इतना है कि रोना नहीं आता।"

"तीसरी स्टेज : अब और आगे बढ़िए, और ऊँचा जाइये जहाँ पर सिर्फ़ यह ही खयाल रहता है कि काम किये जाओ। मेहनत करो और फिर भी नतीज़ा मतलूब पैदा न हो तो समझ लो कि हुक्म ईश्वर का नहीं है। यहाँ पर पहुंच कर खयालात ईश्वरीय शुरू हो जाते हैं और वो लगाव कि इब्तिदा हो जाती है जिस से आगे काम लेना है। इसी को फेरते चले जाओ और उस से [दुनियाँदारी] हटते चले जाओ। इसका इन्तहाई तौर पर और ज़रूरत भर हट जाना, मोहब्बत के खुलूस का आगाज़ है। फेरना लफ़ज़ माइनीदार है। मिसाल है ; जितना घोड़ा फेरा जाता है उतनी ही उसमें आब बढ़ती है

और काम बन जाता है। यह मुख्तसरन मैंने लिख दिया। यह ही चीज़ डेवेलप होते होते
आखिर तक पहुँचा देती है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh

UP] : "People have taken spirituality to be a joke : they consider it to be part of just the Guide's duty. For themselves they prefer to remain yoked to worldly affairs : at a fixed time they would doze in meditation and go away. Lives after lives have gone away : they have persisted with their fixed notions [per structured ways]. Nobody took care [enough] to give preference to spirituality; and treat just this to be the main thing [of prime value], gathering all currents [of thought] together to be directed just this way [to this side]! This happens to be the condition belonging to the people in general. They ought to have attached their hearts to this alone, enquiring after devices, unravelling knots and working onwards. The affairs concerning worldliness appear to be easy due to large part of time being devoted to them. Spirituality may come to seem easy if the same part [of time and attachment] gets yoked to this as well! Why after all there is lack of pleasure as derived out of real spirituality? This is simply due to lack of love [attachment]! There can be meditation for achieving any thing, and in order to give up every defect. That [love or attachment] is the only thing to bring one right up to the destination. The easy meditation consists is not being oblivious of his remembrance for even a single moment; and this alone happens to be the easiest prescription. Techniques, helpful to it may, however, be also adopted alongside. Else, if genuine love is there these things will start coming up by themselves [automatically]. Most of the time is to be engaged in this alone viz. thought or remembrance. This is that well tried out

prescription that can never fall short of success. In case worldliness most love is yoked to sensuous [carnal] pleasure; and this appears easy because hearts [of people generally] are inclined to this [carnal pleasure]. If this thing only gets molded to that side [spirituality], everything can be achieved. If here in love is yoked to that inexhaustible happiness [intoxication] which is not available to all and sundry, the same [effect] is to be brought about : only the yoking [utilization = application] happens [to be] altered! There, it is under the effect of those currents, whose sprouting remains coming out of the sense organs; and here, penetration in to that power takes place, where in force has been generated due to its bad yoking. Only one thing has to be attempted on the whole! There is madness [craziness] in one, and human culture [civility = gentleness] in the other : This is within [the sphere of] duty, and that outside [duty] in the circle of impertinence! If this [spirituality] be set right, other things also come / fall within control. In conclusion, love alone happens to be the secret of success [every where]. It [love] takes the aspirant right up to the very Ultimate stage [Dhruva pad], and then itself this appears or gets lost [losing its own trail]."

"What is love? Just the shadow of Ultimate Being [Zaat] and the real essence of man [humanity]. How close [at hand]! On coming in the light, the shadow fades off! To understand [comprehend] Love, just fix [establish] three stages : the first is what is generally available [everywhere] needing on illustration. One remains involved unnecessarily in every worldly matter [affairs] without any benefit or even concern to oneself. One gets so much entangled [in worldly matters] that little, simple affairs cause sadness and even deep rooted

grief [and shock]. On coming to [slight] relief, there occurs change [alteration] to state to the other [opposite] extent. The second lies above this - quite far above, it may be said - when care [worry and anxiety] does exist no doubt, active participation in work is also there, and one feels trouble and pain, as well, but the difference [from the first stage] consists in there being no sadness [weeping] or deep rooted grief / shock. Moving still further and no climbing up to the third stage is only the thought just of going on with work continually. Laboring hard and yet if the desired result is not coming [achieved], it is taken simply as ordained that way by God! On arriving at this stage, divine thoughts start and that attachment begins, which is to serve as the instrument of work ahead. Just proceed giving [administering] turn [that way] to it; and [simultaneously] moving [turning] away from that side [worldliness]. Removal of this in the final way and according to need is the starting point of purity of love. The expression 'giving [administering] turn' is meaningful. There is a proverb [in Hindi] viz. a horse acquires glamour and becomes useful to the same extent that it is given [administered] turns [training]. I have dictated this briefly. Just this thing developing slowly and gradually takes one up to the farthest end."

Monday the 08th April 1946 :

गुरु महाराज - ऋषि लंका [यानि मौजूदा ऋषि लडका के पीर जो जिस्म छोड़ चुके हैं]
: "मैंने बहुत गलती की जो तुम्हारी आजमाइश की। अफ़सोस है। [यहाँ तशरीफ़ ला कर
यह अल्फ़ाज़ फरमाए] यह जानते हुए कि ऐसी हस्ती कभी ज़ाहिर नहीं हुई। तुम्हारे
गुरु महाराज [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] को छोड़ता हूँ। उनका कहना

ही क्या। यह सब उन्ही की बरकत है तुम ने ज़िन्दगी में वोह स्टेजेस पार कर लिए जो मुझको अब तक मयस्सर नहीं। दुनियाँ से गए हुए अरसा गुज़र गया।"

Revered Master of the sage of Ceylon arrived [from the world hereafter] and submitted : "I committed with mistake in putting you to test. I regret [having done that], knowing [well] that such a personality never manifested [on earth]. Your Revered Master [[Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], of-course excepted : what to say about Him; all this is just His Grace! You [Ram Chandra of Shahjahanpur] have crossed over such stages, as are not available to me yet, long after my going out of the world [physical existence]!"

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "बस मैं इतना ही लिखाऊँगा कि कभी कभी आलमे बाला पर रुजू हो जाया करो।"

Revered Master [[Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I shall ask you only to get oriented now and then to the higher world."

भाई जगमोहन नारायण : "शरीक कर लेना।"

Dear Jagmohan Narain : "Do include me also."

Swami Vivekananda Ji : "People may laugh at such dictation of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]; but it is the truth, and bare truth! People do not have the capacity to understand it. The order issued to you just now, was binding on Lord Krishna during His lifetime! He [Revered Master of the sage of Ceylon]

will come to you often for training. I am fixing the morning time [for him], but can change it [as may be convenient]."

ऋषि लँका यानि सीलोन : "मेरे पीर ने मुझको भी देने से कुछ नहीं रक्खा यानि सब कुछ दे दिया। जैसा कि तुम्हारे पीर [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] ने कहा है। मुझे मालूम था कि मेरे गुरुमहाराज आपके पास मौजूद हैं और हवा मुझको भी पहुँची। होश उड़। इस से पहले कि तवज्जोः का दिलदाद हो गया था। अब समझ में आया कि मैंने कुछ नहीं सीखा। इस वक्त [आपकी] तवज्जोः ने मुझको हैरत में दाल दिया।"

The sage of Ceylon : "My Master too has not kept any thing from bestowing un to me. He has given everything [he has] to me, just your Master has done [with you]! I knew that my Revered Master is with you at present; and the air [of your transmission to him] has reached me as well! I am dumb - founded! Before this, I had become enamoured of transmission; but now I have found that I did not learn any thing! Your transmission [administered to my Revered Master] just has now has brought me up the the state of wonderment."

हज़रत किब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़] वक्त 07. 45 शाम : "मैं खामोश था, अब तय हो गया। श्री कृष्णा जी महाराज की फनाइयत तुम में हो कर रहेगी। कह भी चुके हैं। [तारीख 30 - 01 - 1946] मगर इस तरह से, जैसे रफ़ता रफ़ता मैंने तुम में फनाइयत हांसिल की थी। उसी का आगाज़ हो गया।"

Revered Master's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] dictation time 07.45 PM : "I was silent. Now the decision has been taken. Merging of Lord Krishna in you is destined to happen! He has already hinted [03.01.1946]. It will, however, happen

slowly [by and by] just as I had obtained murgence in you. That process [of Lord Krishna's murgence in you] has already got started."

श्री कृष्ण जी महाराज : "उड़ीसा का जाना मुल्लतवी रहेगा। जब तक कोई खास ज़रूरत पैदा न हो जाय।"

Reverend Lord Krishna : "Trip of Orissa stands postponed so long as some special need does not come up.

Tuesday the 09th April 1946 :

Swami Vivekananda Ji : "Lord Krishna has made up His mind to bring you to the level. The world has never before seen anything like the strange making of your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]! [Pause]"

"Munshi Madan Mohan Lal is now going towards liberation, if he continues to go on as such."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "स्वामी विवेकानंद जी की इबारत का मंशा यह है कि श्री कृष्ण जी महाराज तुमको अपने लेवल पर लाना चाहते हैं।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The meaning of Swami Ji's hint is that Lord Krishna Wants to bring you up to His own level."

Swami Vivekananda Ji : "You have so many jobs at hand : and as

such, you need not strain, [exercise] yourself about such trifling matters in the letter of Narain dated Sunday the 07th April 1946 [concerning some information about some old associates at Kanpur]. Babu Madan Mohan Lal should get up early morning. If his health permits, he should take bath. Anyway, he should prepare himself for work by about 05.00 AM. Our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has bestowed power on him for the work. He should be punctual in his work. The mode of replying by Agha was very harsh. I will tune him today on-wards. Your duty will be to work without any [outward] demonstration, unless something happens by itself."

"such people as [Agha] can not come round, unless they be destined that way. They have been spoiled. Create new world. Zaat [Ultimate Being] itself can be moved, but who is going to realize that. Stages, you can insert in a moment; but who will realize the plainness and simplicity, as you call it!"

Thursday the 11th April 1946 :

महात्मा बुद्ध जी : "कनेक्शन उन सब के जिनके काटना चाहिए थे, काट चुके हैं। जो लोग कि रह गए हैं, थोड़े से हैं। उनको फूँक फूँक कर कदम रखना चाहिए ताकि आईन्दा कोई सूरत ऐसी पैदा न हो जावे और बदनामी का वाइस हो। संगठन अजीब चीज़ है, इससे काम लो। मौजूदा इंतज़ाम दर हकीकत इस लिए था कि लोग सब मिलजुल कर एक हो जावें। ऐसा न हुआ। सबब? हालत में कमी। क्यों ? सही माईनों में मोहब्बत नहीं की गयी। किससे? अपने गुरु से। अगर होती तो मुमकिन न था कि सरल हालत न दौड़ने लगती। जब यह हो जाता है तो ऊँचाई नीचाई, बड़ाई छोटाई का सवाल ही न रहता। सब एक से नज़र आते।"

Dictation from Lord Buddha : "The connections of all those persons who needed being disconnected, have got snapped off. Those who have remained [connected in tact] are quite few. They should proceed on very cautiously and carefully so that some condition / situation [in their case also] may not develop in future, to cause scandal [further]! Organization is some thing unique : make [proper] use of it! The existing arrangement, in fact, was just for the sake of making all people be knit together. That did not come to be! The reason [there of] : just lack of [the required] condition! Why [that]? Love was not developed in the real sense! With whom? With one's Master [Guru]! If love [with the Master] had been there, it was not possible that simple [and natural] state would have failed to pervade! When this would have happened, all thought of high and low, big and small, had just vanished; and the vision making all seem equal [one and the same] would prevail!"

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "बुद्ध जी महाराज का मंशा इस तहरीर से यह है कि जिस ने यह हालत पैदा कर ली, जहां पर सब एक ही होते हैं तो तफ़रके का सवाल ही नहीं रहता।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Reverend Lord Buddha means by this dictation to say that for the one has developed the state wherein all happen to be one and the same [equal], there remains no question [consideration] of differentiation."

महात्मा बुद्ध : "क्या हँसी आती है कि एक साहिब [उमा शंकर - एटा] मुझे ले कर बैठे जिनके करीब भी मैं न गया। मेरी हालत कुछ अजीब मेहरबानी और मोहब्बत की

रही है। सुधार फ़र्ज समझा और इसमें ज़िन्दगी व्यतीत कर दी कि लोगों को फायदा हो। वार्ना, क्या यह शख्स इस काबिल नहीं है कि इसको सज़ा दी जाय। छोड़ता तो सब छोड़ता। हर्ज न था। उसे नहीं मालुम कि वोह खुद क्या है और उसके पीर की क्या हस्ती है। आँखें नहीं कि देखें। हम जानते हैं। मतलब। तावक़ते साबित न हो जाय कि पीर या गुरु निकम्मा है ; रूहानी मंज़िल तय नहीं कर सकता, हरगिज़ न छोड़ें।"

Reverend Lord Buddha : "How humorous, that one gentleman [Uma Shankar Etah UP] has taken me [for his connection] whereas I never went close to him! My state has been of peculiar compassion and affection! Reform [of individual and society] I took up as duty [for me] and spent my whole life therein, to give benefit to people! Alas, does not this fellow deserve punishment! There was no harm, if he had given up every thing, in case he intended giving up [the old connection]! He does not know what he himself happens to be; and what is the status of his Master [Guru]! He does not have eyes to have [adequate] vision! I know [the status of your and his reverend Master]! What I mean is that one should never [at all] for sake one's Master, so long as it be not proved [conclusively to oneself] that one's guide is worthless and incapable of making one traverse spiritual stages [to the destination]!"

Sunday the 14th April 1946 :

Swami Vivekananda Ji : "Patanjali has undergone a number of changes in this world, before taking the present form now. You are the sage Patanjali, the same soul."

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "स्वामी जी

महाराज ने राज की बात खोल दी।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] :

"Revered Swami Ji has given out the secret."

Swami Vivekananda Ji : "People should learn the lesson from this epic! Liberation is not an easy affair! A seer, universally praised [academic] comes now for liberation. There are hundreds of examples of this type. Swami Shri Shankaracharya has not yet taken the trend towards liberation. How horrible [frightening] is the cycle [circle] of rebirth. People think of it as a very easy matter. Happy are those who try to come again and again in this world : they have no idea for liberation, and they do not want to get rid of their present state! What is required for the freedom of the soul, is to free oneself from all desires : that is the only thing for liberation. One may go for penances for thousands of years; and yet the apprehension of return [to this world of suffering] will persist! Go for a moment in the state of everlasting happiness of Nirvana or liberation in the way that you have mastered, and that is sufficient for [ensuring] liberation! I like your idea and mode of training : fools do not understand it! If plainness and simplicity of Nature comes in itself, and one gains mastery over it, liberation is sure [to be there]. The idea is very simple! I dare say that nobody except your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], could catch the side to express it in plain

and simple way in the phrase 'plainness and simplicity'! When this thing comes, calmness prevails! One who has it, can never be disturbed even if tortured [extremely]."

"The objective of all dictations from me is that the people coming to you must follow it rigidly! If liberation is lost this time, who can guaranty the prospect in future! No body knows what is going to happen next day! This time Nature incarnated for the liberation of souls : so you are all reaping double benefit; I mean those of you who have faith in God's work and management!"

Swami Vivekananda Ji continued the dictation [04.40 PM] : "The question concerning liberation was a peculiar nature. Liberation means freedom even in bodily existence from all worldly desires. One who has acquired this capacity even though having a physical body"

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "मैं इस जुमले को पूरा किये देता हूँ। असना-ए-डिक्टेसन में स्वामी जी को कुछ ज़रूरी काम आ गए। जिस शख्स ने अपनी ज़िन्दगी में यह हालत पैदा कर ली जो स्वामी जी महाराज ने लिखाई है वो जिस्म रखते हुए आज़ाद हो गया। और यह होना लाज़मी है। इसमें शक नहीं कि मैंने अक्सर लोगों को आज़ाद कर दिया। मगर यह ऐसी बात है जो बार बार हर जगह पर नहीं की जाती।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : " I am completing this sentence : Swami had to attend to some urgent work in the midst of the dictation. The person who has attend to the state indicated [referred to] by Swami Ji, becomes freed [liberated] even while remaining in [the physical] body. This is

essential. No doubt I bestowed libration on people very often; but his this is something that is not done frequently and everywhere."

Monday the 22nd April 1946 :

श्री कृष्णा जी महाराज : "मैं भण्डारे को देखता रहा। कुछ न था। सिवाय आदमियों के जमाव के, जैसा मेले में हो जाता है। फैज़ क़तई बंद था। अब वहाँ किसी में ताक़त नहीं रही जो फैज़ दे सके। सरचश्मा तुम्हारे यहाँ जारी था।"

Lord Krishna : "I remained observing the 'annual-function' [at Fatehgarh]. There was nothing except a crowd of human-beings like it happens during a fair [any where]! Current of [Divine] grace was entirely absent [close down]. Now, nobody retains the capability to invite [Divine] grace, and distribute [spiritual] benefit! At your place, the spring [of Divine Grace] was [continually] flowing."

राधा जी : "भाई, तुम इसको बंद क्यों नहीं कर देते।"

'[नोट : मैंने कुछ बातें इसके मुताल्लिक कहीं। जवाब दिया।]

"तुम कुछ काम मेरे सुपुर्द कर सकते हो। यह वख़्त आ गया, लोगों को सच्ची परख जाती रही। तुम्हारे पास बहुत से डिक्टेट्स हैं, सब में सरलता की तारीफ़ है। और यह चीज़ बड़ी मुश्किल से मिलती है। इसको सिखाने वाला बजुज़ एक आध के कोई समझ में नहीं आता। चीज़ कामयाब है, इस लिए क़द्र नहीं। इसके लिए गृहस्थी को छोड़ जंगल में रहे। यह खालिस हालत दर-हकीकत ज़ात की है, या यूँ कहो कि ज़ात की हालत की शुरुआत है। इस के समझने वाले बहुत कम मिलेंगे। तुम्हारा वतीरा शुरु से ऐसा ही रहा है कि खालिस चीज़ नज़र की। जुनूबी हिन्द के दौर में यही चीज़ तुमने भरी। और हर जगह जहाँ भेजे गए, यही समां बाँधा। ज़रूरत ही इसी की है बड़ी हस्ती

की

यही

पहँचान

है।"

Reverend Radha Ji : "Why don't you stop this [function being celebrated], brother!"

On my submission about the matter, Reverend Radha Ji's dictation continued : "You can assign some [of important] work to me. [Pause] The times have come to such a pass that people have lost real assessment. You have so many dictations with you which contain praise for simplicity; and this is very difficult to find [attain]. The one to impart training / teaching for this is not available to comprehension with the exception, of just one or close to that [even less]. The commodity [simplicity] being rare, its worth is not [properly] appreciated [assessed]. For just this, household way of life was abandoned and residing in forests was preferred. This pure state really belongs to the Ultimate Being [Zaat]; or you may say that this is the beginning of the state of the Ultimate Being. The people to comprehend [understand] this thing [simplicity] will be found to be very few. Your style [of functioning] from the very start[beginning] has remained to take the pure thing in to view. During the tour of South India you stuffed [filled] just this thing; and created this very atmosphere where ever you happened to be directed to go. There is also need for this alone : just this happens to signify [indicate] big personality!"

Swami Vivekananda Ji : "I have to tell you, my dear, that this is the first time since the days of Lord Krishna that you are filling the air according to the dictates [directions] of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] and myself as well. It is needed

everywhere and also [have much] wanting [lacking]."

Tuesday the 30th April 1946 :

Swami Vivekananda Ji : "Last night, I was observing your 'Satsang' [spiritual-society]. As it was barren, nobody could like it. For you, it is the best course to move on about certain places to find men for imparting of such a high standard. Your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is always busy with you, not losing a single minute to push you higher and yet higher. That is the thing he can give you as a token of love!"

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "बाबू मदन मोहन लाल : यह भी मेरी ईज़ाद है कि सब कुछ दे कर आगे कैसे बढ़ाया जाता है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Munshi Madan Mohan Lal : "This too is my invention, how even after having given everything, one is to be taken still ahead!"

Swami Vivekananda Ji : "He is always restless and wants to see you progressing higher and yet higher. Such a personality as your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], I admit, was never born. For you, I have [already] said a lot. Get a man of such a high standard for training. He [Our Lord - Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] is the guiding power.

Saturday the 04th May 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "भाई, बाबू मदन मोहन लाल! कहने को तो मैंने अज़ीज़ राम चन्द्र [शाहजहाँपुर] के बारे में सब कुछ कह दिया। ज़ाती क़ाबलियत भी ज़ाहिर कर दी। उसके तरीक़े भी बतला दिए। अमल भी रोशन कर दिए। मगर एक ज़बरदस्त बात कहने से रह गयी। वो यह कि यह मेरी तरफ़ हमातन गया था। झाड़-झंकार [मिस्ल काँटों के जो आग लगने के वक़्त सब खाक़ हो जाते हैं] सब के साथ मुझ में फनाइयत की कोशिश की थी। वो कैसे, कि इन चीज़ों को उस हालत पर लाना चाहा जो असल में मिल कर एक हो जाती हैं। भाई, यह बात खुदादाद थी। कोई हिदायत इस तरह की इसको नहीं दी गयी। इसकी नक़ल लोग करना चाहें तो कर सकते हैं। यह बात जूस वक़्त तक खुली न थी और गुप्त थी। इसका संभालने वाला मैं ही था। अब ज़ाहिर कर रहा हूँ। अहमियत का पर्दा शुरू से ही पैदायशी चाक़ था। इसने उसको और भी मदद दी।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Munshi Madan Mohan Lal : "So far as my telling about merits and techniques of dear Ram Chandra [of Shahjahanpur] concerns, I have told everything; his personal capability, methods invented and used by him and the practice adopted by him have all been brought to light. Still, one very strong point remains to be told : he had got oriented to me totally and had attempted to merge in my entirely together with all the bushes and brambles [untoward circumstances of life and unwholesome characteristics of personality], which like thorns [painful obstructions and impediments to progress] get all reduced to ashes when the fire [of spiritual orientation and Divine Grace] is lit up. He tried to bring all these things to the state where in everything gets mingled in to Reality to be one with it. This was a godly gift : no instructions were issued to him in this regard. People may copy this, if they like. This thing was confidential and not revealed earlier. I myself was the person to take care of [manage] it; now, I am

revealing it. The veil of ego emphasis [self importance] was already in a torn state at birth itself : that proved further more helpful to him."

Sunday the 19th May 1946 :

Swami Vivekananda Ji : "All are losing their [separate] existence [identity], making one [alone] for the work [on-wards]. Lord Buddha has given up separate identity and merged in you, this very moment."

Monday the 20th May 1946 :

भगवान बुद्ध : "मेरी हालत में ही जनता था। एक खास बात काबिल लिखाने के यह है कि तुम्हारे गुरु महाराज [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] ने वोह हिस्सा भी ले लिया था जिसको सबसे अच्छा समझता था और मेरी हालत का अंजाम था।"

"यह निस्बतें तुमको तुम्हारे गुरु महाराज [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] से मिलीं। अब डेवेलप कर दीं गयीं। शिकायत जो तुमने अपनी निस्बत की थी। यह कैसा दिल व जिगर बुद्ध का था जो एक दम से राज बीबी बच्चा छोड़ कर जंगल की तरफ रुख कर दिया। यह कमजोरी नहीं। यह कमजोरी नहीं थी, बल्कि तुम्हारे यहाँ के उसूल के अंदर थी।"

"मयाना रवी, एतदाल पसंदी सिलसिले की जान है। बुद्ध गया तुमको जाना चाहिए। जगह को अजसरे नौ मुनव्वर कर दो। जंगल में कुछ निशानात भी हैं जहाँ मैं विचरा हूँ और असर है। चाहो, मालूम कर लेना। जरूरी काम बुद्ध गया है अभी बताया। सीलोन में एक मकाम है उसे यहाँ से ही शुद्ध कर देना। मैं फ़ना हो चुका हूँ। आता रहूँगा, जो दरियाफ्त करोगे, बताता रहूँगा। मेरी निस्बत भी इस सिलसिले [सहज मार्ग]

में पहुँच गयी है। एक बात तुम्हें और करना होगी। वक्रत पर बतला दी जायगी।"

Reverend Lord Buddha : "I alone have the knowledge of my condition. One thing special worth mention is that your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] had taken hold of that part as well which I considered to be best and happened to be the end results of my state [condition]. You obtained all these relationships [connections] through your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : now these have been got developed. [Pause] Yesterday you had complained about your relationship [connection] as to what sort of heart and lever had Lord Buddha got so as to suddenly forsake [the responsibilities of] kingdom, wife and child to turn the face towards the forest! This was not weakness, but within the principles of your system! Adopting the mean [middle way] as the way of life and natural preference for temperance are the life [force] of the system of spiritual practice and training under both basic Buddhism and 'Sahaj Marg'. You must go to Bodhgaya, and illuminate the place anew. In the forest where I have roamed [and lived] there are [some] signposts [still] containing [spiritual] effect, which you may discover, if you like. The essential work is at Gaya, that I have just mentioned! There is a spot in Ceylon : purify that from here itself! I have got merged [in you]. I shall remain coming and telling you whatever you like to inquire. My relationship [connection] will also remain available in this chain [system] of 'Sahaj Marg'. One thing more, you will be required to do : that will be indicated at the appropriate time."

Swami Vivekananda Ji : "You will have to initiate somebody on the

hand of Reverend Lord Buddha. Mandates will remain the same that you got from Lord Krishna together with additions made by your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]."

Tuesday the 28th May 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "बरेली का अब्दाल एक वजह से सलब किया गया कि हिन्दू-मुस्लिम फ़साद में खिलाफ़े हुक्म कुदरत उसने मुसलमानों को मदद दी थी। बरेली और शाहजहाँपुर उसके सर्किल में था। दोनों ले लिए गए।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : The spiritual status of the invisible sage in-charge of the maintenance of the divine order on Nature [Abdal] of Bareilly UP was snatched away because during communal riots, he had helped members of one community against orders of Nature."

"Bareilly and Shahjahanpur happened to be under his charge. Both have been taken out of his control."

Wednesday the 29th May 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "मथुरा के अब्दाल के सर्किल में शाहजहाँपुर और बरेली दे दो। इसलिए कि उसने तुम्हारी ख़िदमत की है। मद्रास का कुतुब अगर वादा करे तो उसका सर्किल बढ़ा दिया जावे। coast-wise उसका सर्किल रहेगा उड़ीसा तक। बिहार के कुतुब का सर्किल बंगाल और आसाम तक रहेगा। बम्बई और मालावर में इस वक़्त कोई शख्स available नहीं है। गुजरात और राजपुताना एक शख्स के हलके में रहेगा। पंजाब और कश्मीर और सिंध की एक

डिवीज़न रहेगी। यू पी में करुणाशंकर का काम रहेगा। इन सब की निगरानी रामेश्वर के जिम्मे है। एक अब्दल बढ़ायँ में है, उसको सलब कर लो।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Put Shahjahanpur and Bareilly under the charge of Abdal of Mathura, who has render good service to you. The circle of work for the fixed-polestar [Dhruva = Qutub] of Madras may be increased, if he promises [to shoulder the burden of increased work]. His circle [in that case] will be coast-wise up to Orissa."

"The circle of the Qutub of Bihar shall extend up to Bengal and Assam. Nobody is available at present in Bombay and Malabar."

"Gujarat and Rajputana shall remain in the circle of one person [only]. Punjab Kashmir and Sindh will constitute one Division. The work of Karuna Shankar will be covering United Province. Rameshwar will be responsible for taking stock of all these. There is an Abdal at Budaun. Snatch off his status and authority."

Monday the 24th June 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "नीमसार [नैमिषारण्य] को मुनक्कर कर दो। उसमें कुछ लार्शें पड़ी हैं, हड़डियाँ रह गयीं हैं। यह उन यात्रियों की हड़डियाँ हैं जो तीर्थ करने नीमसार गए थे। बता दूंगा। नेक ख्याल थे। तृप्ति नहीं हुयी। उनकी रूह अपने क्रातिल के गिर्द अब भी चक्कर लगा रहीं हैं। श्री कृष्ण जी की तय है कि उनको तवाह कर दिया जाय। एक बच्चा भी न बचे। एक जगह और है, मौके पर बता दूंगा। रूहों को क़तई लिब्रटे [आज़ाद] कर दो। मोरालिटी गिर गयी है। किसकी बदौलत ? यह ही लोग जो बानी - ए - मज़हब अपने आप को

समझते हैं। चौबों या पण्डों के यहाँ कभी न ठहरें। कुछ नेक भी हैं मगर इसका पता
लगाना दुष्वार है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Illuminate Naimisharanya. Some corpses are lying there : only skeletons have remained. These bones belong to those pilgrims who had been to Naimisharanya for pilgrimage. I shall indicate to you. They were persons of good thoughts [and intentions]. They have not attained satiation; and their souls are still hovering around their murderers. Reverend Lord Krishna is of the view that these [murderers] be totally destroyed : even a child [in their families] should not be spared. One more spot is there : I will indicate it then and there. The souls [of the victims] are to be liberated fully [unconditionally]. Morality has suffered degradation, just due to these [so called] perpetrators of religion! One should never stay with the host-priests [of various descriptions]! Some are no doubt good ones also, but it happens to be difficult to locate them."

Thursday the 27th June 1946 : [Time 11.10 AM] at Naimisharanya.

Swami Vivekananda Ji : You have been meditating [and transmitting] all along. The place is resounding with spiritual echo. There is no need of meditating [and transmitting any more]. The holy reservoir of [fresh] water [chakra tirtha] has been hypnotized [filled with spiritual grace] sufficiently. There is not much work here; so you can start from here [tomorrow]. One thing, no doubt, remains; and that concerns compliance of the dictates of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] about the bones of the assassinated

pilgrimage. The work is very important one : it must be completed before you leave this place. The holy reservoir of [fresh] water [together with the seat of Sage Vyasa, close by] is the main place here worthy of high esteem."

The same date 27.06.1947 : time 07.00 PM

Swami Vivekananda Ji : "You have consulted me whether the past impressions [samskaras] of the souls to be liberated are to be burnt up or transferred. The answer is that burning up of samskaras is against the law of Nature. However, you have already finished most part of the work : I mean that you have already burnt up the impressions to a large extent; what is still remaining any way, now is to be transferred to the oppressor assassins. The rest of the work you will do at your home [Shahjahanpur]."

Saturday the 29th June 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "तुम्हारा नीमसार का काम अच्छा रहा। वकील साहिब की ख्वाहिश तुमको लखीमपुर ले जाने की ज़ियादा थी। कह नहीं सकते थे, इस लिए तुमको मैंने भेज दिया। काम और आ गया। छुट्टी नहीं। कचहरी खुल रही है। मज़बूरी है। गया की हालत नागुफ़ता - बे है। बड़ी खराब है। मौका निकालो। जाना होगा। उधर से जगन्नाथपुरी की भी खबर ले लेना। अक्वल, गया [मक़ाम तीर्थ] बादा पूरी [तीर्थ] नदिया [Nadia, Orissa] में चैतन्य महा प्रभु तुम्हें भेज रहे हैं।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Your work at Naimisharanya has been [quite] good. Vakil Sahib

was much desirous of taking you to Lakhimpur, but was not [feeling] able to ask you [to go there]. As such, I sent you there. More work is now in store and there is no leisure [to stay more at Lakhimpur]. The court is going to open [start working after summer vacation]; and hence there is helplessness. [Pause] the condition at Gaya remains better not to be told! Snatch out an opportunity [to go there]! You have to go; and you should take care of Puri [Jagannath] also that same way [on that same tour]. First Gaya, thereafter Puri and Nadia [pilgrimage : the place where Chaitanya Mahaprabhu entered the ocean at the end of his physical existence and his place of birth and work respectively]. To Orissa you are being sent by Lord Chaitanya Mahaprabhu!"

Swami Vivekananda Ji : "I am very happy with your work at Naimisharanya. The work, however, is still incomplete, because the dictates of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] remain yet unfulfilled, so far as destruction is still incomplete. Do what is needed. I tell you that when you complete the work of destruction at Gaya, I will vacate my post for you as a reward!

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र०] : "गया का
destruction शुरु कर दो।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Start the [work of] destruction at Gaya.

Swami Vivekananda Ji : [concerning the work of destruction]. "The changes are made in the first step for destruction by the force of will. Circumstances are created to bring the work [of will] in to action vide

notes of Lord Krishna in the letter sent to Babu Shripat Sahai, but remember, destruction is bound to come. You cannot measure your will specially allotted for Godly work. If that [will] be focused to a [single] point, it can destroy a thousand worlds!

श्री कृष्ण जी महाराज : "मैं नीमसार के काम से बहुत खुश हुआ। अब काम गया का दरपेश है जो बहुत ज़रूरी है। मौका निकालो।

Revered Lord Krishna : "I am very happy at your work at Naimisharanya. Now the work of Gaya is before you, which is very essential. Work out an opportunity [for the work at Gaya]!

नोट : बमकाम लखीमपुर बाबू ईश्वर सहाय के यहाँ मुक़ीम था। 08.00 [आठ बजे] रात के प्रसाद चढ़ाया। बुजुर्गान मौजूद थे। पाहिले श्री कृष्ण जी महाराज ने तवज्जोः फ़रमाई। उसके बाद राधा जी ने पाहिले मुझे तवज्जोः फ़रमाई और उसके बाद बाबू ईश्वर सहाय को तवज्जोः में बैठने का हुक्म दिया। दोनों को अंदर ठण्डक का एहसास हो रहा था। जैसे बर्फ़ में छू कर हवा ठंडी आती है। यह राधा जी के तवज्जोः में बैठने का पहिला मौका था।

Note : At Lakhimpur, I [Ram Chandra of Shahjahanpur UP] was staying with Master Ishwar Sahai at his residence at 08.00 PM, sweets were offered to Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP and other elders of yore] for benediction [Prasad]. Reverend elders were present. First Reverend Lord Krishna transmitted to the group that was present there. Thereafter Reverend Radha Ji transmitted to me; and later bade Ishwar Sahai also to be included [in the sitting]. Both [Ishwar Sahai and myself] were feeling coolness inside ourselves, like air was flowing [to us] after passing over

[touching] icy surface [rocks]. This was the first opportunity of receiving transmission from Reverend Radha Ji in a sitting.

Thursday the 11th July 1946 :

Swami Vivekananda Ji : "The forgotten days [of ancient India] are [now being] remembered! We [elders in spiritual field] want all of you [and all of humanity] to be at zenith [point] of spirituality. Why? Because of the need of time! Not [only] this [work of training people and developing the organization etc.] but the work after life, helping him [Ram Chandra of Shahjahanpur] in his great task [remains important]! Spirituality is something [very much] different from power : example - your Guru [Revered Laalaa Ji Sahib, Mahatma Ram Chandra Ji Sahib of Fatehgarh UP] in spirituality! How to achieve it? The same thing that has been told so often! It is very easy to gain power but it is most difficult to acquire the thing [really] needed! Children play [with toys] : when they grow up, their happiness [derived from playing with toys] is gone for ever! If they think of their cradle again [in their grown up state] in lifetime, people will always suspect them to be crawling on the foothold of childhood. If the same thing gone on and on, the result is to be just sticking to their toys and the same childish habits alone!"

"Similarly, if a man acquires true knowledge but goes back to his old habits, people can say that he has no knowledge that remains actually needed on leaving aside slavish habits which are the things poisonous to the growth of spiritual life in man. If one improves, that means he is going on the right path! These are the stages of renunciation or

sacrifice [*Tyaga*]. One must pass through it firmly, having faith in one's Master! These are the lessons for you, children! Today's work is over!"

Sunday the 04th August 1946 :

Swami Vivekananda Ji : The system [of spirituality] that prevailed hitherto, has gone away for good vide our Lord's [of Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] notes somewhere! You are putting-forth the starting point of the new religion and culture [of humanity] in continuation with the ancient Indian tradition! You have been brought up in the same fashion. Your position as to the matter, just talked about, had been taken away much earlier before the actual [new] system came in to being. The system, prevalent earlier was different from the real one [now established as linked to ancient roots]. I assure you, dear, that the system now prevailing was a dream to them and they could not catch [comprehend] it easily. There will be hear a few wrong them [perpetrators of the system which prevailed some time earlier] who reached the actual limits of spiritual sublimity. The thing so highly praised [so far] is nothing but Maya [illusory phenomenon of the Real]. We only boast of reaching the Ultimate Being [Zaat] directly. Although the thing was borrowed from our ancient roots, yet they could not give the finishing touch [to it]!

सवाल : "क्या इस वजह से की वे लोग हज़रत मोहम्मद साहिब [सल्ल 0] को अपनी इबादत में शामिल कर लेते थे या कोई और वजह से?"

Question : "Was this due to inclusion of Revered Prophet Mohammad in worship [prayer] by them; or because of something else?"

Answer [by Swami Vivekananda Ji] : "Their mode of living was responsible for it."

हज़रत मोहम्मद साहिब [सल्ल 0] : "इसकी वजह बहुत साफ़ है। सच कह दूँ। मैं भी आखिर वक़्त तक उस चीज़ को हाँसिल करता रहा जिसका छोर नहीं। पैरवी नहीं की गयी ताकि यह बात साथ में मिल कर उनको भी नसीब हो जाती। जानवरों को इससे वास्ता। इतना क्या काम था कि लाज़वाल हस्ती पर उनका यक़ीन हो गया। रफ़ता - रफ़ता की बातें थीं। मेरे बाद ऐसा न हुआ कि उनको, जिस चीज़ की मुझे ख़बर थी, बता देता और जँगली तर्ज़ व मुआशरत उनकी छुड़ा देता। फिर भाई असल असल ही है। यहाँ की सरज़मीन और हवा ऐसी है जिस में बकौल तुम्हारे सादगी की बू भरी हुयी है। सब का रुझान इसी तबके पर रहा है। मैं भी इसी तबके में था। मगर वहाँ तक रोशनी अरसे से नहीं पहुँची थी, इस लिए मुझको वहाँ वाअज़ करना पड़ा। मगर अफ़सोस, यहां पर भी असर दूसरों का काफ़ी पड़ गया। फिर भी बहुत कुछ वो बात काइम है। मुझे तुम्हारे इस ख्याल से कि इल्में-बातिन या ब्रह्मविद्या उसे चाहें कह लो चाहें इल्मे - लददुनी। इसका मजहब से क़तई ताल्लुक नहीं। मज़हब सिर्फ़ रौशनी रास्ते के लिए दिखाता है। और जँगलीपन से इन्सान बनने की तरवीब देता है।"

Reverend Prophet Mohammad : "The reason for this is very clear [obvious]. Shall I tell the truth! I too remained earning up to the end of my life theta thing which has no end to it. There was not following [of my way] so that this thing combined with [my effort] could have fallen to their lot as well! What had the best to do with that! It was not a mean achieved that they had brought faith on the [one] indestructible [eternal] Being! More was a matter of slow [and mild] growth. There was nobody [coming] after me who would tell them about that thing which I was aware of, to induce them to give up the savage way of their living. Moreover, brother, the Real is after Real! [Pause] The

sacred soil and air here is such as in your words, contains the fragrance of simplicity stuffed in it! All [elders in spirituality] have remained oriented to this part [of earth] : I too belonged to the same part [I was also in this very part]. However, light had not reached that [other part of quite some time] such as, I had to carry the message [there] to preach. But, alas! Here also the influence of others [aliens] prevailed enough : even then that [Real] thing remains established [ingrained] to a large extent! I am in agreement with you with your view [thought] that the science of inner self [intuitive knowledge coming from God instead of being learnt] - call it 'Brahma Vidya' [Sanskrit] or lime ladunni [Arabic] - has nothing to do at all with religion [sectarian or communal set of beliefs and ways of living]. Religion only sheds light on the path and provides inducement for giving up savage ways to become human."

Saturday 10th August 1946 :

हज़रत क़िब्ला [महात्मा राम चन्द्र जी महाराज - फतेहगढ़ 30 प्र0] : "सुबह के वक़्त तुम्हारा अहसास था कि चित्तोड़ में एक ऋषि को काम करने के लिए मुंत्ख़िब किया गया है। [08 . 35 सुबह] जिस वक़्त इसकी हालत शुरू हुयी तुमको अहसास हो गया।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Realized your presence this morning [08.35 AM] that a sage at Chittour has been selected for work [of Nature]. Just at the time that his condition started, you got the perception."

Monday 19th August 1946 :

बरोज़

सोमवार

जन्माष्टमी

[अव्वल]

मीरा बाई : "मुझे यह घर बड़ा सुन्दर मालुम हुआ और यह कमरा जहाँ साक्षात श्री कृष्ण जी महाराज विराजमान हैं, अच्छा लगा। इस कमरे में कुछ परमाणु ऐसे हैं जिनको नहीं होना चाहिए आयन्दा यह एहतियात रक्खी जाय कि इसमें ज़िक्र और ख्याल इसी तरह के हों। कमरा बंद रक्खा जावे। जब ज़रूरत हो तो यहाँ आ जावें या साधारण तौर पर यहां कोई बैठना चाहे तो कोई हर्ज़ नहीं।"

Monday *Janmashhtami* [Birthday of Lord Krishna] First day : Time - 8.30 PM

Dictation from Mira Bai [Very famous queen devoted to Lord Krishna belonging to Rajasthan in 16th Century AD] : "This house [Rai Bahadur Building - residence of Shri Babu Ji] has appeared very beautiful to me : and this room where in my Lord Shri Krishna Ji Maharaj Himself is present has specially captured my heart. Some particles, however, are such as should not be here in this room. Precaution should be observed in future that the references and thoughts concerning [high] spiritual value alone be allowed to prevail [occur] herein. The room be kept closed, and one may go there only when need [for spiritual practice and discussion] in there. Otherwise if somebody likes to sit in it just in a simple [general] way, there is no harm in that."

Sunday the 01st September 1946 :

Swami Vivekananda Ji : "Everybody is tossing in the hands of Maya

[illusory phenomenally] which is unreal [fake reality = illusion]. Everybody is enveloped in darkness; and seeks remedy within the same globe. What one gets, then, comes from the same shadowy thing, which is itself not pure. What is pure, then? Where purity remains [resides] and reigns supreme, that alone is the sphere of God. People are not moving [roaming] in that sphere to churn out the correct things for proper use of conscience. It is wrong conception that the dictates of conscience always lead towards Godly things [and characteristics] in the first step no body can doubt sincerity of conscience; but only when it is trained! Training [of conscience] is not a joke; and everybody would have done that, if it had been the easier way. You know [something of] my life : I was thoroughly educated and developed to scholarly pursuits in the best way. I had the conscience of my own, but I could not catch even the glimpse of Almighty until I met and submitted to my Guru. If anybody can compare with me in knowledge, he should stand on his own legs and see the result that he will go ultimately to his Guru for learning [and training]. Your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] had the inborn capacity, but alt-last He went to His Guide [Huzur Maharaj, Hazarat Maulana Fazl Ahmad Khan, Peace be upon Him] for His improvement. The examples are very rare and seldom found when someone is enabled to go straight without [the need of] any helper. Why should we not adopt the means whereby hundreds of people [seekers and aspirants after spirituality and Reality] have improved and benefited? Why should we not search for the same remedy of all pain and sorrow? Why should we not throw ourselves on some one's feet when we see the sure remedy ahead?"

Tuesday the 10th September 1946 :

Swami Vivekananda Ji : "I am giving details concerning the emblem of Shri Ram Chandra Mission Shahjahanpur, out of which main points may be sorted out :

"Thousands of human beings have been working in the sphere of spirituality form times immemorial, of course on different lines. The goal of everybody was the same. In the course of historical development some Mohammedan sage borrowed glimpses of spirituality form the Indian tradition; and developed their edifice [of spiritual system] on the same foundation. They did very well in their times with the result that we [Hindus] have lost [almost] everything. Their teachings [and training] were confined to their kinsfolk and co-coreligionists. All, anyway, were not communists : only, they were convinced of their superiority. There were a few Hindus who received this kind of teaching. Most of them turned themselves in to Mohammedans [for adopted their ways in utter sincerity or under other motivations]. When ever they imparted training to others, it was wholly after Mohammedan fashion. Our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], your Revered Master improved it much and imparted to you people. It was due to His sacrifices and services to His fellow beings that Nature has gifted Him, in His lifetime, with new method of teaching in improved form to be imparted after the ancient Indian tradition. The system, you now know, stands modified altogether in [continuation of] the ancient Indian tradition [to suit the demands of the modern times for all humanity]. The links connected with sages of recent past have been shattered down by the Supreme Will of Almighty. It is now in the present form

that an emblem is needed to commemorate the spiritual era of Shri Ram Chandra Mission, Shahjahanpur [UP] India.



"There was darkness all along before the world came in to present form. Darkness means No Light; and vice versa [No Light means Darkness]. I expressed this to denote the [sphere of] things unchanged in the last run of an aspirant [beyond the goal of spirituality and Brahmvidya - science of the Ultimate]. Now we descend from That and see the different lights of sun and moon. Now, coming from upwards, we cross them [spheres of lights] and come to the point where from to start to attain the goal. There are different things [obstacles] in the world in to a solid [rocky] form, captivating us [aspirants after spirituality and Brahmvidya] to a great extent. We have now prepared the way to go through these things [huge rocky obstacles of solidity and grossness] and reach the goal. Before starting from this point, we generally have to cut down the solidity of things described as mountains, and prepare the way towards Destination. Sun and other things are [all] left behind. Of course, we have to pass through the different colours in adopting the way meant for spiritual advancement. 'Swastika' is the symbol of all rituals and rites performed in [mainly]

Hindu [and even any other] society [for the system belongs the whole humanity]. We now start from this point [Swastika] and undergo various kinds of practices by way Karma Yoga. After that we enter in to Sahaj Marg wherein [competent] guide is the categorical necessity and his shelter [and guidance] are needed, leaving aside solidity totally, after a few practices in the style of our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. The rising sun denotes the spiritual era brought about by our Lord [Revered Laalaji Sahib, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. The light of the rising sun is commencing at the base of the emblem which shows our starting point and also that the rising sun has full command at the base from which we start our journey."

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "मैं इन्तज़ामन नारायण सहाय को कानपूर के सत्संग के लिए मुकर्रर करता हूँ। उसको चाहिए कि अपनी तरक्की में लगा रहे और दूसरों को भी फायदा पहनुचाये। मैंने उसे तवज्जो: देने के लायक कर दिया।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "By way of administration [management], I appoint Narain Sahai for training and Satsang [spiritual assembly of aspirants] at Kanpur. He should devote to his spiritual progress [sincerely] and bring benefit to others. I have made him capable for transmitting [to others]."

Swami Vivekananda Ji : "It can not exhaust now."

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "नए लोगों को जब सत्संग में शामिल करें और उसके मुताल्लिक जो खास बातें मालूम करना चाहें, यहां से पूछ सकता है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "When introduces new people to Satsang [spiritual assembly], and wants to know something special for their training etc., he can inquire [and take help] from here."

Saturday 21st September 1946 :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0], मुताल्लिका ज़ात पात - : "इस वक़्त कुदरत की तरफ से तहरीर थी की उसको ज़ात पात रखना - पात रखने का - मंज़ूर नहीं। यह बात सख्ती से जावेगी। कुदरत का कोई हुक़म ज़ात न था। यह इंतज़ाम घरेलु तरीके से किया गया था। नतीजा यह हुआ कि एक एक ज़मात अलहदा कायम हो गयी। बड़ा हिस्सा ब्राह्मणो ने ले लिया। उस वक़्त यह उसके योग्य भी थे। मगर इन्हीं में से अँखुवा फूटने लगा। तफ़रीक़ दर तफ़रीक़ शरू हो गयी। sections कायम हो गए। और न जाने कितने बल पड़ गए। और अलहदगी हो गयी। नुक़्तानिगाह अपनी सुप्रीमेसी हो गया। इसी तरह से और जातियों-ए- का भी हाल हुआ। हर एक में कई कई sections काइम हो गए। ऊँच नीच का खयाल पैदा हो गया। तुम्हारा अमेण्डमेन्ट सिर्फ़ इस हद तक मंज़ूर हुआ कि ज़ात पात के हामियों-

पर टोटल डिस्ट्रिक्शन का ख्याल न बाँधा जाय। हुकम सख्त [जमात करने वाले लोग] था। इस ज़द में तुम भी आ सकते थे। क्यों कि हर शख्स ऐसा ख्याल ले कर नहीं उतरा था। सँभाले में कुशत व खून होना लाज़मी है। बिना इसके कभी काम चला ही नहीं। देरसवेर तुम्हारे हाँथ में है। हम लोगों को इससे कतन मतलब नहीं। ख्याल - जा रही है। और उन लोगों को जो इसके हामी ह [पात-ज़ात] बाँधो कि यहो रहे हैं और उनका कट्टरपन किसी सूरत में नहीं जाता तो ज़रूर बरबाद करने वाली तवज्जो: दी जावे। रियायत नहीं। हुकम है। यह चार जातियाँ इन्तज़ामन थीं। समझ लो कि फ़ौज़ का इंतज़ाम था। लड़ाई के बाद ये चीज़ें और उसूल जो जंग में थे, काड़म नहीं रहते। सबसे पहले तुम मैदान में आओ। उसूलों को खत्म कर दो। अपने ऊपर लागू बनाओ। यह काम तुम्हारे एक अरसे से सुपुर्द था। यकीन दिलाता हूँ कि जिनको ज़द में लिया है उनकी तवाही शुरू हो गयी और बहुत से घर बेचिराग हो गए। मगर यह काफ़ी नहीं है। काम बड़ा है। मेहनत करो। कन्स्ट्रक्टिव प्रोग्राम जो इसके साथ है, साथ ही चलेगा। दोनों चीज़ें लाज़िम और लबुदी हैं।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The Nature has now initiated movement to have no provision any more for caste - difference [division]. This [destruction of caste-system] will need strictness [to be achieved / introduced]. There is no command of Nature to introduce caste-system. It was [only] a domestic arrangement [for convenience], which resulted in the establishment of separate classes [and groups / gangs]. The Brahmins took away the major share. At that time they were deserving also for that; but germination [of evil] started just there from. Differences started [taking roots]. Sects [sections] got set-up and who knows how many creases

came about. Separateness set in and self supremacy came to be the chief point of view. The same development with regard to other castes as well. Several sections got developed in each case, and the thought [consideration] of high and low crept in. Your amendment has been accepted only to the extent that the thought [and will] for total destruction of the supporters of caste-system be not introduced [taken up] with [absolute] firmness. The order was [most] strict : you yourself could have come in to the orbit of its application. Everyone has not come down with [noble and compassionate] thought like yours : and bloodshed is necessary in the course of setting things right : there have never been achievements without this [blood-sheds]. Early and late [to have the order of Nature complied] is in your hands : we [liberated souls] have absolutely nothing to do with that. Have firm will [and thought] that caste system is withering off; and to those supporters of caste system whose dogmatism does not get withered off in any way, transmission for destruction must necessarily be made : no relenting in this regard; that is the order! These four [or more] castes were by way of administrative arrangement : take it to be [something] like battle arrangement. After the war [battle] those arrangement and principles, which were introduced on the front, cannot remain operative later [in peace time / post-war period]. First of all, you come in to the arena! Put a stop to principles [of caste system]! Introduce what may be applicable to you! This work has stayed to be signed to you for quite more time. I am telling you [in confidence] that destruction in

case of those, taken up as targets, has started; and many homes have become devoid of [genealogical] light. This is not sufficient, however! It is very big work; and [you have to] work hard! Constructive programme which is to accompany it, must have to go side by side with it! Both are necessary and unavoidable."

Wednesday the 02nd October 1946 [at Lakhimpur UP] :

Swami Vivekananda Ji : "I observed your work in Southern India : it is progressing. For that, you are required by Lord Krishna to sit in meditation just now to be endowed with certain powers. Look here, these powers will not be used anywhere except for Godly [Divine] purpose : these powers have never been bestowed as to anybody. It is special gift of Nature to you for the work in hand. You will deal torah destruction to certain places. Precise orders will follow later : these will remain strictly confidential."

श्री कृष्ण जी महाराज : "मैंने आज वो ताक़त मुंत्क़िल कर दी है, जिसके लिए कुदरत का हुक्म था।"

Reverend Lord Krishna : "I have transferred power, for which there were orders from Nature."

Swami Vivekananda Ji : "You are going to be prepared not only for this world but [mainly] for the brighter one as well. Your working here is only by the way. You are meant for the great task before you, after you leave the body. We are all leaving the work for you in the brighter world. Having got totally merged in you, all systems will disappear, having no connection with anybody else in the brighter world. It is high time for all to avail of the opportunity, which will never return. Our eyes are with you and on you alone. [Pause] The scene of this moment is before your view: we are all checking the power poring down to you."

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "भाई, मैंने कुछ नहीं रक्खा। इंतज़ार यही रहता है कि सब कुछ तुमको मिले। जिस्म कमज़ोर, ताक़त बेइंतेहा। गुरु वो जिनकी समझ इस तरफ काम भक्ति की मिसाल है। दीवानें हैं-नहीं करती। क्या कभी ऐसा हुआ है कि कुल फोर्स ज़ात की एक दम उमड़ पड़ी हो। हम सब उसके रोकने में मशगूल थे ताकि ऐसा न हो कि सीने पर एक दम आ जावे और तो राही"मुल्के बका होना पड़े।-ए-

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I kept nothing with me. There is waiting always as to when you are bestowed with something [more] : weak body and limitless power! The [rare] example of devotion to Master [Guru-bhakti] is here : they are lunatics whose comprehension does not work this way! Has it ever happened that the entire force of the Ultimate Being [Zaat] would boil

up all at once? We have all been busy checking [controlling] its flow so that it may not rush on to your chest all at once and cause you to start your journey to the world of eternal existence, here after!"

Thursday the 03rd October 1946 :

Swami Vivekananda Ji : "Be cautious : the time is now approaching for the benefit of the world [in disguise]! In India, dissensions are progressing. That is Nature's work for [something] good. Leave it for the timbering; and see the result. That [same] is going to be in Europe, in future. All will be dissembled; and it is you and you alone who will do this. Do you remember the words of Lord Christ? What does he want : clear dissemble-meant of all belonging to His religion! The destiny of the nation is always interwoven with bloodshed! Either members of family or some external agency may perform the job! This is the hint of your working : the rest will follow later! The world is in tumult and disorder : its fate will be decided by you."

Thursday 24th October 1946 :

जगमोहन नरायन जी [साहिबज़ादे हज़रत किब्ला] : "मैंने यह मिसाल कहीं नहीं पायी कि गुरु ने आलमेबाला पर भी अपनी जगह अपने शिष्य के लिए छोड़ दी। जाना नहीं - होता। सच पूँछो तो जो बात आपको नसीब है, मुझको नहीं। मैंने आपको बड़े भाई की निगाह से देखा, अब भी ऐसा ही समझता हूँ। जिस्म नहीं है। आपके आने में यहाँ

अभी देर है। सामान बुलाने के लिए गो कई दफः हो चुका है, मगर हमारे लालाजी साहिब ने इसको होने नहीं दिया। यह बात लालाजी साहिब ने आपकी मर्जी पर छोड़ दी है। हमारे । पीर का ऐसा बुरा हाल हुआ कि किसी का न होवे [अब्दुल गनी खान] रघुबर] लालाजी साहिब का हाँथ न होता तो मुमकिन था मैं आज़ाद न जाता। चाचा के बारे में पाहिले ही खिलाफ़ थी। रूहानियत रुखसत होने लगी है और यह [दयाल बात मेरे ही ज़माने से शुरू हुयी थी। अबकुछ बाकी नहीं रहा। आगे नस्ल भी खत्म है। और भाई साहिब, हमारे यहाँ भी करीब करीब ऐसा ही हाल है। सैंकड़ों में चन्द लोग हुए तो क्या। खैर अब भी उम्मीद है।"

Dictation from Revered Master's son - Mahatma Jagmohan Narayan :

"I never came across such example of the Master forsaking His place in the higher world for the sake of disciple. In fact what has come to your lot is not available to me. I always looked at you as elder brother to me; and still take it like that. I do not now have physical body. About your arrival here [higher world], there is yet [much] time. Though several times arrangements for your arrival here got made [were complete], yet our Revered Laalaaji Sahib did not allow it to happen. This thing He has left up to your sweet-will. The bad state that has be fallen my guide [Maulana Abdul Ghani Khan Sahib of Bhogaon, Distt. Mainpuri UP] may not come to anybody else! If Revered Laalaaji Sahib's [helping] hand had not been there, possibly I would not have gone [the way of the] liberated [souls]. My opinion about uncle [Mahatma Raghubar Dayal Ji Sahib of Kanpur UP] was different [not good] from much earlier period : spirituality had started bidding

goodbye! This had started [already] while I was [physically] alive : now nothing is remaining! Further yet even the genealogical line is at an end : and [respected] brother, at ours as well the condition is almost similar! What if there are a few out of hundreds! Alright, however, now let things [situation] be well : hope is there!"

हज़रत क़िब्ला महात्मा राम चन्द्र जी महाराज फतेहगढ़ उ -0 प्र0] : "सीलोन का काम अब तक नामुकम्मिल है। देर ज़्यादा हो गयी।"

"तस्लीम व रज़ा की हालत आख़री कही गयी है। यह ज़रूर है कि इसका सिरा और आख़ीर कुछ भी नहीं। जहाँ पर पैदा हो जावे। यह भी देखा गया है कि अक्सर बुजुर्गों ने यहीं से शुरुआत की और यह भी हुआ है कि असनाए सफ़र में यह बात पेश आयी। ऐसा भी हुआ है कि अक्सर मदरिज़ रूहानी कुछ तय करने के बाद यह बात नसीब हुयी। अपनी हिम्मत पर है और उसकी मर्ज़ी कि जब चाहे इस हालत को बन्दे पर उतार दे। दलील मिस्कीनी सिफ़्त ; आज्जी ; नमृता झुकाव वगैरह।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The work of Ceylon is still incomplete : it is much delayed! [Pause] Surrender and perfect dependence on His will [and pleasure] is held to be the final state : no doubt, however, that its beginning and end happened to be just nothing [nowhere] : it may come up just anywhere [and whenever]! It has been observed that elders very often started just here from [with this state of surrender and perfect dependence on His will and pleasure]; and this too has occurred that

this thing came up [to pass] during the course of [spiritual] journey. Very often this fell to one's fortune after traveling some spiritual stages [of evolution] : it all remains subject to one's courage and more over His will [and pleasure] to bestow this [superb] state on to devotee! [Pause] The sign [indication] of the quality of perfect poverty [improvisation] happens to be humility, softness, inclination [orientation] etc."

Sunday the 27th October 1946 :

Swami Vivekananda Ji : "I was awe-stricken to listen to your philosophical discourse today! I advise you to write these things on paper : I am afraid such things will not be found during long years to come! [Pause] Lightning bolt is wonderful theory [reference to the state of Nature and experience of human individual at cosmic region as contained in some way in the description of knots six / seven in 1979 - edition of 'Towards Infinity']. Nobody could feel it yet! Other theories are quite correct [reference to description of some other notes]. I always advise your brothers, who are coming to you to give you substance to think over; but nobody is doing that. Nature, in other words, is revealing itself

Saturday the 09th November 1946 :

किब्ला बाबू हर नारायन वालिद माजिद मदन मोहन लाल : [मदन मोहन लाल के दरियाफ्त पर]

फ़रमाया : "बाज़ों की कुदरती तौर पर यह हाल होता है और ज़ात से [यानि बुजुर्गों] कनेक्शन होता है। और यह वो लोग हैं जिनको कुदरत इस काम के लिए भेजती है। मगर इसके यह मानी नहीं कि दूसरे लोग कोशिश करें और कामयाब न हों। फ़र्क इतना रहता है कि ऐसे लोग जो बने बनाये आते हैं उनके लिए बराहे रास्त distribution of work होता है। पैदा की हुयी हालत में यह बात नहीं होती। मगर मतलब वही हो जाता है। यहाँ गुरु से बराहे रास्त, वहाँ ज़ात से। इस में यानी गुरु वाले में पित्तामारी का काम है और उसमें ज़रा सा साफ़ कर देना पड़ता है। तरीका शुरू से चलो।"

तरीका : "अपने आप को धीमा बनाते चलो। जितना धीमा कर लिया, उतनी ही चीज़ पहुँच गयी। अब तो तालीम ही इस किस्म की हो रही है। आगे चल कर यह बात लोगों में डेवलप होगी।"

"फ़नाईयत से यह मुराद है कि गुरु या बुजुर्ग अपने आप को उसमे लय कर देता है चीज़ जो ले ली गयी है उसके ऊपर का गिलाफ़ हारिज होता । अब वो[यानि मुरीद में] खटाखटी की आवाज़ उस कवरिंग यानि गिलाफ़ [इस वजह से] है या रहता है। इससे से ऊपर नहीं जाती जो समझ में आवे। होती ज़रूर है। यह काम तुम्हारा मदन मोहन] है और मदद ईश्वर की। कोशिश [लालcommunication stage की नहीं करना चाहिए बल्कि covering को फाड़ने की। तुम्हारी विल कुदरतन [मदन मोहन लाल] उसको चाक कर सकती है। क्या मराकिबे में जहाँ और बातें हो सकती हैं, या करते हो,

नहीं हो सकती। ज़रूर यह बात भी हो सकती है कि इसके चाक करने का ख्याल बाँधा जाय। और ज़राये इस्तेमाल किये जायँ जो इसके मुतरादफ़ हों। तुम सवाल यह भी करोगे कि कौन सी चीज़ें इसके मुतरादफ़ हैं। वहीं तुम्हारे अल्फ़ाज़ सादगी और शान्ति वगैरह। इस चीज़ में घुस पड़ो और तमाशा देखो। हमारे यहाँ हर जगह शान्ति के लिए दुआ की गयी है और अपने ही लिए नहीं बल्कि कुल दुनियां वालों के लिए। बात क्या है। यह ही असल चीज़ है। और पाना मुश्किल। इसके आगे जो कुछ भी है आवरण है यानि गिलाफ़, हिजाब, पर्दा। इन्हीं को चाक करना सब का काम है। मिशन। यह गुरुद्वारा होना चाहिए।"

"ख्याल करो कि मैं शान्ति के समन्दर में डूबा हुआ हूँ और उसकी लहरें आवरण हटा रही और चाक कर रही हैं। एक घण्टा करना चाहिए। क्या तुम्हें [मदन मोहन लाल] खट खट की आवाज़ कभी नहीं सुनायी दी। हुयी तो ज़रूर और कहा भी कुछ जो लल्लन के बारे में था। यह नाकारा है। अपने दिल को जो इस वजह से दुःख होता है बचाओ। आज से कुछ पहले कहा था।"

नोट यह डिक्टेसन मदन मोहन लाल के पूँछने पर वक़्त :06 : 30 बजे शाम, तारीख नौ नवम्बर 1946 उनके वालिद मजीद ने दिया।

Dictation from the late Revered Father of Madan Mohan Lal on inquiring by Madan Mohan Lal about connection to the Ultimate Being [Zaat] and departed elders [spiritually advanced] : "Some are naturally endowed with the capability [state] viz. having connection with elders and Zaat; and these happen to be those people who are sent by Nature [for some purpose in this world]. This, however, does not

mean that others who try for it do not meet with success. The difference consists in so far as those who come already prepared get distribution of work directly [assigned to themselves]. In case of earned [created] condition, this thing is not there, but the same purpose is served [in final analysis]. Here [distribution of work] is through the Guru [Master] and there it is directly from the Zaat. In this case, viz. through the Guru, self-control [and much effort] is needed; and in that other case only a little cleaning is required. Take a note of the method from the very start! The method : go on making yourself enlightened [light, peaceful, balanced or moderate]. To the extent that one has enlightened oneself, the [desired] thing [connection] is achieved to that same extent. Now the training [under Sahaj Marg System] itself to that same and is being imparted : this thing will develop in people [further] ahead. Merging means that the Guru [Master] or the elder [saint] merges oneself in to the disciple or aspirant [practicant]. Now what has been got merged, the covering or veil over that causes or serves as obstructions. Due to this, the sound [caused by the condition of connection formation] does not reach above that covering or veil, so that it may be comprehended. It is certainly there. This work [effort] is yours [Madan Mohan Lal], and help comes from God. Effort for the stage of communication [on connection getting established] should not be invested : it should be directed to tearing the covering. Your [Madan Mohan Lal] will naturally tear it off. When so many attainments are made through meditation, why can this fail to be

achieved. Sure enough, this too can be achieved if the thought [and will] for tearing off that veil or covering is firmly taken up [established], and the means conducive to that very purpose [and] to adopted. You [Madan Mohan Lal] may ask also as to what things are conducive [to it]. These are just the words of yours like simplicity peacefulness etc. Just get in to this thing and see that jun of it [enjoy the resulting scene]. In our fold [ancient Indian scriptures] everywhere, prayers have been offered for peacefulness not for oneself alone but for everybody [and everything] in the world. What is the secret? Just this [peacefulness etc.] is the main thing [object] and achieving it [happens to be] difficult! Beyond this, what ever may be there, is just covering veil, certain. To tear just his happens to be the job for everybody. The practice [for that]! It should be done through the Guru [Guide]! Have the [firm] thought [meditation] that you are submerged [drowned] in the ocean of peace; and its waives are removing or tearing off the covering veil. One hour may be devoted to this [meditation or thought]. Did you not ever hear the sound [tick tick or khit khit]. It was certainly there and you also said something about it [assigning it to Lallan]. That is worthless : spare your heart of the despondency [pain] being caused on that account. [Madan Mohan Lal has said this sometime earlier].

श्री बट्टी प्रसाद जी [शाहजहाँपुर] वालिद माजिद बिरादर अज़ीज़ श्री राम चन्द्र जी :
इर्शाद फ़रमाया : "मुझे कुछ कहना सुनना नहीं। मदन मोहन लाल का शुक्रिया कि -

- राम चन्द्र जी] इसने तुम्हारे शाहजहाँपुरबारे में पहले से आगाह कर दिया था यानि [मुझे एवज़ ज़रूर दिया मगर [शाहजहाँपुर - राम चन्द्र जी] मने मेरी ज़िन्दगी में। तु कया मेरी जाँफ़िशानी से तुमको दुनियाबी रहत नहीं मिली परिश्रम तुमने मेरे लिए किया मगर कया तुम ईमानदारी से कह सकते हो कि मेरी मौजूदा हालत तुम्हारे परिश्रम का नतीजा है। हरगिज़ नहीं मैं तो हमेशा उन्हीं मुराद हज़रत क़िब्ला गुरु] से का धन्यवाद दूँगा जिन्होंने [फतेहगढ़ - महात्मा राम चन्द्र जी महाराज - महाराज "तुमको बनाया।

Dictation from the Late father of dear brother Ram Chandra Ji [noted in the handwriting of Madan Mohan Lal] : "I have nothing to see or hear. Thanks to Madan Mohan Lal that he had told me about you [Ram Chandra of Shahjahanpur] during my lifetime. You no doubt repaid me; but did not my ardent efforts provide you with worldly comfort! Labour you did devote to my well being; but can you honestly vouchsafe that my present state is the result of your labor [effort]! Not at all! I shall always thank just Him [Revered Laalaji Sahib, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] who structured you [like what you are]!

हज़रत क़िब्ला : [फतेहगढ़ - महात्मा राम चन्द्र जी महाराज] "बाबू बट्टी प्रसाद ने बहुत कुछ कहा मगर थोड़ी सी मौजूदा सूरत में कहने की ग़लती की है। इसके लिए कि यह पुतला जो इस वक़्त मौजू [शाहजहाँपुर - राम चन्द्र] है अगर उनका न होता तो मैं किस में हलूल करता। खुदा ऐसी औलाद सबको देवे। तुम्हारी - राम चन्द्र] औलाद में एक शख्स ऐसा और आ रहा है। कब [शाहजहाँपुर? वक़्त बतला देगा।"

Revered Master [Revered Laalaji Sahib, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Your father [Babu Badri Prasad] has said quite a lot, but has committed a little mistake in his statement under the present state of affairs! If this frame [of individual organism = Ram Chandra, of Shahjahanpur] now existing, had not been procreated by him, in whom would I have got merged? May God bestow such progeny on everybody! One more person is coming in your progeny. When? Time [alone] will tell.

Monday the 18th November 1946 :

अर्जुन जी महाराज : "महाभारत का सीन फिर मौजूद है। टंकोर के शब्द ने कुछ इस तरह से ख्याल के दायरे में धक्का दिया। गो ख्याल तुम्हारा था, मुझ तक खबर हो गयी। असुर बढ़ रहे हैं। वो बातें फिर मौजूद हो गयीं। पढ़ो। वायुमण्डल बता रहा है है और आप किस भूल में हैं। इस सीन का खात्मा तुम्हीं करोगे। यह नहीं कि यह ज़िन्दगी काफी हो, आगे भेद खोलने की मुमानियत है। आसार नुमायाँ हो गए। स्वामीजी इस काम को जो उनके ताल्लुक है, छोड़ रहे हैं। इसकी इनकी हस्ती बहुत बड़ी हस्ती है। यह ताकतें जो तुम्हें दी गयीं हैं, काम करेंगी। इसका तमाशा ज़िन्दगी बाद नज़र आएगा। इसका सीन सामने आ गया मगर अलफ़ाज़ में अदा नहीं होता। [विद्या अपनी शकल में आएगी और तरीका भी यही होगा। भाई-बाण, यह साइंस है। मन्त्र के द्वारा इसमें ताकत दी गयी और उस ताकत का इस्तेमाल चलाने वालों को बता दिया गया। अगर मैं तुमको बताऊँ तो तुम कुछ नहीं कर सकते। इसलिए कि उसकी बुनियाद तुम्हारे पास है ही नहीं। जो है वो आ रही है। जब कोई शख्स ऐसा

पैदा हो जावेगा तो जैसे रूहानी मुआमलात तुम पर उतर रहे हैं, उस पर भी उतरेंगे। इन में Ether का फोर्स रहता था और इसका ताल्लुक बड़ी चीज़ से रहता था। और यहां सब ताकतें मौजूद हैं। देखो कौंधा। इसकी चमक देखी। यह जला देने वाली ताकत है। इस फोर्स को वाणों में रक्खा गया था। मशीन नहीं थी। विलपावर - "काम करती थी जिसको लोग सिद्ध कर लिया करते थे। हर चीज़ प्रिज़र्व।

"जिस वक़्त मैदाने जंग में तवाह करने की ज़रूरत हुयी, बायीं तरफ से तीर निकला। इस राज़ को सिर्फ कृष्ण जी महाराज ही जानते थे। सीधे हिस्से से वाण चलाना मैं ही जनता था। यह नोट मैं आगे आने वालों के लिए छोड़ता हूँ। ज़रूरी है। मैंने दो बातें बताईं। दो हथियार मैंने बता दिए। बायीं तरफ़ जो वाण रक्खा हुआ तुमने देखा उसमें कुल Ether की ताकत को अपने मातहत कर लिया था। मन द्वारा जो चीज़ हाँसिल की जाती है, अनन्त नहीं थी। ख्याली ताकत उन के साथ रहती थी और उसमें उसका पैराव हो जाता था। Ether का कमाण्ड पूरे तौर पर मुझको हो गया था। क्या मैदान में जब तवज्जो: मुझ को कृष्ण भगवान ने दी थी, वो क्या महज़ रूहानी थी, इन चीज़ों को साफ़ कर दिया था, इसलिए कि हथियार ठीक उठा सकूँ। हथियार बेकार हैं अगर ऐसी Training न दी जावे। एक बात और बताता हूँ। प्रलय का सीन पैदा करना मेरे हाँथ में था। और यह बाण अब तक ईज़ाद नहीं हुआ। मन्त्र बेकार हैं अगर ख्याली कुव्वत उनके साथ न हो। बड़ी वसीअ इल्म है।"

सवाल : "जर्मनी ने बहुत से हथियार ईज़ाद कर लिए थे?"

जवाब : "उनके खर्चा होता है और इनमे खर्चा नहीं होता।"

"खचोली एक चीज़ ज़रूर थी। उसमें कल थी। किसी वक़्त में इस कलदार चीज़ को -

पावर की ज़रूरत नहीं है। चन्द धातुओं से काम लिया -लवायुयान कहा है। इसमें वि जाता था। एक धातु उसमें उकसाने वाली भी थी। यह मेरा नोट अगर साइन्सदानों [Scientists] को दे दिया जाय तो ले उड़ें। ज़मीन को खराब नहीं किया गया।"

Dictation from warrior Arjuna, Commander-in-chief of the Victorious Pandava-Army in Mahabharata [Epic war], to whom Reverend Lord Krishna had delivered [the knowledge of] 'Bhagawadgita', as chariot driver on the battle field : "The scene of 'Mahabharata' is again there : ungodliness is increasing. The same circumstances have come to prevail once more. Just read! The atmosphere is telling the tale; and you seem to be attentive to something else! It is just you who will bring [put] an end to this scene. That is not to say that this life is to be adequate [for the purpose] : it is prohibited to reveal the secret any further! Signs [indications] have become manifest : Swami Vivekananda Ji to whom this work was conducted [assigned] is giving it up [to you]! His entity is a very great personality! These powers that have bestowed on you, shall function : the wonder of it all shall come to views after [your] physical veiling! [The concerning this subject came to view, but it cannot be expressed in words.]"

"The science of archery will come forth in real shape; and the method to will remain the same. It is a science, brother! It [arrow] was imbued [charged] with power through 'Mantra' [incantation] and the archer was told how to use that power. If I tell you [about that], you cannot do

anything, because its foundations [basis or fundamentals] are not at all there with you. What ever is there [with you] is only half way through [incomplete yet]. When somebody [equal to it] comes in to being, then spiritual matters [knowledge] will descend in to him as well like these are coming down unto you. They contained the force of ether; and that remained in contact with very big thing [entity]. Now, here all the powers are present. Look at the lightening there : have you seen its brightness? This is the power of fire : arrows were imbued with this force. There were no machines : will per was working. That was brought under individual's control [as miraculous power]. Everything is preserved."

"When there was need for destruction on the battle-field, the arrow would come form the left side. This secret [esoteric knowledge] belonged only to Lord Krishna. Shooting an arrow from the right side was known to me alone. This note I am leaving for the persons coming forth in future : that is necessary [essential]. I have told two things : two main wagons have been revealed by me! The arrow that you have seen lying on the left side, therein I had brought the entire power of eater under my control [subservience]. What was gained [achieved] through Mantra [incantation] was not adequate in itself. The power of thought remained together with that [achievement though Mantra]; and its swimming was got introduced therein! I had gained perfect command over ether. Was the transmission administered to me

by Lord Krishna on the battle field, simply spiritual? He had made all these things clear, so that I could pick up the right weapon [at the appropriate time]. Weapons are of no use, if not accomplished by such training! I am telling one thing more : to create the scene on annihilation [Pralaya] was within my control. This arrow has never been invented as yet. Incantations [Mantras] are useless if power of thought [and will] is not together with these : it is vast knowledge [science]."

Interruption by way of question : "Germany has invented many weapons."

Answer : "That involves [material] expenditure : there is nothing [of that sort] herein! One thing was no doubt expensive : it contained machine! sometimes that mechanical apparatus [device] was called 'Viman' [air-borne vehicle]. Will power was not needed therein. Some metals were utilised : one metal such as to stimulate the whole thing [vehicle] in the up-ward direction [against gravitation]. If this note be given to scientists, they can make good use of it. The earth [and atmosphere] was not polluted [in those earlier times of Hindu supremacy]."

Wednesday the 27th November 1946 :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "आज वक़ते शब आठ बजे रामेश्वर प्रसाद की कुण्डलिनी शक्ति जग गयी। और कुछ हरकत गुदा चक्र

के मक़ाम पर भी हुयी। लाज़िम है कि ऐतियात रक्खें। लड़कपन से काम न लें। इस क़िस्म की तवज्जः आम तौर पर देने की मुमानियत है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Today at 08.00 PM Kundalini Power [called serpent power] of Rameshwar Prasad has come to awakening; and some dynamic movement has occurred also at the spot of anal plexus. It is incumbent on him to take care; and not indulge in boyishness. Administrating this sort of transmission remains generally prohibited."

Thursday the 28th November 1946 :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "गुरु ऋषि लँका इस वक़्त मौजूद हैं। कुछ फरमायेंगे।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The Guru of the sage of Sri Lanka [Ceylon] is here now to tell you something."

गुरु ऋषि लँका : "मैं बहुत खुश हूँ कि आज इस वक़्त 06.45 वक़ते शब ऋषि लँका का मक़ाम कुद्दस तुम्हारे गुरु महाराज की फतेहगढ़ - महात्मा राम चन्द्र जी महाराज] उ0 प्र0] अपार दया से खोल दिया गया है। आज ग्यारहबां रोज़ है कि उसने अन्नजल - नहीं किया है। हुक्म दे दो कि वृत्त छोड़ दे।"

Reverend Master of the sage of Ceylon : "I am very happy the at 06.45 PM today the spot [point] of Qudsa [Piety] in [the case of] my disciple [sage of Ceylon] has been brought to awakening by the limitless [shore-less] compassion of your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]. It the eleventh day of fasting without taking any food or water. Ask [order] him now to give-up the fasting."

ऋषि लंका : "मैं अपनी मुराद को पहुँच गया। शुक्रिया। आप मेरे जो काम सुपुर्द करें उसके लिए हमेशा तय्यार रहूँगा। तालीमी सिलसिला अगर जुनूबी हिन्द में छिड़ जावे और आप इजाज़त दें तो मैं मिस्ल अपने शिष्यों के [शाहजहाँपुर - राम चन्द्र], उनको तालीम करना शुरू कर दूँगा।"

The Sage of Ceylon : "I have realized my heart's desire. Thanks a lot. I shall always be ready for any work that you like to assign to me. In case the system of training would prevail in Southern India, and you permit, I shall start imparting education [and training] to them, as to my own disciples,

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "अब न [यक] गुरु ऋषि लंक] शुद दो शुदा। - कह गए हैं कि जो मक़ामात आपने राम चन्द्र [त की तैराक़ी के शाहजहाँपुर के तय फरमाए हैं यानी वो मक़ामात या हालतें जो ज़ा वक़्त तय कराये हैं या करा रहे हैं, मुझ को भी अता फरमायें। मैंने कितना [आप] के हाँथ में [शाहजहाँपुर] अच्छा जवाब दिया कि यह सब राम चन्द्र है। उस को मुख्तार

कर दिया है या यूँ कहो कि अपने आप को उसमें मिटा दिया है। सिर्फ़ थोड़ा सा काबू बाकी रक्खा है। लिहाज़ा यह काम तुम्हारे सुपुर्द करता हूँ। [शाहजहाँपुर - राम चन्द्र]
जब चाहो, बुला लो।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : " Look, one has led to two [demands and growing]! The Guru of the sage of Ceylon has requested me to make him traverse the same points [spots and regions] that I have made over to you [Ram Chandra of Shahjahanpur] viz. Those spots are states which you were and are being made to traverse in the course of the swimming in the [sphere of] Ultimate Being [Zaat]! I gave a fine reply that all this now lies in the hands of dear Ram Chandra [of Shahjahanpur], whom I have granted autonomy in all matters or so to say have annihilated myself in to him. Only a little control has been [kept] retained. As such, I surrender [submit] this work to you. You may call him when ever you so desire."

ऋषि लँका : "हाय, यह चीज़ तुमसे लोग लेने से छोड़े देते है।"

The sage of Ceylon : "Alas! people are sparing to take this [most precious] thing from you."

हज़रत क़िब्ला फतेहगढ़ उ - राम चन्द्र जी महाराजमहात्मा]0 प्र0] : "तुम्हें इस वक़्त वो गति जो हॉयल होती है, एक निगाह में तोड़ दी और उनको बेपायाँ कनार दरिया -

में डाल दिया। इतनी जल्दी नहीं चाहता था। खैर। आयन्दा एहितियात रक्खो। याद करेंगे। और दर"आरजू की। हकीकत वक्त था कि मुझ से यह-

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "You shattered in one wink of eye the state which causes obstruction; and put him [Guru of the sage of Ceylon] in the shore-less ocean. I did not want such hurry. Alright, take care in future! He will remember; and it was the [right] time as he had desired [requested] it from me."

Swami Vivekananda Ji : "I tell you such an example will never be found ever after. It is not a joke!"

हज़रत क़िब्ला उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : भाई तुम लोग इस हालत से कब मुस्तफ़ीज़ होंगे। वक्त जा रहा है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing those who present : "Dear brethren, when will you people derive benefit out of this state? The time is slipping."

Swami Vivekananda Ji : Souls are coming to you for the same purpose from the brighter world. About half a dozen are already here! Further arrival is restrained this time as the human brain cannot work to the extent required for all of them at the same time or for one after

the other [in succession]."

Sunday the 01st December 1946 :

Swami Vivekananda Ji : "You have come here for the world - liberation. Many souls are waiting in the Brighter world : you are gaining mastery over them.

Thursday the 05th December 1946 :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "मेरी सज़्ज़ादानशीनी के लिए मुँह चाहिए। क्या कोई ऐसी आत्मा मौजूद है जिसमें यह ताक़त हो कि हर काम या कुदरत के उस पर इन्किशाफ़ होने लगे। लोगों ने [हर गाम] उसने अपने [मतलब बिरजू और नन्हे से हैं] लिया। जो चौंका इसको मज़ाक़ समझ आप को सज़्ज़ादानशीन समझ ही जाहिर किया। समझ लिया हम कामिल हो गए। घर की सभ्यता सब हमारे पास रही। कुल हक़ हम ही को मिल गए। जुमला दौलत के हम ही पासवान हो गए। यह चीज़ दुनियाँ, जुलाहों के हिस्से में नहीं आती है। दिल चाहिए। वो कैसा? जिसमें मैं समा चूका हूँ। क्या यह मिसाल कहीं मिल रही है। ज़रूर, सिर्फ़ एक मैं। क्या किसी में जिद्दत तबाअ ऐसी पायी जाती है। क्या sacrifice की मिसाल कोई और भी है। क्या कोई हस्ती अब तक नमूदार हुयी जिसमें बहुत से आवरण आने से पाहिले ही उतर चुके हों। क्या कोई शख्स ऐसी गति अपने साथ लाया जिसमें महज़ असल ही असल छाई हुयी हो। इन बातों को ढूँढिये तब पता चलेगा कि वाक़ई मेरा सज़्ज़ादानशीन कौन हो सकता है। मैं समझता हूँ यह मिसाल बजुज़ तुम्हारे कहीं नहीं मिलेगी। क्या कोई बजुज़ मेरे फ़ख़ कर सकता है कि मेरे बनाए हुए को पाए के

बुजुरगों ने अपना लिया हो। यह हिस्सा वाकई मेरी ही किस्मत में आया, और है। इस वक्त की ईजाद अगर वाकई आप लोगों को सुनायी जावे और इस को इसी हैसियत से देखा जावे तो हरगिज़ इसकी मिसाल कहीं और जगह न मिलेगी।"

ईजाद बड़ा" :circle जिसको 'Region of Heart' कहा है इसकी इन्तहा वहीं तक है जिसके आगे महज़ ज़ात ही ज़ात खलिस सूरत में रह जाती है। और इसी में बड़ी बड़ी मौक्ष आत्माओं की तैराकी ज़िन्दगी के बाद भी होती रहती है। इसके राम चन्द्र] ख्याल में आया कि इस [सज़्जादनशीनRegion को पहिली ही मर्तबा क्यों न ले लिया जावे ताकि इसी की सफाई पाहिले ही से शुरू कर दी जावे और इसके बाद इसमें वो ताकत जो हाँसिल करना है, पहिली ही तवज्जो: में क्यों न दे दी जावे। चुनाँचे इसने यही अमल किया। फायदा इसका कुछ दिनों बाद नज़र आवेगा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "It requires face for my successor-representative. Is there a soul, possessing such power as would enable revelation of every work of Nature in to him! People have taken it to be a joke! who ever felt startled [work up suddenly] manifested himself alone as successor-representative, taking himself as the perfect one. They considered the domestic culture to be remaining as simply domesticated with them [confined to the family alone], as recipients of all rights and as custodians of the entire wealth [of all description]! This thing does not come to the lot of weavers and stitches : it requires a heart such as that in to which I would have got accommodated [penetrated] entirely. Is such an example available anywhere? Sure, but only in one! Is

anybody endowed with such ingenuity of mind? Is there any other example of sacrifice [like this]? Has any personality manifested as yet, in whom many coverings had got removed even before manifestation? Did anybody [else] bring such state with him, wherein Reality alone in its pure form be pervading through and through? Search about such items : only then you may discover as to whom can be really my successor-representative! I know it for certain that this example will not be found anywhere except [in]! Can anybody [else] except myself be proud that elders of highest standard have accepted my creation as their own? This share really fell to and remains my fortune alone! The invention, made just now [by dear Ram Chandra - Shahjahanpur], if brought to your knowledge [notice] in its real hue [form], and you are able to visualize it as such, there will be no illustration [example] of this available at all any where else! This invention refers to vast circle which is designated Region of Heart, extending up to that beyond which one Zaat [and Zaat] in its pure form would remain, wherein alone, high and still higher liberated souls continue [there] swimming even after physical desolation. It occurred to the thought of dear Ram Chandra [of Shahjahanpur], my successor-representative that this Region [beyond Heart Region] be taken up at the very start [first transmission] so as to begin its cleaning from the start itself and the power that is to be contained [imbued] therein, be introduced in it at the very first transmission. He put this very invention to practice [just now] : the benefit [beneficial effect] of this will be visible after some

time!"

Saturday the 07th December 1946 :

[ट्रेन में लखीमपुर जाते वक़्त]

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "मरहवा इस समझ पर। खुदा करे कुदरत के राज़ तुमसे खुल जावें और मखलूक खुदा को फ़ायदा पहुँचे। अब तक जिन लोगों ने अभ्यास किये हैं और बताये हैं बड़ी मेहनत से सिद्ध हुए हैं। रियाज़तें कीं। खाक़ छानी, दर व दर फिरे तब कहीं बमुश्किल तमाम एक झलक दिखाई दे गयी। और बहुत से जो इस नेमते उज़्मा से महरूम रह गए। सबब यह था कि उन्होंने आसान चीज़ को मुश्किल तरीके से हाँसिल करना चाहा। उसमें और भी पेंच डाल दिए। कितनी आसान चीज़ लोगों ने नासमझी से जो बिलकुल करीब है, तवज्जो नहीं फ़रमाई। तरीके बहुत से ईज़ाद हुए। अमल किये गए मगर गर्मी ही गर्मी हिस्से में आयी। इसको लोग बहुत कुछ समझ बैठे। जोलानिगाह में तेज़ी और उभार को रूहानियत समझा, और यही पर्दा हायल होता रहा। असलियत की तरफ़ इनका रुझान न हुआ। इसी में गल्टा पेंचा रहे। असलियत की खबर न थी। अब ज़माना आ गया है। और मेरी किस्मत से तुम ऐसी हस्ती ज़ाहिर हो गयी। तुम ने जितनी आसानी से सीखा है इस से चौगुना आसान तरीका दूसरों के लिए बना दिया गया है। इस वक़्त क्या ग़ज़ब का खयाल तुम्हारे दिल में समाया और आखिर को गुत्थी सुलझा ही दी। वोह यह था कि जिस वक़्त इंसान अपने काम से चौंके, अपने आप को उसी में चिपका हुआ तसव्वुर फरमाए। तब होश आवे, उसी तरफ़ ज़ोर दे ले। उसका और इस सहज अमल का तमाशा देखे। इसमें कुछ स्टेगेज़ अमलन पार होंगे। आखिर छंट छँटा कर वही चीज़ जिस ;पर हमको पहुँचना है, रह जावेगी। फिर उसमे घुस पदों और तमाशा

देखो। आगे फिर। इस लिए कि जब कोई इस हालत पर पहुँच जावे तो फिर मुझसे सवाल करे। क्या अजब है कि उसको खुद व खुद दीदार नसीब हो जाय। इसकी फ़िलॉसफ़ी अगर लोगों को ज़रूरत हो तो तुम खुद बयां कर देना।"

[In the train on the way to Lakhimpur Khera]

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Bravo, on such comprehension [understanding]. May the secrets of Nature be revealed through you, and God's creation derive benefits [therefrom]! Thus for, who ever has undertaken [spiritual] practices, acquired success therein with great deal of effort and labor. They undertook austerities, roamed about through dust, went [begging] from door to door, to get a glimpse thereafter somehow after lots of difficulties; and many [of them] remained devoid of such a supreme delicacy. This was because they desired to obtain [achieve] something easy through difficult methods [means] and contributed more complications to it [spirituality]. What an easy affair, there lies so close, has escaped peoples' attention due to lack of [proper] comprehension! Methods have been invented quite in a abundance for practice, but the heat alone has come to their part; and people considered it as being quite a lot! They mistook sharpness [fastness] and boiling up [excitement] on the track as spirituality; and just this curtain [cover] remained [persisting in between]. They could not get oriented to the Reality; and stayed confused and exasperating just in their

misconceptions. They had no awareness concerning Reality! Now times have taken a turn; and it is my good fortune that a personality such as yours has manifested! The faculty which you have learnt [this subject], for other the method has been developed many times easier than that even! What a wonderful thought has just struck your mind [heart]; and you have got the knot unrevealed after all [at last]! That [marvelous thought] was that on coming to wake up suddenly out of one's business with worldly or mundane jobs, one should imagine [suppose] oneself to have remained continuously attached [glued] to the very same [spiritual] objective [all through] i.e. whenever one comes to awareness [ones' attentiveness to the spiritual objective of life], he / she should put emphasis just on that same side. Then one may observe the wonder [miracle] of this simple practice! Through this all stages will be practically traversed! In the end there will remain as residuum just that, where at we have all to arrive [finally]. Then just rush into the same [ultimate objective of human life] and see the wonder [of it]! More next! This is just to enable the one who may arrive at this stage, to put [further] question to me! Just possible, such one may have the luck [fortune] of a direct vision by oneself! The philosophy [theoretical explanation] of it all, in case of need, you should yourself narrate [describe = elaborate] to people [who may need]!"

Sunday the 22nd December 1946 :

हज़रत क़िब्ला प्र •फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0] : "तुम्हारी गीबत में अगर कोई सत्संगी यहाँ आ जावे और मेरे कोच के पास बैठ कर अगर फैज़ लिया चाहे तो मैं फ़ौरन उसके लिए मौजूद हो जाऊँगा। जब तक जी न घबरावे, बैठा रहे। ज़ियादती होने पर मैं खुद वहाँ से हैट जाऊँगा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "If during your absence, some associate comes here and sits in front of my coach [allotted / dedicated by you for me in your room] seeking my grace, I shall be immediately present there. He / she may remain sitting there as long as he / she feels inclined. In case of excess [of the flow of transmission / grace automatically], I shall myself go away from there."

Monday the 30th December 1946 :

Swami Vivekananda Ji : "I was thunderstruck to observe certain things during your tour to the villages under your land ownership.

Our Lord [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] was really strolling in the circuit surrounded by the river-bank. He was all the time concerned about your safety; and he banished i few persons, unwanted in the society from the suburbs of the village, to make your

way smooth. Boys! Here in Ram Chandra [of Shahjahanpur], is the example of intense love and devotion for you to copy. This thing is of-course rare, but that does not mean that one cannot reach this stage. I have given so many dictations for you people to copy out. 'Love plays its part' : that is the sum and substance!"

[1947]

Thursday the 02nd January 1947 :

हज़रत क़िब्ला महात्मा राम चन्द्र जी महाराज प्र •फतेहगढ़ उ -0] : "आज वक़्त नौ बजे शब् हरी बाबू को पूरा कमाण्ड आलमे सुग़रा का दे दिया गया। वो दायरा -ए- विलायत में है। उसकी इयूटी लगेगी। निगरानी उसकी रामेश्वर प्रसाद रक्खेंगे। शाहजहाँपुर का सर्किल जो मथुरा के अब्दाल के पास था इसको दे दिया जावे। यक्रीदा अपना दुरुस्त रक्खें और काम पर मामूर हो जावें ,पहली इयूटी शाहजहाँपुर की सफाई की होगी। उस के बाद जो इयूटी होगी, बतला दी जावेगी। अब्दाल मथुरा को इसी वक़्त इतिला दे दी जावे कि वो सिर्फ़ मथुरा का काम करे।नौ बज कर बीस मिनट पर] " मथुरा के अब्दाल को इतिला दे दी गयी और ताल्लुक़ शाहजहाँपुर से हटा दिया गया। [मुंदरिज़ पंडित रामेश्वर प्रसाद हुईं। बक़लम रामेश्वर प्रसाद। यह बातें सब

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Today at 09.00 PM Hari Babu has been given full command over organic region [sughra] : he is now in the sphere of closeness to God [valayata]! He will be assigned duty : Rameshwar Prasad will keep watch over him! The Shahjahanpur-circle, hitherto

looked by the invisible saint in-charge [abdāl] of Mathura, is allotted to him [Hari Babu]. He should keep his faith intact, and hold charge of his work : his first duty there after, will be indicated [in due course of time]. Intimate the invisible saint in-charge of Mathura, just now, that [henceforth] he is to look-after Mathura only." [at 09.20 PM the abdāl of Mathura was informed and Shahjahanpur was taken out of his sphere of work. All this was done in the presence of Rameshwar Prasad; and notes were jotted down in his handwriting].

Friday the 03rd January 1947 :

लार्ड कृष्ण : "गया का काम बहुत ज़रूरी है। मोहलत दे सकता हूँ। जाना पड़ेगा। बनारस और गया का काम ख्वाह एक ही साथ ले लो, ख्वाह एक एक करके। चाहो तो बनारस का काम पहले निबटा दो, उसके बाद फिर गया चले जाना। बहरहाल तुम्हारी मर्जी पर छोड़ता हूँ। गया में ज़्यादा वक़्त लगेगा। बनारस में तीन दिन लगातार काम करना होगा। अगर ठीक तरह से किया जावे, वार्ना एक दो रोज़ ज़ियादा लग जायेंगे।"

Reverend Lord Krishna : "The work at Gaya is very important. You take-up work of Banaras and Gaya either together [at the same time] or successively. If you like you can complete this work at Banaras first; and proceed to Gaya thereafter. It is unto your pleasure [and liking]. Gaya will need more time. At Banaras, three days continuous work will be required, if performed properly [systematically]; otherwise it may take one or two days more."

Monday the 13th January 1947 :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "आज ब तारीख तरह जनवरी सन 1947 ई0 वक़्त 07.45 शव को एक शख्स साकिन चन्द्रलोक को जो एक अर्से से इंतज़ार में था, इस वक़्त राम चन्द्र ने हुक्मन मेरे हाँथ [शाहजहाँपुर] र मैं मुनासिब समझूंगा तो और लोगों को भी जो पर बैत किया। जब ज़रूरत होगी औ इसके अहल होंगे, बैत करा दूंगा। यह शख्स अक्सर मौजूद रहा करेगा। इसकी तालीम का वही तरीका है जो इक्रार बैत के वक़्त किया गया। सत्संग में यह शख्स शरीक हुआ करेगा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Today at 07.45 PM a person belonging to the sphere of moon, who had been waiting for quite long, is initiated in my hand just now by dear Ram Chandra [of Shahjahanpur] under orders [from above]. When need will be there, and I will consider it right, others who may be deserving, will also be got initiated. This person will remain present and attend the group meditation. His method of training will remain what was adopted at the time of his oath of initiation."

Tuesday the 14th January 1947 : Time 09.40 AM

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "जब कोई खबर खुलने वाली होती है तो इस से पहिले इसमें चक्कर पड़ना शुरू हो जाते हैं। चक्कर

क्या होते हैं? वो ही जिनको आप लोग मुसीबत ख्याल करते हैं। मैं रात भर ब्राईटर वर्ड में रहा, इस वक्त भी हूँ। दुनियाँ की हालत डिगरंगु हो रही है। पेंच इज़हार होने लगे। कुछ उकदा खुला ही चाहता है। मगरबी तहज़ीब अपने मस्कन से रुखसत हुआ चाहती है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Before some news [concerning coming events] comes to the brink of being revealed, round about movements [vibrations] start emerging / occurring therein [in the sphere concerning the news]. These round about vibrations happen to be just what people consider to be troubles [untoward happening or occurrences]. I was in the brighter world for the whole night, and am still here. The world is coming to the state of peculiar pass : tangled knots have started manifesting. Some secret [esoteric] knot seems close to in-revealing. The Western civilisation appears to be ready to depart from its home."

श्री कृष्ण जी महाराज : "दुनियाँ ने रुख फ़ेर लिया है। बरबादी के आसार नुमायाँ होने लगे हैं। तुम्हारी विल ने अब असर किया है। अब कुछ रुख और है। कुदरत बहुतों को इस दुनियाँ से रुखसत करना चाहती है। शगाफ़ लग चुका है। भलाई जब ही होगी जब काफ़ी बरबादी हो चुकेगी। मेरा चक्र काम करता रहा, आखिर को साफ़ करके मैं रुखसत हो गया। अब उसकी मुझे ज़रूरत नहीं रही। इस से तुम काम लो। आज से यह चीज़ तुम्हारे हुक्म पर काम करेगी। यह चीज़ अब तुम्हारे साथ जायेगी।"

Reverend Lord Krishna : "The world has turned its face [registered

volt face] : signs of destruction are getting manifest. Your will has now become effective [started expressing its effect]. Now the trend is indifferent direction. Nature now likes many persons to depart from this world. [Surgical] slits have been introduced [already] : beneficence will appear only after lots of destruction would have taken place. My weapon [boomerang or time - wheel] remained active all my life : at the end I departed after cleaning [the atmosphere and the weapon]. Now I have no use of that weapon any more : you may use of it. From today onwards it will work under your command : this thing will now go with you."

श्री राधा जी : [काल रूप दिखला कर फ़रमायाभाई" [, तुमने मेरा यह रूप देख लिया। यही हुक्म है। मैं इयूटी मामूर की गयी हूँ।"

Reverend Radha Ji demonstrated her destructive time - form [Kaalarupa] to me and said : "Now, brother, you have seen my this form. Now the order is just this : I too have been assigned this duty!"

हज़रत क़िब्ला फतेहगढ़ उ - राम चन्द्र जी महाराजमहात्मा]0 प्र0] : "यह इस वक़्त का डिक्टेसन है, गोया तुमको पेशतर से ही बहुत सी आगाह कर दिया गया है। सच पूँछो तो तुम्हे अब फुर्सत नहीं। वर्किंग आता रहेगा। जो इयूटी जिसके लायक हो, इम्पार्ट कर देना। यह इशारे हैं जो बतलाये गए।

Revered Maser [Mahatma Ram Chandra Ji Maharaj of Fatehgarh

UP] : "This dictation this moment has been to give you advance knowledge of many things. To tell the truth you have no leaser now. Work will be arriving [continuously] : you can impart duties [to others] in accordance with your discretion. these are [only] hints, given to you!"

Swami Vivekananda Ji : "You have been bestowed with tremendous power this time. Always utilise it only for Godly work [and Divine purpose], unless there are through recommendations [from above for using this power for some mundane work and wordily purpose]. Time has required you to be fit for work. Revered Radha Ji is also deputed for the work ahead."

श्री कृष्ण जी महाराज : "तुमको तुम्हारे गुरु महाराज [महात्मा राम चन्द्र जी महाराज फतेहगढ़ उ -0 प्र0] के रूप में मुमकिन है लोगों ने देखा हो। मगर मेरे रूप में किसी ने नहीं देखा। अगर देखे तो वही फैज़ मिलेगा जो मुझसे मिलता है। मगर तुम ने अपनी हालत ऐसी कर ली है जैसे कछुआ, कि जब हड्डी के अंदर होता है तो फिर हाँथ"मुंह सब अंदर कर लेता है।-

Reverend Lord Krishna : "Just possible people may have seen you in the form of your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP]; but nobody has seen you in my form! If someone is available to see [you that way] he / she will derive the same benefit that would come from me! However, you have converted yourself after the example of the state of the the tortoise [turtle], who withdraws his

head and extremities [and everything] within the heard-core of the cover bone."

Swami Vivekananda Ji : "I repeat what I hinted something earlier : 'you will build the temple of spirituality on the bones [and ashes] of others'. [Pause] Sometimes when you fly in to rage, of-course on right points, Godly power beings working. Then your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has to loosen the strings to calm you down! When you find some occurrence in your family or elsewhere, you should clean the atmosphere instead of flying in to rage. [on some submission from Ram Chandra of Shahjahanpur] I shall have to take the reins of your family in my own hands; and shall destruct [destroy] some part, if so required. Do not feel afraid : you will be consulted at each step. All of you [Madan Mohan Lal and Rameshwar Prasad] etc.] should try to keep him on level. You should not lose balance at any time. Look here, boys, Nature is well balanced in him in some form or other because he is everywhere including our hearts. You all go on trying to reach the goal in his lifetime. Such Masters will not come not come again for thousand years at least. He will himself, no doubt, prepare somebody for his own work [to be completed]. This is another thing, however, : that is something Godly! It has no concern with representation : possibly he may represent just before his Revered Master. This not to be known so early. Nature may split the work, as may be needed and desired [by her]."

Same

date

[07.20

PM] :

हज़रत क़िब्ला महात्मा राम चन्द्र जी] महाराज फतेहगढ़ उ -0 प्र0] : "दोनों मदन]
के यह काम सुपुर्द करता हूँ कि ज़मीं में जुम्बिश न होने [मोहन लाल और रामेश्वर
पावे, और तुम्हारा चक्र काम करेगा।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh
UP] : "I assign this job to both Madan Mohan Lal and Rameshwar
Prasad together, to see that there is to tremor in the earth, while the
destructive weapon [boomerang] of Ram Chandra [of Shahjahanpur] will
remain at work."

ऋषि लंका : "मुझको वक्त वक्त पर जैसी ज़रूरत होगी काम की हिदायतें मिलती
रहेगी।

The sage of Ceylon : "I am under orders to keep an eye [on this
whole situation] and take care."

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "मदन मोहन
लाल और रामेश्वर दोनों आज ही से अपने काम में मशगूल हो जायँ। इनकी इयूटी
लगातार यह ही रहेगी। या वो करने की ज़रूरत नहीं। मदन मोहन लाल तुमने जैसे
तसाहली काम में की, ऐसी नहीं होनी चाहिए। आप नतीजे के जुम्मेवार हैं। काम किये
जाओ।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "You will be receiving instructions concerning work according to need from time to time. Bothe Madan Mohan Lal and Rameshwar Prasad should engage themselves with their work just from today. their duty will continually be just this [what has already been indicated] : there is no need of inquiry again [and again in this regard]. Dear Madan Mohan Lal, you have dealt in attentiveness [in the work] : this sort of attitude should no more be repeated! You are not responsible for the consequences : you just go on working [according to assignment]!"

Thursday the 16th January 1947 :

Swami Vivekananda Ji : "Boys! Try to be as subtle [light hearten] as possible. Weight of thoughts are not likely to be yours : this you will feel in the long run. Before that, there are results of your own doing [and making]. Surroundings have also thrown [created] their own effect on sumptuous - test - seeking heart. Time is passing on. I repeat the sentence daily. You [people] are not coming up to the mark. What you [people] are getting is the result his [Ram Chandra of Shahjahanpur] kindness. You are not making yourselves deserving for the high level thing [spirituality]. I say all this for your own benefit. Who knows, Nature may call him at any moment : he is in a way restricted in his

work on account of [the limitations of] his flesh and bones! Health decay amounts much! [Pause] I witness the same at Seohara; and find Ram Ji Saxena busy all the time : he should see to it that he is busy also with things befitting him [and you]!"

Saturday the 18th January 1947 :

Swami Vivekananda Ji : "I do not want to see Russia in the present state: it is the root cause of all the miseries!"

Sunday the 19th January 1947 :

याज्ञवल्क्य ऋषि : "तुमने मुझको सिर्फ एक बार बुलाया था। आज अपनी तबीयत से खुद आया हूँ। दुनियाँ की हालत बहुत दिगर्बू है। आसार खराब हैं। जा रहा हूँ।"

Reverend Seer Yajnavalkya Ji : "You called me only once : today I have come on my own. The state of the world is very untoward [coming to a peculiar pass] : signs are pretty bad! I am going now."

Sunday the 26th January 1947 :

[02.05 बजे दोपहर]

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : रामेश्वर प्रसाद

से कह दो कि उनकी बीबी को 02 बज कर 05 मिनट पर सिलसिला सहज मार्ग में काइम कर दिया गया। इसको मैं इजाज़त शर्तिया देता हूँ। वो आज से ओरतों में काम करेंगीं। शुरू कर दें। बल्कि बेहतर तो यह होगा कि कल 27 जनवरी सन 1947 [बसन्त पंचमी का दिनको जब यहाँ आवें], वहीं से ओरतों को जो इस वक़्त मौजूद हों, तवज्जो: देती रहें। यह दिन मुबारक दिन है और मिशन इसको बहुत अहमियत देता है। लिहाज़ा यह दिन मैंने इसकी तालीम शुरू भी रक्खा है। हिम्मत बाँध कर काम शुरू कर दें ,यह नहीं हो सकता कि असर न हो।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Tell Rameshwar Prasad that his wife has been established at 02.05 PM as prefect in this chain of Sahaj Marg System. I have accorded her provisional [conditional] permission to impart training. She will work among ladies from today onwards : she should start [working]. It will be better when she comes here tomorrow on January 27th 1947 she should remain transmitting, just from where ever she may be sitting, to all the ladies who may be present [here] at that time. This day [Basant Panchami] is very auspicious day; and the Mission accords very great importance to it : I have, as such, fixed this day also for her to start training [others]. She should start the work with perfect courage [and confidence] : it can not happen that her training may go without effect."

Monday the 27th January 1947 [Basant Panchami at 11.00 PM] :

Swami Vivekananda Ji : "We congratulate members of the Mission for celebrating our Lord's [of Revered Laalaa Ji Sahib the Great, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] birth anniversary first time!"

चैतन्य महाप्रभु : "उड़ीसा जाने में क्यों देर कर रहे हो। तुम्हारी वहाँ बहुत ज़रूरत है।
काम वहीं मिलेगा।"

Reverend Lord Chaitanya Mahaprabhu : " Why are you delaying your visit to Orissa. You are very much needed there : work will be available [indicated] just there!"

हज़रत किब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "मेरी राय तो यह है कि तुम साथसाथ और सफ़र जो दरपेश है इसके साथ ही ले लो। बनारस -ही- [जगन्नाथ पूरी] और गया में भी तुमको जाना है। गया का काम बहुत ज़रूरी है। पूरी अगर मैंने ज़रूरत समझी, भेज दूँगा। एक बड़ा काम जो तुमने इस वक़्त तक शुरू नहीं किया। वो वही है जो मैं पिछले नोट में कह चुका हूँ। खैर बतौर याददाश्त कहे देता - हूँ, यानि किताबों को दुरुस्त करना। इसमें बड़ा वक़्त लगेगा और तुम्हारे बाद कोई शख्स ऐसा मालुम नहीं होता जो इस काम को कर सके। मनु स्मृति तुमने शुरू की थी, चन्द्र श्लोक लिख कर रह गए। उसको ख़त्म करो। फिर दुसरी किताब लो, फिर तीसरी।"

Revered Master [Revered Laalaa Ji Sahib the Great, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "I am of the opinion that

together with this, you take up other trips also that are to be undertaken. You have to go to Benaras and Gaya as well. The work at Gaya is of prime import [very important]. To Puri, I shall send, if I feel the need. A big work, that you have not started, is that which I have mentioned in my notes [previously]. Alright, by way of reminder I am making a mention [again] : that is the work concerning correction of the [ancient] books [scriptures]. That will consume a lot of time; and after you, there seems nobody who may do this work [adequately]. You had made a start with Manusmriti : you got held up just after a few couplets [*shlokas*]. Complete that work; and then take-up second book and thereafter a third."

Swami Vivekananda Ji : "Look here, this is not the only work for you. I want that you pickup the [real] true figurine [*Rchaa*] from Vedas and write commentary on it. The commentary, if written by you, will be matchless. Huge work is in store for you. You are not getting time for these things! Service [you job] is a great drawback. Is there any helper for such work. Devote at least one hour daily. For you, I want a man with pen and pad."

Friday the 31st January 1947 :

हज़रत किब्ला फतेहगढ़ उ - महत्मा राम चन्द्र जी महाराज]0 प्र0] : "कारण बना। उसके मुताबिक ज़हूर की सूरत पैदा हो गयी। जिस्म धारण किया, उसमें जो काम

किये, उसने अपने कारण में नक्श बना दिए। वक्त आया, जिस्म छोड़ दिया। अब वो चीज़ जो जिस्म ने बनायी, अगली हस्ती के ज़हूर का कारण हो गयी। अब उसमें जो कुछ कर्म किये, जब तक रहे, कारण रहा। नक्श बने। और यह सिलसिला मुतबातर जारी है। हमने जाने कितने कारण बनाये हैं। एक चीज़ उपादान कारण भी है। जिस से इनका सिलसिला है। इसको सुरुवात के लाने की वजह भी कहा जा सकता है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The casual [factor] having been structured, the shape of manifestation accordingly got created. When body was adopted, whatever action took place therein, these left impressions in the casual [factor] thereof. The body was left behind, when the time [for that] was there. Now what was structured by the body became the casual [factor] for the manifestation of the next existence [entity]. Now whatever action came to be performed through that entity [existence], these maintain the casual factor, so long as those actions existed and imprinted impressions in their own turn. This chain continues unbroken. We have formed [structured], how knows, how many casual [factors = bodies]. One factor is the basic [material] cause as well, where from the chain of these comes to exist. These can also be said to be the cause of bringing about the beginning [of the whole chain of the casual factors]."

सवाल : "जिस्म छोड़ने के बाद कारण का मक़ाम कहाँ है, यानि कहाँ रहता है?"

Question : "Where is the place of the casual factor after leaving the

body? Where does that [casual factor] reside [in its in-embodied for]?"

Answer by Swami Vivekananda Ji : "This is concerning the law department of Nature! Punishment [Sazaa] and reward [jazaa] are ordered from this place according to Islamic belief. It is also connected with the form herewith and above."

सवाल : "कारण को साफ़ करने का क्या तरीका है?"

Question : "What is the method for cleaning the casual [factor = body]?"

जवाब : "भोग।"

Answer : "Fruition [bhoga]."

सवाल : "स्वामी जी ने राजयोग में फ़रमाया है कि बहुत से सूक्ष्म शरीर बना कर भोग जल्दी भोगे जा सकते हैं। इसका क्या तरीका है ? और भोग पूरे होने के बाद हमको जिस्म छोड़ देना होगा या रहा भी जा सकता है।"

Question : "As indicated by Swami Ji in 'Raja Yoga' fruition of impressions can be quickly enjoyed [and suffered] by structuring several subtle bodies. What is the method for that; and after enjoying or suffering the fruition of impressions, do we have to give-up our

bodies or can these be still retained?"

Answer [by Swami Vivekananda Ji] : Look here, these [methods] are meant for perfect Yogis, who, after finishing their career of life, want to get rid of their bodies totally. The method is not cheap. It requires greater power and can be attained only by the will of a perfect Yogi. Method is quite correct. Samartha Sadguru Ram Chandra Ji of Fatehgarh UP played this part somewhere : I am making that point clear. He has not done this for Himself but for others. How did I come to know this method? In the trance state [Samadhi = super conscious stage of meditation]. Reading of Nature commenced. I found out the remedy and explained to others. There is one thing more above it, which, if adopted, we need not bother ourselves with the method [then]. I described this somewhere. Above this even, there is one thing more, which only your Guru [Samartha Sadguru Ram Chandra Ji of Fatehgarh UP] was knowing.

सवाल : "किस स्टेज पर राजयोगी इस तरीके को इस्तेमाल में ला सकता है ?"

Question [by Swami Vivekananda Ji] : "At what stage can a Raja-yogi put this method to use?"

Answer : "In the state to which your Guru [Samartha Sadguru Ram Chandra Ji of Fatehgarh UP] belonged : this is the hint to the last

thing, mentioned above."

Saturday the 01st February 1947 :

Swami Vivekananda Ji : "One thing you ought to remember : will, if once exercised, can bring forth be desired result, but it is very difficult to invert what has been done before [earlier]. To go beyond Nature is sin, unless a man is made of special calibre."

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "जब तक की खास तौर पर कोई हस्ती न बनायी जाय सु वक़्त तक उसमें यह बात पैदा नहीं होती कि जो चाहे वो कर के दिखा दे और जब चाहे उसको फिर उसी सूरत में वापिस ले जाए।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "So long as some personality is specially structured, this thing does not develop viz. one may do what ever one may desire, and bring it back to the same stage [shape], in accordance with one's sweet will [as may be require]."

Sunday the 02nd February 1947 :

Swami Vivekananda Ji : "I have given some hints to Mudaliar for developing 'Laya Awastha' [state of merging]. since Ram Ji is going on with the same method, these [hints] will be useful to him as well. You

[Ram Chandra of Shahjahanpur] may arrange to send a copy to him [Ram Ji] in due course. These [hints] are entirely necessary for those who want to reach God indirectly i.e. through their Master."

Tuesday the 04th February 1947 :

हज़रत क़िब्ला फतेहगढ़ उ - महाराज महात्मा राम चन्द्र जी]0 प्र0] : "मिश्रा जी पंडित] डरते क्यों हैं जब कि कह दिया गया कि दिक् का मरीज़ जिसकी [रामेश्वर प्रसाद हड्डियां गाल चुकीं हों, उसके भी रूहानी stages इस तरह से पार कराये जाते हैं कि उसको खबर न हो और ज़ोर न पड़े। यह बात ज़रूर है की अगर जाँचना चाहोगे तो ज़रूर पड़ेगा क्यों की उस चीज़ को उभरना पड़ेगा। क्या यह चीज़ें ऐसी सहल हैं और इतनी जल्दी दी जाती हैं ? यह उनकी किस्मत है। इसका लेना बहुत कुछ उनकी मर्ज़ी पर मुनहसिर है। चाहें तो तैयार हो जाएँ। बाबू मदन मोहन लाल से कह दो कि उनसे ठीक दूर से दरियाफ़्त कर लेवें। जबरदस्ती नहीं है। उनकी खुशी पर है। मैं अब्दुल गनी नहीं हूँ कि कह कर रह जाऊँ।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Why is Pundit Rameshwar Prasad afraid, when it has been given out [told] that even in case of a patient of tuberculosis, whose bones even may have suffered total decadence, spiritual stages can be got crossed over [by that patient] in such a way that he remains unaware [of spiritual progress] and feels no stain [and stress]? No doubt, strain [and stress] will be there if one would like to test [and examine], because [in that case] the condition will need to be brought

up to the surface. Are these things that easy and so quickly bestowed? This is his [Rameshwar Prasad] fortune! To have mostly depends on his sweet-will : if he likes, he may get ready [to receive it]. Ask Madan Mohan Lal to inquire to him [Rameshwar Prasad] properly : there is necessity [forcing] and it is dependent on his sweet-will! I am not Abdul Ghani to say [promise] some thing, and hesitate later [to do accordingly]!"

Thursday the 06th February 1947 :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "कौन कहता है कि जिस चक्र से आदमी पार हो जाता है, उसको उस पर कमाल नहीं होता। यह विद्या ठोसता से बिलकुल अलहदा है; बल्कि वोह हालत है जो सृष्टि पैदा होने से पहले थी। और यह वोह असल ख्याल है जो पैदायशे आलम का सबब हुआ और ठोसता ज़हूर में आयी। यह वोह ताक़त है जिसका नतीजा बच नहीं [बिला बरामद हुए] सकता। इसमें सब अंसर मौजूद थे जिन्होंने मुख्तलिफ़ शरीरों की रचना की। इनको अगर पाँच हिस्सों में तक़सीम कर दिया जाय तो हर एक हिस्से में वो वो ताक़त आ जाती है जो आगाज़े आलम का सबब बनी है। पहले क्या था। हर हिस्सा अपनी अपनी ताक़त मख़्सूस रखता था। यह खसूसियत रखते हुए भी हर हिस्से में पाँचों ताक़तें छिपी हुयी थीं। जो हिस्सा जिस ताक़त के लिए मख़्सूस था और विशेषता जिस हिस्से में थी उसके साथ भी पाँचों ताक़तों ने मिल कर काम किया। यानी उस विशेषता ने अपना हिस्सा सबसे फायक़ रक्खा। अब हर हिस्से में पाँच पाँच हिस्से हो [अलबत्ता] गए। सबको अगर मिला दिया जावे तो तादाद पच्चीस की हो जावेगी। [यानी जोड़ा] [क़याम] यह चीज़ सुग्रा यानि पिंड का मिलमिला कर जौहर बनती है। इसका अहाता

र में ज़ियादा पाया जाता है। यह पिंड का हाल है। ब्रह्माण्ड में इसका निचोड़पिण्ड शरीर जाता है। और इससे आगे का [यानि जौहर] इसका निचोड़ और उसके आगे उसका निचोड़। गर्जे कि यह चीज़ खालिस होते होते आखिर को बिलकुल खालिस हो [सूक्ष्म] "कर असल में मिल जाती है।

"अब सवाल ताक़त का आता है। जो ताक़त कि एक चक्र पर है वही दूसरे पर मिलेगी। वही तीसरे पर, चौथे और पांचवें पर। फॉर फ़र्क क्या होगा।"

"एक से दूसरे पर लताफ़त ज़ियादा होगी। इस तरह हर हिस्सा में यही लताफ़त [चक्र] र के हिस्से बढ़ती चली जायेगी। इस हिस्से योग पर वो लोग आते हैं जो इससे पेशत को ख़त्म कर चुकते हैं। या यूँ कहो कि जिसको इसकी ज़रूरत होती है। खुलूस को खुलूस से रगड़ देने पर खुलूस ही पैदा होगा। जिस हिस्से का खुलूस है उसी हिस्से की चीज़ बढ़ेगी। लिहाज़ा उसमें जो ताक़तें पोशीदा हैं अगर उनसे काम लिया जाय तो इत्मीनान रखिये गोया बच नहीं सकता। क्योंकि नेचर ने जब इससे [बिला निकले] काम लिया, नतीजा मत्लूब बरामद हो गया। इससे पाहिले सिवाय इस चीज़ के और कुछ न था। मुख़्तसर सूक्ष्म], लतीफ़चीज़ ज़्यादा: फ़ैलाव रखती है। नुक़ता फ़ैल कर [पॉइंट पर आ जाइये बहाव की शकल पैदा कर लेता है। बस वही समझो। आप इस फिर देखिये वही सूरतें फ़रदियत के साथ आप से बरामद होती हैं या नहीं, जो कुल से कुल्लियत के साथ बरामद हुई थीं। असल में इन्हीं धारों में अपने आप को शामिल कर देना है। क्या यह ताक़त नहीं कही जा सकती।"

"इसका माहसल बस यही है कि आवागमन से अपना छुटकारा हाँसिल कर ले। "

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh

UP] : "Who says that one crosses some plexus without acquiring control over it? This science is wholly apart from grossness; and concerns rather that state which prevailed before creation came into being. This was the real thought, which constituted the causes of the creation of the Universe, and manifestation of grossness [materiality]. It is the power, which cannot fail to produce its effect. All element, which form the material of different bodies [organic categories], were present in it. If these elements be divided in to five classes [earth, fire, air, water and ether] then each [class] partakes one power each that constitutes the cause of the creation of the Universe. What was there to begin with? Every part [class] was processed of its special power [character]; and in-spite of possessing its own specialty, each part [class] had all the five powers concealed [congealed] in itself. Each part [class = element] all the five power work together : only the power that is special to it, or / and the speciality that belongs to it, stays predominate in it. Thus every part [class = element] has five sub-parts each; and all of these taken together come to be twenty-five in the total number. This mixed up together constitutes the essence of the organic [or material] aspect of existence, whose residence is located mainly in the 'Pinda' or 'Sugra' [organic] sphere of the [human] yogic system of an individual. This is the stage of 'Pinda' [Sugra]; and its subtle essence goes up to the 'Brahmanda' [Kubra = cosmic] sphere. Further still the yet finer [subtle] essence of what remains in 'Brahmanda' [Kubra], goes up to the next higher [subtler] sphere viz.

para-cosmic [Ulia = Para Brahmanda Mandal]; and so on and so on, this thing growing subtle [finer = purer] and yet subtle finally coming to the perfectly subtle or fine, gets lost in to the Real [Ultimate]. Now the question concerning posers arises. The power that resides at one plexus will be found at the second, third, fourth and fifth plexus as well! Then wherein shall the difference be there? There will be more fineness or subtleness at higher or latter part or plexus as compared to the lower or former one. To the higher Yogic part, only those persons arrive who have completed the earlier part lying prior to it; or you may say, who ever happens to be in need of it [coming up the higher Yogic part or sphere or plexus or whatever]."

"On rubbing purity against purity, only purity [Khuloos] will be coming up. The essence of that part [plexus = region] alone will increase, to which the purity [to be rubbed] would belong. As such, if the powers, that lie congealed therein, be put to work, be assured that the result cannot fail to be there! When Nature put them to work, the desired effect was there : before that there happened to be nothing except that. The subtle or the fine thing has greater expansion. The point through expansion creates the shape of increase [in shape]. Take it just this way : you come up to this point; and then see what the same forms [categories = shapes of things] flow or not, out of your individuality, that had flowed from the whole out of the wholeness. In reality one has to include oneself just in these currents! Can this not be

termed as power? The sum and substance of all this remains only that one birth ought to secure one's release from the cycle or coming [life] and going [death]!"

Tuesday the 13th February :

हनुमान जी महाराज : "यह पहला मौका है कि इस दुनियाँ से कूच करने के बाद मैं इस हैसियत से आया हूँ।"

"महाभारत में सिर्फ कृष्ण जी को यह ताकत थी कि जब चाहा मुझ से बुला कर काम ले लिया। दुनियाँ में कोई ऐसी ताकत अभी तक पैदा ही नहीं हुयी। मेरा काम संग्राम करने का है। मैं हर वक़्त राम चन्द्र जी महाराज के साथ रहा। सिला क्या मिला। पूँछ लगा दी गयी। मैं शहज़ादा था और क्षत्री कौम थी। बहादुरी के कारनामों मशहूर हूँ। यह सब माता अंजनी की बदौलत है। वह ब्रह्मचारिणी थीं। ठोस औलाद पैदा की।"

"जामवंत, नल वगैरह, यह सब मोक्ष पा गए। जामवंत को रीछ बताया जाता है।"

Lord Hanuman [Monkey God worshiped as bravest warrior and sincere most devotee of Lord Rama, hero of Ramayana] : "This is the first occasion of my coming like this, after my having departed from this world. In Mahabharata [epic war] it was only Lord Krishna's power that He could call me and take work at will. No such power in the world has ever been born as yet [as to make me come like this]. My job is to fight in the war. I always accompanied Lord Rama. What did

I get in return [as reward]? I have been bestowed upon with a tail [by enthusiasts]. [As a matter of fact] I was a prince belonging to Kshatriya community. My acts of valor are famous. That is all to the credit of my mother Anjani, who was a Brahmacharini [celibate lady] and procreated soiled [perfect in all respects] progeny. Jambwanta and Nala etc. all secured liberation. They are [unfortunately] depicted as sub-human animals - bear and monkeys etc.

सवाल - हनुमान जी के मन्त्र और बलीया दैवीय आपत्तियाँ, भूतके जंत्र के असर [प्रेत- और ताकत की बावत था।

जवाब : "ताकत तुम्हारे गुरु फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] में है। आँखे नहीं कि देख सको। कहे देता हूँ, दुनियाँ में इससे अच्छा पार्ट राम चन्द्र जी महाराज के बाद किसी ने नहीं किया, मिसाल नहीं। जवाहरात उगल दिए। एक बात बताता हूँ। बहादुर आदमी के पास दिमाग नहीं होता। यह नहीं कि खोपड़ी खाली होती है। मतलब यह है कि वोह अपने आप को उस रूप में लय कर डालता है। कोई खयाल बजुज उसके काइम नहीं रहता, इसलिए उसकी मोक्ष होना ज़रूरी है। मगर भाई जो चीज़ कि तुमने इस वक़्त बख़शी है, क्या कहूँ। यह हुक़म था जिसकी तुमने तामील की।

There were questions concerning the effect of amulets and incantations etc. concerning Lord Hanuman. He explained : "the power is in your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : people do not have eyes to see! I am telling :

nobody after Lord Rama in the world played the part [so well as your Guru]. There is no [other] example : he has vomited [scattered] jewels! I am telling one thing : brave person is devoid of brain! I do not mean that the skull is empty. What is meant is that he [brave person] merges himself in that form, and carries no other thought except that [concerning the job in hand]. As such his liberation is ensured [due to single pointed concentration]. However, brother, what shall I say about what you have bestowed [on me] just now! This was the order [of your Revered Master, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], to which you have complied!"

Swami Vivekananda Ji : "Look here! He has taken up, from this date, the duty of guarding you at times when that is perfectly needed.

हनुमान जी महाराज : "इस किस्म की तवज्जो: जैसी कि आप ने हुकमन दी थी, चाहता हूँ कि पाता रहूँ। राम चन्द्र जी महाराज का अब वजूद नहीं है।

Lord Hanuman : "This sort of transmission that you imparted [to me] under orders [from your Revered Master, Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], I like to keep receiving. Lord Rama is not in existence now."

Swami Vivekananda Ji : "Lord Krishna is reigning.

Lord Hanuman : "Fix time [for transmission]. I shall be arriving at that time."

हज़रत क़िब्ला फतेहगढ़ उ - चन्द्र जी महाराज महात्मा राम]0 प्र0] : "बड़े जोश में तशरीफ़ लाये थे, और ठीक भी था कि तमाम उम्र उनकी उसी में लय अवस्था रही। और यही चीज़ उनके साथ गयी। मैंने इस वक़्त उनकी कैपेसिटी क़तअन काफ़ूर कर दी और वो ज़ोम और हिम्मत जो उनमें मौजूद था, अब नहीं रहा। लोचदार हालत ले कर गए। नफ़स बढ़ रहा था। लोग फायदा बेजा उठा रहे थे। क़त्ल के वक़्त उस ताक़त मदद तलब करते थे।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "He [Lord Hanuman] had arrived in proud sharpness : and that was quite becoming his merging of lifetime in just that state [of unprecedented valor in surrender to the Lord]. Just this thing had gone with him [at the end of physical existence]. I have just now got his that capacity evaporated; and he has lost that proud sharpness and courage that was there in him. He has gone now with soft [and flexible] state! Sensuous lust was on the increase [waxing] in him. People were deriving undue advantage from him : at the time of committing murder, people use to seek help of that power [of proud sharpness and valor]!

हनुमान जी महाराज : "मेरे पूँछ नहीं थी और इस लिए कोई चीज़ लपेटी भी नहीं गयी। मेरी विलइरादी बहुत ज़बरदस्त थी। एक झटके में बड़ी से -पावर यानि कुव्वत-

"बड़ी इमारत ढहा सकता था।

"मैंने लंका समंदर की उस गैस से फूँकी थी जिसका दफिया रावण के पास न था। लंका के चारो तरफ़ यह चीज़ बहुत पायी जाती है। मैंने अपनी इक्षाशक्ति से यह चीज़ समंदर से निकल कर उस तरफ़ रुजू कर दी थी। ताक़त में उस वक़्त मेरा कोई सानी न था, बजुज़ मालिक के। अगर चाहता तो एक झटके में लंका को उलट सकता था, लेकिन इससे नुक़सान मायी सीता जी के पहुँचने का था। इस लिए नहीं किया। इलावा इसके बहुत सी बांतेँ जो ज़रूरी थीं, रह जातीं। क्या हिमाक़त है लंका और सोने कीबिलकुल ग़लत। इससे मुराद यह है कि उससे बेहतर इमारत वाक़ई कहीं नहीं थी। ! ठूठा किया छोड़ी लंका थी। कुल दुनियां में अगर सोना इक-ख़याल करो कितनी लम्बी आध कंगूरा बन सके। -जाय तो इस हद तक नहीं हो सकता। मुमकिन है कि उससे एक राजाओं के महलों में जवाहरात का काम होता है और सोना भी इमारतों में जेवाईश के लिए लगाया जाता है। यह बात ज़रूर थी और ज़्यादा ताआद सोने की इस लिहाज़ से मौजूद थी।"

Further revelation from Lord Hanuman : "I had no tail; and hence, nothing was wrapped on it. My will power was very strong : I could demolish biggest buildings with one stork. I had burnt Lanka with that gas from the ocean, against which Ravana had no anti-dote. This gas is available in abundance al-around Lanka. I had extracted it through my will-power, and oriented to Lanka. Nobody at that time was a match to me in strength, except the Master [Lord Rama]. If I liked, I could have upturned Lanka in one stroke; but that would have caused harm to Mother Sita. Moreover, many other things, that were

necessary, would have remained unaccomplished. So, I did not adopt that course [of upturning Lanka]. How foolish to speak of Lanka as made of gold! That is entirely absurd. It only means that buildings [structures] better than there were not really to be found anywhere else. Just imagine the size of Lanka [as a whole] : if the gold available in the whole world be collected, it cannot be equal to that required [to build the structures in Lanka, of soiled gold]! May be, a few domes could be structured that way! The places of kings contain jewellery ornamentation, and gold is also used in the buildings for decorative purposes. That was no doubt there; and in this respect gold was present [in the structures of the buildings in Lanka] in abundant quantity."

[The reference here is to the popular anecdote in 'Ramayana', that the monkey-god Lord Hanuman reached Lanka to search out Sita, who had been carried forcibly to Lanka by its king Ravana to avenge the indignity dealt to his sister Shurpanakha by Lakshaman, brother of Lord Rama. Lord Hanuman found out Sita, and with her permission clashed with Ravan's army; and finally set Lanka on fire, as a prelude to siege of Lanka by Lord Rama later to destroy Ravana and other devilish people there and deliver the kingdom to Vibhhishan, saintly brother of Ravana.]

Wednesday the 14th February 1947 :

Swami Vivekananda Ji : "He [Lord Hanuman] now comes to you for training [in spirituality]."

हनुमान जी महाराज : "हिंदुस्तान की तरक्की उस वक़्त हो सकती है जब औलाद नेक पैदा हो जाय। माँ का असर औलाद पर बहुत पड़ता है और बच्चे में असर बहुत आता है। निचली खिल्लत बात], पित्त, कफ़, रक्त आदिका हिस्सा होता है। [माँ] उसी [आवरण बाप का होता है।

[नोट यानी बिरादरे मोहतरम राम चन्द्र जी हम लोग :, रामेश्वर प्रसाद, मदन मोहन लाल, मानेश्वर सिंह, और राजा बहादुर बैठे। दौराने बातचीत राजा बहादुर ने दरियाफ्त - किया कि शंकर जिनको शिव, महादेव, कैलाशपति वगैरह हिन्दू जाति कहती है और : तसव्वुर कह के पूजा करते हैं। आकार को शंकर और आराध्य को पार्वती जी-लिंग इसकी असलियत क्या है?

इस बात को सुन कर समर्थ गुरु महाराज की इजाज़त हांसिल करके बिरादरे मुहतरम राम चन्द्र जी ने शंकर जी का आह्वान किया। वोह तशरीफ़ लाये और मुन्दर्जा जैल डिक्टेट दिया।

Lord Hanuman Ji : "India's progress can be ensured only when good progeny is procreated. The influence of 'mother' on the progeny is quite immense and the child partakes of such effect [unconsciously].

Note : By Madan Mohan Lal to the effect that respected brother Ram

Chandra [of Shahjahanpur] was together with Rameshwar Prasad, Madan Mohan Lal, Maneshwar Singh and Raja Bahadur, when Raja Bahadur inquired about the reality concerning the God who is designated by Hindu community as Shankar, Shiv, Mahadev and Kailashpati etc. who is worshiped in the symbolized form of phallus as the Lord and the container vassal as His suppose Parvati. At this, respected brother Ram Chandra [of Shahjahanpur] obtained the permission of the Samarth Guru Revered Laalaaji Sahib and requested Lord Shiva to arrive and revel the truth, inquired in to.

योगिराज शंकर जी : "कुजा शक्ति और कुजा मै। ऐसी शक्ति जिसे शै फना कर]ने वालीशक्ति कहते हैं [, कभी ज़हूर में नहीं आ सकती। यानी जिस्म धारी नहीं हो सकती। उससे लगाव ज़रूर पैदा क्या जा सकता है। मैंने अपनी काया कल्प न जाने कितनी बार अपने योग बल से की है। मैं मुद्दतों तक ज़िंदा रहा। अपने योग बल से जब चाहता था जवान हो जाता था। कैलाश मेरा स्थान था। मैं वहाँ रहता था और तालीम करता था। बड़ेबड़े ऋषि मुझसे अपनी गुत्थियाँ सुलझाते थे। मैंने योग बल से - ल करके बड़ी ताकतें हांसिल कीं थीं। रावण का उस्ताद मैं ही था। उसने ताकतें हाँसि विद्या का नाजायज़ फायदा उठाया। उसकी अकल बिगड़ गयी थी। चन्द वो ताकतें उसको हांसिल थीं जिनको अगर मौजूदा ज़बान में पञ्च अग्नि विद्या कहा जाय तो सही है। इस के ऊपर के हिस्से का उसको कमाल न था। मगर जितना किया था उसमें परिपूर्ण था। रामअवतार से ले कर मुद्दतों तक मेरा कायम रहा। कुछ हिस्सा कृष्णावतार में भी था। मगर पूजा मेरी ही की जाती थी। और मेरी ही निस्बत पार्वती जी से करार दी जाती है। जो ग़लत है। मैं बालब्रह्मचारी था। मेरी शादी कभी नहीं - ती है। मेरी हुयी। लोगों के दिमाग़ फिर गए हैं। क्या शकल बना कर मेरी पूजा की जा

पूजा का आगाज़ इस तरीका में बेवकूफों और शोहदों ने कर दिया। मैं हर शकल में नमूदार हो सकता हूँ। लगन चाहिए। मिसाल मौजूद है मुराद हज़रत क़िब्ला], महात्मा राम चन्द्र जी महाराज फतेहगढ़ उ -0 प्र0] . हठयोग की मुश्किलात जो पेश आवें, वो मैं अब भी हल कर सकता हूँ।

There upon the king of Yogis, Lord Shiva inter-communed : "where [is] power; and where [am] !! The power spoken of as power of merger [destructive power = kshay-shakti] can never come to manifest, viz. it can never be embodied. Connection with that, of-course, can be developed. I performed renovation of body [Kaayaa-kalpa], who knows how many times, upon myself through yogic power; and lived for ages. Through my yogic-power, when ever I desired I could become young. 'Kailash' happened to be my residence, and place of work. Great sages used to seek unravelling of their knots from me. I had secured great capacities through yogic-power. I myself was Ravana's teacher [and guide]. He had taken undue advantages from the yogic-science through acquisition of powers [therefrom]. His intelligence had suffered perversion. He was in possession of a few of those powers which may be suitably spoken of in modern terminology as science of the five fires [*panch-agni-vidya*]. He had no mastery over regions higher up; but what ever he had done, he had secured perfect over that much. I remained living for ages since the incarnation of Lord Rama : some period extended during the incarnation of Lord Krishna as well. My worship, however, remains prevailing and just my connection with

Parvati Ji is asserted, which is wrong. I was celibate since infancy : I was never married. Minds of people have suffered derangement. See, how they worship me assigning what a [funny] shape to me! My worship in this way has been started by fools and rascals! I can manifest in every form : only [proper] attachment [connection] is to be needed. Example is there [Reference to Revered Master Laalaji Sahib]. Difficulties in connection with *Hatha-yoga*, if any may be there, I can solve even now."

लार्ड कृष्णा : "तुमको सालभर से ज़ियादः [शाहजहाँपुर - राम चन्द्र] हो गया मथुरा में पहुँचे। हुक्म है तुम्हारे लिए कि साल में एक फेरा ज़रूर करो। एक दौरा अप्रैल सन 1947 के आखिर तक तुम्हारा ज़रूर होना चाहिए।"

Lord Krishna : "You have not visited Mathura for over one whole year now. There is order for you to pay visit there once a year compulsorily. One visit should be necessarily effected by the end of April 1947."

Friday the 16th February 1947 :

नोट : यह डिक्टेट माता पार्वती जी का बसिलसिला शंकर जी मौरखा 14 फरवरी है।

माता पार्वती जी : "मैं एक राजा की लड़की थी। यह किस्सा कि महादेव योगिराज के

साथ मेरी शादी हुयी, गलत है। मैं एक सतित स्त्री थी। वर भी ऐसा ही चाहती थी। लिहाजा उसकी जुस्तजू या टटोल मैंने अपने दिल की पति की शकल सामने आ] शहजादा था। इसको मेरे साथ विवाह पसंद न था। मैं यह एक दक्खन देश का [गयी उसके गुण सुन चुकी थी। यह शहजादा बाज़गुज़ार था। मेरी लौ उसी से लग गयी थी और मैंने उसको हाँसिल करने के लिए तपस्या की थी। उस वक़्त मैं एक कन्या थी, यानि कमसिन। मैंने बरसों उसकी याद में गुज़ार दिए। ईश्वर से प्रार्थना की। जाप किये। आखिर को उसके दिल पर असर पड़ा और मेरी शादी हो गयी। बरसों मैंने उसके साथ गुज़ारी। आखिर को जब वो इस मर्त्य लोक से सिधारा, मैंने भी सती हो कर जान दी। दक्ष एक बड़ा राजा था। मेरे साथ जो किस्सा मंसूब किया जाता है, यानि यज्ञ में जलने का, ऐसा नहीं है। उसका यज्ञ विध्वन्स ज़रूर हुआ, मगर यह बात नहीं थी। ऐसी बांतें एक राजा के लिए उस वक़्त की सभ्यता से क़तई बईद हैं। राजा ऐसा नहीं कर सकता कि हमको बुलावा न देता।"

"एक पंडित ने जो यज्ञ कर रहा था, किसी वजह से उसमें गिर कर इतिफ़ाक़ से जान जान दे दी। यज्ञ बहुत बड़ा था। देवता भी आव्हान किये गए थे। मैं भी मौजूद थी। यज्ञ में इस तरह एक ब्राह्मण का जान देना यह समझा जाता था कि यह दुराचारी है। इस लिए इसको यह जामा पहिनाया गया। लड़कोंमेरे सतीत्व की हालत ज़रा आगे ! और हिन्दुओं से अलोप हो बढ़ कर देखो। हम लोगों को ध्यान कराया। यह चीज़ तुमसे गयी। देखो एक सतित स्त्री अपने पति को बिलकुल ऐसा समझती है कि उसकी निगाह उस से बाहर कभी नहीं जाती। यह ताक़त बिलकुल उसूल के अंदर है। यह काम स्त्रियों का है कि अपने पति को सबकुछ समझ ले। आसामियों का यह काम कि वो - कुछ समझ लें। उस से बाहर निगाह कभी न जाय। एक -अपने गुरु या ईश्वर को सब बात और बताती हूँ। रूहानी इल्म वाक़ई गुरु से मिलता है। ईश्वर के पैमाईश की ताक़त किसी में नहीं होती। इस लिए मुफ़ीद यही रहेगा कि अपने गुरु को सब कुछ

समझ बैठें। इस तरह से उसका डोरा तार], ताल्लुक, सम्बन्धर से लग जात या ईश्व [परमात्मा में हो जाएगी।-सकेगा। और फिर उसकी निगाह उसी पुरुष जब यह हो गया, मतलब सिद्ध हो गया। किसी सतित स्त्री का शौहर कभी दुराचारी नहीं हुआ। 'दक्ष' उस वक्त का एक टाइटिल यानी खिताब था।"

Here is a dictation from Reverend Mother [Goddess] Parvati Ji with reference to the dictation of Lord Shiva February 14, 1947 : "I was a princess. The myth concerning my marriage to Yogiraj Mahadeva [Shankar or Shiva] is false. I was a chaste woman and was desirous having a similar husband. As such I searched and explored him in my own heart. His shape came to my vision. He was a prince of a feudal estate in South India. He had no inclination to marry me. I had learned of his qualities. He was a feudatory. My pointed flame of love got attached to him alone; and I undertook austerities to get him as my husband. At that time I happened to be a girl of tender age. I devoted years after years to his remembrance. I prayed to God and took up practices like repetition of incarnation. At least all this created effect on his heart and I was married to him. We lived together for quite long time and in the end when he left the world for the heavenly abode, I committed 'sati' [suicide by immolation with dead-body of the husband on pyre]. Daksha was a great king. The myth connected to me concerning my immolation in anger at the yajna [ritualistic sacrifice according to vedic tradition of my so called father Daksha] is not true as give in mythology. The *yajna* of king Daksha was no doubt ruined;

but it was not like it is popular. Things like these [king Daksha not inviting his daughter 'Sati' and her husband Shiva to the yajna as an insult, in revenge of some disrespect dealt by his son-in-law] were entirely out civilized etiquette of that time befitting a king. The king could not do something like failing to invite me and my husband [kings daughter and son-in-law] in the ceremony."

"A prier who was conducting the ritualistic sacrifice, somehow fell in the sacrificial fire and died by way of an accident. It was a huge ceremony : gods too had been invited, and I was also present there. Due to a Brahmin priest being dead in the course of ritualistic performance of Yajna, the king Daksha was considered to be vicious, sinful or immoral and hence, this kind of a robe / garb has been imposed on him for posterity. Boys, just come forward and have a view of my chaste state!"

Mother Parvati Ji transmuted to us and continued her dictation :

"This thing became extinct from you, Hindus. See, a chaste-woman gets so fixated upon her husband that her sight never wavers to anybody else. This is perfectly within the scope of power and principles. This is for ladies to take their husbands to be everything. For men the job is to take the Guru or God to be everything. Their sight should never waver away from that. One thing more I have to tell : spiritual knowledge comes really form the Guru. Nobody has the

power to measure God. As such the most profitable way is only to take one's Guru to be everything : that way, one's connection, string or relationship to God or Ultimate Being [*Zaat*] will be possible to get established; and then that person's sight will get fixated wholly upon the Ultimate Person that is the self of the self [Purusha Paramatman]. When this has happened that means perfect realization. The husband of a chaste woman can never be immoral. 'Daksha' happened to be a title during those times."

बसवाल बावत मंदोदरी और रावण, स्वामी जी ने जवाब दिया।

There was a question concerning Mandodari and Ravana [about husband of chaste wife being immoral], to which Swami Vivekananda Ji replied :

"Special cases are exception. There are always exceptions in the sphere of Nature also, of-course rare!"

Monday the 19th February :

Swami Vivekananda Ji : "Utilization of the final destructive powers [kashaya-shakti] will be the last part of your programme at the end of the world. Look here, these powers are not always bestowed on one generally. You do not know your own state, which is the only cause of

all your misery, pain and troubles. You are attached to that great power, the remnants of which are still there in your body."

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "अरे भाई, बात साफ़ है। मुमकिन नहीं कि आग के करीब न हो कर आँच न महसूस हो। यह बात किसी की समझ में न आएगी, लिहाज़ा इसको ज़ियादः वज़ीअ करना बेकार है। और इससे किसी का ताल्लुक भी नहीं।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The matter, oh brother, is quite clear : it is not possible that one gets close to fire and does not feel warmth. This thing will be beyond comprehension of anybody generally speaking. As such, it is unless to give more explanation. Moreover, nobody has any connection to it."

Swami Vivekananda Ji : "Resurrection will be brought by you. I mean the last finishing touch of destruction or the total extinction of life will be dealt by you."

Monday the 10th March 1947 :

कबीर साहिब ने दरियाफ्त किया कि बनारस कब जा रहे हो? मैंने अर्ज़ किया कि जून में इरादा है, बशर्ते आप बुजुर्गों ने इजाज़त दे दी। हुक्म दिया कि "कबीर चौरा पर जाना और उसको उलट कर आना। मेरे कनेक्शन जो शिष्यों से हैं, मैं नहीं चाहता कि

अब रहें। काट दो। अपना सिलसिला मैं तुम्हीं से काइम करता हूँ। आखिर को मुझको वही करना पड़ेगा जो स्वामी विवेकानंद जी महाराज ने किया है। मेरा तरीका तालीम - यही था जो तुम्हारा है। शब्द से चलता है और आखिर में वही बात आ जाती थी। अपना काम बिलकुल तुम्हारे सुपुर्द करता हूँ। यानी अपनी शाख तुम में लय किये देता हूँ। इसकी तुम्हारे गुरु महाराज फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] ने इजाज़त दे दी है। सब बुजुरगों ने मंज़ूर कर लिया है।"

Reverend Kabir Sahib inquired as to when I was going to visit Banaras. I submitted that I intended to do that in the month of June, if permitted by you elders. Reverend ordered that I should go to 'kabir-choura', place where Kabir lived and worked at Banaras, and return after upturning it. He continued : "I do not like to retain the connections what ever that may be still there with my disciples. Snap these off. Establish my chain just in you. At-least, I will have to do what Swami Vivekananda Ji has done. My method of teaching was exactly what happens to be yours. That type of training was proceeding through indestructible sound [Shabda] and in the end the same thing that you are using would come up. I surrender my work entirely to you or in other words merge my branch in you. Your Revered Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] has permitted me to do this and all elders has accepted it."

Swami Vivekananda Ji : "Mine will go with you. My Master has slackened His connection. It is now you who will reproduce these in

their own form. I had appointed you my representative some time back.

चैतन्य महाप्रभु : "मेरे भी कनेक्शन मेरी संस्था से काट दो। इसकी ज़रूरत नहीं रही।
सिर्फ एक ही रहना चाहिए।"

Chaitanya Mahaprabhu : "Snap off my connection of my institution also. There remains no need for that. Only one should remain.

हज़रत क़िब्लाफतेहगढ़ उ - राम चन्द्र जी महाराज महात्मा] 0 प्र0] : "देखो रामेश्वर,
कुदरत की मर्ज़ी हो कर रहती है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] addressing Rameshwar Prasad : "The will of Nature necessarily has its way.

मेरे सवाल के जवाब में हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] ने फ़रमाया कि सिलसिला टूट जाने से यहाँ पर यह मतलब नहीं कि यह जाता रहा। मतलब यह है कि तुम बहैसियत सज़ादानशीन के उनका आगाज़ करोगे। इस वक़्त तक का ताल्लुक होना जो जो लोग अपना कबीर साहिब से समझते हैं, वो अब किसी के द्वारा नहीं रहेगा बल्कि इसकी बुनियाद तुम डालोगे और तुखारे ज़रिये से होगी। और कनेक्शन भी तुम्हारे ही ज़रिये से जुड़ सकेगा। मैं मुनासिब समझता हूँ कि रामेश्वर प्रसाद को इस पन्थ की तुम्हारे ज़रिये से इजाज़त दे दी जाय। सुबह बुलाना।

To my query Revered Master [Mahatma Ram Chandra Ji Maharaj of

Fatehgarh UP] explained : "A chain or system having been snapped or shattered does not mean here that it has got finished. It means that you will give a fresh start to them in the capacity of successor-representative. The connection thus far of those people who believe it to be established with Kabir Sahib, Will no more remain now through the medium-ship of anybody, but you will lay down its foundation, and it will be occurring through you. Connections will also be possible through you only. I consider it proper that Rameshwar Prasad be permitted to impart training in this system through you. Call him tomorrow morning.

कबीर साहिब ने अपना सज्जादानशीन राम चन्द्र को काइम किया है [शाहजहाँपुर]।

"Kabir Sahib has established dear Ram Chandra [of Shahjahanpur] as his successor-representative."

हज़रत किब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "अब यह शाख मय दीगर शाखों के मुजमलन राम चन्द्र से चलेगी। तवज्जो: मैं वही [शाहजहाँपुर] क़ैफ़ियत होगी जिसमे इस किस्म की ताकतें शामिल होंगी। मैं चाहता हूँ कि कबीर साहिब को भी मेरे सिलसिले में शामिल कर लिया जावे। आइंदा से जो बैतें की जावेंगी उनका ताल्लुक कबीर साहिब से भी रहेगा। अब सुनो। चैतन्य महा प्रभु, स्वामी विवेकानंद जी, मैं खुद, बुद्ध भगवान, कबीर साहिब और बख़ुरदार जगमोहन नारायण सब एक सिलसिले में हैं। शिष्य जो हैं उन सब के ताल्लुक अब इसी सिलसिले से कर दो। यह कुल मिल कर 'सहज मार्ग' के नाम से पुकारा जाएगा। यह ड्यूटी राम चन्द्र

की होगी। एक एक करके सब को ले लो। बेहतर यह समझता हूँ [शाहजहाँपुर] कि जो लोग यहाँ पर मौजूद नहीं हैं। यानि जो बाहर है, उनको आने पर उनको समझा कर, बतला कर, ताकि उनको भी मालुम हो जाय, उनका सिलसिला अब ऐसा कर दो।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Now this branch together with other branches will proceed on precisely through you. In transmission there will be the same conditions where in such forces / powers will be included. I want that Kabir Sahib be also included in my system. What ever initiations will be effected in the future, their connection with Kabir Sahib too will be confirmed. Now, listen, Lord Buddha, Chaitanya Mahaprabhu, Kabir Sahib, Swami Vivekananda Ji, I myself and our Jagmohan Narain are all in one and the same chain. Connect all of our disciples, who ever they may be, to just this system. This as a whole will be designated as 'Sahaj Marg'. This will be dear Ram Chandra's [of Shahjahanpur] duty. Take everybody one-by-one. I consider it better than the chain of those, who are not present here and are some where out side, be mended this way, after making all of it clear to them on their return here, so that they also become aware of it.

नोट : ग्यारह मार्च 1947 को पंडित रामेश्वर प्रसाद के कनेक्शन जैसा कि हुक्म था, कर दिए गए।

Note : On 11.03. 1947 connections of Rameshwar Prasad were

mended according to the orders.

Wednesday the 19th March 1947 :

हज़रत क़िब्ला फतेहगढ़ उ - जमहात्मा राम चन्द्र जी महाराज]0 प्र0] : "लोग घ,गलती करेंगे अगर ऊपर लिखे हुए की तालीम में मोतरिज़ होंगे।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "People will be committing a blunder if they raise objections about compliance with what has been noted above."

Monday the 31st March 1947 :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "नक्शा जो तुम्हारे सामने कई रोज़ से आ रहा है, यह बुनियाद उस तालीम की है जिसको तुमने Centre और central region कहा है। आज पहला ही दिन है कि इस किस्म की तालीम तुमने शुरू की। तजुर्बे से मालुम हो जाएगा कि इसमें क्या बात है और हर चीज़ कितनी मुश्किल तौर पर आती है। पहला circle आम लोगों के लिए reserve है यानि शुरूवात इस पाहिले circle से होना चाहिए। इसके बाद रोशनी खुद ब खुद मिलती रहेगी। इस पहले circle में ही बहुत से stages पार होते हैं। दूसरे circle में पहुंचे हुए आदमी खाल खाल नज़र आते हैं। और तीसरे का कोई जिरबिल्ला। आगे क्या कहूँ। यह उक़दा दरहकीक़त अब हल हुआ है। इस किस्म की तालीम देने वाला कोई पैदा ही नहीं हुआ। और न उसके खयाल में यह बात आयी। पहले circle में नफ़स खतम होता है जिसके लिए बरसों रियाज़तें की जाती हैं। इसी circle का पिण्ड एक

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The plan flashing before your mind's eyes for the last few days constitutes the foundation of that training, which you have designated as center and central region. Today is just the first day of starting this kind of training. You will come to know through experience what special feature is there in it, and how difficult it is to bring every thing up to the proper form. The first circle is reserved for common people, i.e. this should be the starting point of spiritual training. Thereafter light will be available automatically for guidance and progress. Many stages are crossed over in this very first circle. Persons of approach up to the second circle happened to be quite rare. What to say about still ahead. This knotty problem has now come to unravel solution. One capable of imparting such training was simply never born, nor was anybody hit by this thought earlier. Sensuousness [carnality] is got over the first circle, for which austerities are undertaken years after years. The organic region [Pinda] constitute a grain of this circle."

Swami Vivekananda Ji : "Lord Krishna is here with you."

श्री कृष्णा जी महाराज : "यह पहला circle वोह है जिसमें मैदाने जँग में बैठ कर - अर्जुन को विराट शरीर दिखलाया था। इस पहले circle की यह एक अदना हालत है जो दिखाई गयी थी। जिसने यह डिस्कवरी की है, एवज़ में चाहता हूँ कि कुछ दे दूँ। दे

दिया। जिस्म छोड़ने के बाद कुल्लियतन हिस्से में आएगा।"

"लड़कों में चाहता हूँ !, वक्त रायगाँ मत करो। इनका कुछ ठीक नहीं, कब चल दें।"

Reverend Lord Krishna : "This first circle happens to be that sitting in which I had revealed the cosmic body to Arjuna's vision. This was the minor force of the first circle which had been revealed to vision. I like to bestow something as reward to the one who has made this discovery. I have bestowed the reward. This will come to your lot totally after physical veiling."

"Boys, do not waste time. There is no certainty as to when he [Ram Chandra of Shahjahanpur] gives-up this world and body."

Wednesday the 02nd April 1947 :

हज़रत क़िब्ला महात्मा राम चन्द्र जी महाराज फतेहगढ़ उ -0 प्र0] : "Discovery जो पहले की है यानी 'B' point । तरीका जो कुछ बताया गया, तवज्जः से लोग नहीं कर रहे हैं, वर्ना बड़ा फायदा उठा जाते। जिन्होंने किया, फ़ायदा हुआ होगा।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "People are not practicing with proper attention, that method which has been told about point 'B' of earlier discovery. Else, they would have reaped great benefit. Those who have taken up the

practice, would have derived benefit."

Swami Vivekananda Ji : "This is the seat of the 'Mind' in its worst condition. If one purifies it, he does everything for his / her betterment. You are doing your duty in this respect, although a little help is required sometimes. This kind of teaching is not an easy one. Mental work is greatly needed. Here, all miseries and thoughts give away. How fine and helpful this point is for the 'Abhyaasees' [aspirants or practicers]! Nobody could discover it as yet. I will call it an invitation instead of a discovery. While going to office, you had a talk with your respected brother [Munshi Madan Mohan Lal], telling his the key of success in spiritual light. That is the highest training, you introduces at the first step. 'Lose yourself' is the key note : it is the sure unfailing prescription."

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "राम चन्द्र, मैं कह सकता हूँ कि यह बातें आज तक किसी के दिमाग में उतरिं ही नहीं। सब खोल कर रख जाओ, जो कुछ सके। सीनें में रखने ज़रूरत नहीं। लिए कि जो लिए चले गए वो गए।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Dear Ram Chandra, I can tell you that such matters never came down in to anybody's mind unto this day. Reveal everything crystal-clear to be best possible extent, before departing from the

world. There is no need of keeping secret in the breast, because what ever you take away with you, is just lost to the world."

Tuesday the 08th April 1947 :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "मक़ामात की तवज्जो: अक्सर दी गयी है और फायदा हुआ है। ढंग से भर दी गयी है और फायदा भी ठीक हुआ। मक़सद भी हल हुए। और जो चाहा सो कर दिखाया। बुजुर्ग लोग बराबर कामयाब हुए और मुराद को पहुंचे। इसके मुताल्लिक़ तहक़ीक़ातें होतीं रहीं। मतलब मेरा तालीम से है यानि तालीम के मुताल्लिक़। मगर जब हमें ज़ियादा बेहतर बात मिल जावे तो हम उसी को अपना औज़ार तालीम क्यों न बना लें। बरसों का वक़्त - क्यों न बचा लिया जावे। हम दिल के मक़ाम से चलते हैं। दिल की तालीम इन पर खास तौर से उतरी है। लोग इनसे समझ लें [शाहजहाँपुर - राम चन्द्र], और अभी इसमें और भी बातें खुलेंगी जो वक़्त पर मालुम हो जावेंगी। इस को एक तरफ़ रखता हूँ। अब bracket वाला मसला आता है। यह बात इसने अभी discover की है। इसकी लोगों को मशक़ें करनीं होंगीं। मुज़मला बतलाऊंगा। मुक़त्सर में बतलाए देता हूँ। कोई जगह ऐसी खाली नहीं है जहाँ पर कुदरत का दिमाग़ काम न कर रहा हो और जो जिस जगह पर है उसी अहाते के अंदर काम अंजाम देता है। अगर उसकी दुरुस्ती कर ली जावे तो उसकी field कुल साफ़ जाती है। लिहाज़ा बेहतर यही होगा कि उस दिमाग़ पर तवज्जो: फ़रमाई जावे। वो इस तरीके पर कि बेहतरिन सफाई के साथ उसमें वो power दी जावे जो हमारा माहसल है। और साथ ही साथ उसकी field की भी जो खराब हो चुकी है, सफाई करता चले। यह तरीका मैं बहुत मौजूं समझता हूँ। हर चक्र पर यह बात मिलेगी और यही तरीका तालीम का हर जगह रहेगा। या तो आदमी सिर्फ़ दिल पर ही तवज्जो: करता चले, उसी सब मक़ामात रोशन होते चलेंगे। देर का सवाल

ज़रूर रहता है, या फिर दिल को एक हालत पर पहुँचा कर बारी बारी से यह मक़ामात ले लेना चाहिए। असल तत्त्व है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Transmission for particular points and regions has very often being imparted and it has brought benefit. Transmission has been filled methodically and the benefit is also in the right way. Purposes were also achieved, and what has intended got performed. Elders continually achieved success and arrived at the desired goal. There have been continuous researches and discoveries concerning this, I mean spiritual education. However, when we come across a very superior system why should we not adopt just that superior method has our interment for spiritual training and save time for so many years!"

" We start from the point of heart. The training of heart has specially been revealed to dear Ram Chandra [of Shahjahanpur]. People should take from him clarifications for understanding about this subject. There will be many more revelations forthcoming in this regard, that will come to light at proper time. I leave this issue just here and come to the subsidiary parenthetical topic, which dear Ram Chandra [of Shahjahanpur] has just now discovered. People will have to practice it has instructed. I am mentioning it briefly. There is no place lying vacant of the working of Nature's mind. Who is where, he / she has to work in that same sphere. If that is reformed, the whole of its field

gets cleaned. hence it will be better that attention be paid just to that mind by way of permeating it with that power which constitutes our Ultimate Purpose or destination. It is first to be cleaned on the best way together with the cleaning of its field as well that has already got spoil. The method I consider to be most appropriate. At very plexus this very condition will prevail and just this method of training will apply every where. Either one may continue transmitting to the heart alone, whereby all points will remain deriving light, though there will undoubtedly be the problem of slow growth in this case; or else, after bringing heart to some adequate state, other points, etc., which constitutes real essence, be take up successively."

Sunday the 20th April 1947 :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "काम बढ़ रहा है। workers तैयार करो। हरी अ/जयपुर - नरेंद्र मोहन पुत्र डॉ कृष्णा स्वरूप जी]जमेर [के ज़रा कान ऐंठ दो। इतनी बड़ी इयूटी और यह ढीलापन। मैं इसको तुम्हारी कमज़ोरी कहूँगा। तुम शिकायत करते हो कि लोगों में direct catching की ताकत नहीं आती। आ जावे अगर काम sincerely किया जावे। यह कमी है। अगर लोग काम करते वक़्त एक निगाह दिल पर भी बनाये रक्खें तो करते करते directions जल्द मिलने लगेंगी।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "The work is increasing. Prepare workers. Pull the ears of Hari [Shri Narendra Mohan the elder son of Dr. Krishna Swarup Ji, the

cousin of Revered Laalaji Sahib] a little : such a big duty and this looseness! I shall call this to be your weakness. You complain that people do not develop the capability of direct catching. This is sure to develop if work is taken up seriously. This is a shortcoming. If people, while working remain attentive to the heart as well, directions will start arriving in due course of practice."

Monday the 21st April 1947 :

Swami Vivekananda Ji : "The theory you have devised just now is correct. Maya [phenomenal reality] and its fluid state are the same. The power working at its Center is not 'Maya'. That power does not come from dry bones, but from its generator, having the force in it."

सवाल : "creation के लिए matter कहाँ से आता है, जब कि यह कहा जाता है कि महाप्रलय में कुल matter और उसकी identity खतम हो जाती है?"

Question : "Where from is the material for creation derives, when it is said that in the course of '*Maha-Pralay*' [total annihilation] entire matter and its identity comes to end?"

जवाब : "एक से अनेक ख्याल की हरकत माद्दा पैदा कर देती है।"

Answer : "The movement of the thought of one becoming many

creates matter. The idea of something other than Himself [God] creates matter.

Thursday the 24th April 1947 :

महात्मा बुद्ध : "यह इल्म दुनियाँ में खूब फैले। यही चीज़ predominate करेगी। 'सहज मार्ग' वाकई 'सहज मार्ग' है। इससे आसान रास्ता मिला ही नहीं। तुम में से कुछ लोग तैयार हो जायँ, दौरा करें। ऐसा होवे कि बार बार लोग जाते रहें और पहुँचते रहें, खयालात को तरोताज़ा करते रहें, अपनी बिजली भरते रहें। यह तरीका मुसल्सल किया जावे। नाउम्मीदी का खयाल कतई हटा दिया जावे। इसलिए कि यह वाकई होता है।"

Lord Buddha : "May this science or system of knowledge spread wide in the world. Just this thing will predominate. 'Sahaj Marg' is really 'Sahaj Marg' [the easy way] : no easier way was even found. Some persons from among you people be ready to take up tours. It should be so planned that people be going again and again and reaching people off and on to re-freshen thoughts and ideas by filling these with their own electric power. This method be adopted continuously. The thought of pessimism be totally given up because this fact of 'Sahaj Marg' being spread all over the world, is really bound to happen."

Sunday the 27th April 1947 :

हज़रत क़िब्ला फते - महात्मा राम चन्द्र जी महाराज]हगढ़ 30 प्र0] : "इस वक़्त एक तवज्जो: अज़ीज़म पण्डित रामेश्वर प्रसाद जी के गुदा चक्र पर खुलने के लिए दी गयी। यह आखिरी मुक़ाम है जो हमारे यहाँ बहुत बाद में खोला जाता है। इसके खुलने में तीन यौम लगेंगे precaution यह है कि तीन दिन तक हल्की गिज़ा ली जावे। और मुतवातिर तीन रोज़ तक आता रहे। कुण्डलिनी शक्ति इसकी जाग चुकी है। अब इस पर नम्बर है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Just now, transmission is administered at the 'Anal' [basic] plexus of dear Rameshwar Prasad for awakening it. This is the last point, which in our system is awakened very late. It will take three days to come to awakened state. By way of precaution, light diet is to be taken for three days and he should remain coming to you continuously for three days. His coiled serpent power [Kundalini-shakti] has come to awakened state, and now is the turn for this 'anal-plexus'.

Swami Vivekananda Ji : "Duties of most important nature are coming to him [Rameshwar Prasad].

Wednesday the 30th April 1947 [09.15 PM] :

हज़रत क़िब्ला फतेहगढ़ 3 - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "मुज़्दाबाद ! चक्र कुल्लियतन जाग उठा है। मैंने आज - अज़ीज़म पण्डित रामेश्वर प्रसाद का गणेश "है। कल तक यह असली हालत पर आ जावेगा। स्वाधिष्ठान भी ले लिया

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "Happy tidings. The Ganesha [Anal or Basic] plexus of dear Pundit Rameshwar Prasad has come to perfectly awakened state. I have taken-up the 'Swadhishthan' Plexus also today : by tomorrow, this too will come up to its real state."

Thursday the 01st May 1947 [Time 09.00PM] :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "बड़ी खुशी का मक़ाम है कि आज अज़ीज़म पंडित रामेश्वर प्रसाद जी का स्वाधिष्ठान चक्र भी जाग उठा। पावर में कोई कमी नहीं है। गुदा चक्र का मक़ाम कुल्लियतन खुल चुका है मगर इस पर चन्द तवज्जः और देनी पड़ेगी। उसको अब दरहकीकत यही करना बाक़ी है - कि अहकामे इज़्दी में मसरूफ़ हो जावे। जो कुछ उसको मिले और अपने मिशन की फलाह में मसरूफ़ रहें। अब उसका यही काम है और आइन्दा बहबूदी और भाइयों तरक्की इसी में है। मैं उस पर पूजा की पाबंदी लाज़मी नहीं समझता। जी चाहे करे और जी चाहे न करे। उसके लिए दरहकीकत ऊपर के अहकाम की तालीम ही पूजा है। - तो कहिये क्या मेरी औलाद में चन्द ऐसे शख्स और बन जाते और यक़जहत रहते मिशन घसिटता हुआ नज़र आता। रीढ़ की हड्डी की ताक़त कुछ खुलना बाक़ी है। यह राम चन्द्र रफ़ता रफ़ता खोलेगा। यह ताक़तें हैं जो हर एक शख्स को दी [शाहजहाँपुर] नहीं जातीं। इसकी तालीम का तरीक़ा बस उसको मालुम है। और मैंने उसको उसकी तालीम करके तक़मील किया है। वैसे तो भाई आख़िरी हालत पर यहाँ की, रूहानियत की इंतिहा नहीं और रीढ़ की ताक़तों से इसका कुछ सरोकार भी नहीं। हाँ हिस्सा ज़रूर है। उसके दिमाग़ के कुल मक़ामात खुल चुके हैं। कुद्स अब नज़दीक़ [अव्यक्त गति]

तिहा नहीं। और वो सेण्टर के है। मगर इसके बाद फिर बेशुमार मक़ामात हैं। जिनकी इं करीब पहुँचने पर ख़त्म होते हैं। इस का तरीका वाकई अछूता है, जो इस पर अनुभव के ज़रिये उतरा है। और अज़ीज़मन अगर उसका हिसाब लगाया जाय तो दूसरे सर्किल की हालत पर पहुँचते हो। इसके बाद पाँच और बाक़ी हैं जिनके क्रॉस या तय करने के बाद सेंद्रल रीजन में असल तौर पर पहुँच हो जाती है। अक्सी सूरत में ले जाना और बात। यहाँ पर ज़िक्र कुल्लियतन पहुँचने का है। देखना तुम्हारे कमज़ोर भाई राम] की सेहत क्या काम करती है। कच्चा जवाब दे चुके हैं हिम्मत [शाहजहाँपुर - चन्द्र "कच्चा पर असर कर रही है। काम करने की बाक़ी है जो उन्ही

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "It is a matter of much happiness that the '*Swadhishtaan-Plexus*' [Prostrate-region] of dear Rameshwar Prasad has also come to awakened state. There is nothing lacking now as regards power. The '*Anal-plexus*' has come to full bloom, but a few transmissions will needed to be administered to it. In fact that remains to be set right so as to get yoked to Divine commands that may be coming to it. Now, he [Rameshwar Prasad] is to engage in betterment of his Mission and in reforming his brethren : that alone is his job now, and his progress in future, will come only through that. I do not consider 'Puja' [formal practice of meditation etc.] incumbent on him : he may engage in it or not in accordance with his sweet-will. In reality compliance with orders from above also is now 'Puja' [formal worship or Yogic-practice] for him. If in the fold of spiritual-progeny, a few more persons like this be developed and remain together, then just tell, whether 'Mission' would

have seemed dragging on at such slow speed! The power of the discs of spinal cord remains dormant, needing full blooming to some extent, which will be brought to awakening slowly by dear Ram Chandra [of Shahjahanpur] in due course. There are are the powers that are not bestowed on all and sundry. The method of this sort of training is known to him, Ram Chandra, only; and I have perfected him in his Ultimate condition through training of this stage. Otherwise, brother, there is no limit to spirituality, and moreover, it has nothing to do with power of spinal cord. No doubt, however, it has some part in it. All points of his brain have bloomed : now, 'Qudsa' or '*AVYAKTA-GATI*' [region of piety or un-differentiable state] is close by, but beyond that there are countless points, which have no limit or end. These end on reaching close to the Center. His [Ram Chandra of Shahjahanpur] method of training is really unique, which has descended unto his consciousness through experience. My dear one [Rameshwar Prasad], on that count, approaches the condition of the second circle. Beyond that there remain several more after crossing or traversing which, entry in to Central Region in the real sense can be possible. To take by way of reflection [Aksi] is another matter : here I am referring to perfect real approach. Just see, what function your physically frail brother's association is performing! Functions and powers have given away. Courage of work is still there, and that is exercising its own effect on those powers and functions."

Sunday the 04th May 1947 at 08.50 PM :

नोट : बड़ी खुशी का मुक़ाम है कि बाबू ईश्वर सहाय साकिन लखीमपुर ने अपनी हिम्मत और मेहनत से विलायतेमें क़दम रख दिया। [ब्रह्माण्ड मण्डल-पार] उलिया-

Note : It is a matter of great happiness that Ishwar Sahay R/o Lakhimpur has stepped in para-cosmic region [Ulia = Para-Brhmand Mandal] through his labour and courage.

Sunday the 25th May 1947 :

श्री कृष्ण जी महाराज : "जब कोई चीज़ अमल में आती है तो लाज़मी है कि उसमें काटछाँट हो। जो शख्स कि इस मार्ग में रह गए-, अपनी ज़िन्दगी का तमाशा देखेंगे। मालुम हो जायगा कि ज़िन्दगी का मक़सद क्या है। यह चीज़ इससे पेशतर कभी ईज़ाद नहीं हुयी, न इतने सरल तरीकों से इसकी पूर्ति की गयी। तुम दोनों में क़ल्क बहुत है और यह भक्ति निशानी है। मैंने अपनी ज़िन्दगी में काँटछाँट ही की और - आखिर तक करता रहा। मगर तलवार से भी। तुम सिर्फ़ ख़याली ताक़त से काँटछाँट - कर रहे हो। देखो कैसी कामयाबी होती है। यह वो घाव है जो कभी पुर नहीं होता। और इसकी कोई दवा नहीं। अपने दिल को इस परेशानी से बचा लो कि इतनों में इतने रह गए। गिलानी छोड़ दो। होना यही था। एक बात मैं आयन्दा लोगों के लिए बताता हूँ। वोह यह है कि जिसके सिस्टम में नसों इस तरीके से खिंची हुयी हों और गुत्थियाँ पड़ गयीं हों कि वो उनको मिटाना न चाहे, अपने आप को फिर भी बहुत कुछ समझे, अपना ही ज़ोम रहे, वो इस काबिल नहीं कि इस रास्ते में डाला जाए। और किसी को कुदरत भी नहीं कि उसको सम्हाल सके। गर्मी दे देना और बात है, मगर ठीकठाक -

लाना बहुत मुश्किल है। ऐसे शख्स का अन्जाम ख्वाह कितनी ही कोशिश करे बजुज नाउम्मीदी के कुछ नहीं होता। मेहनत रायगाँ जाती है। अगर किसी शख्स की मिसाल "सामने रक्खो तो यह बात जल्द समझ में आ सकती है।

Dictation from Reverend Lord Krishna : "When something takes a practical shape, some kind of training and pruning in it is essential. Those who have remained on this path [system] will come to witness the real fun [vision] of their lives and will know what constitutes the purpose of life. This thing never happened to be invented earlier, nor it ever came to be perfected and complemented through such easy methods. You both [Ram Chandra of Shahjahanpur and Rameshwar Prasad] have much compassion in you, and that is the mark of devotion. I perform just a lot of training and pruning during my lifetime, and continued with it up to the end of my life, even through use of sword you are performing the training and pruning only through power of thought. Just watch, what success is going to ensue! It is just wound, which never heals and it has no remedy to it! Spare your heart of the worry that so many out of so many are left remaining. Give-up repentance : just this was destined to be like that! One thing I am telling for guidance in future : the person in whose system nerves be structured in such a way and knots be developed so as he / she does not like to remove these and yet consider oneself a lot keeping one's own pride intact, that person is not worthy to be put on this path, and no body can be competent to set one right. To provide

warmth is no doubt one thing that may be done, but setting perfectly right is very difficult. The end result of such a person, however much effect may be invested, comes out to be nothing but hopelessness [hoping against hope]. If you keep person's example before you, all this dictation can be easily comprehensible."

[Here reference is made to the condition of Madan Mohan Lal, which started deteriorating much earlier - that say about 27.03.1945 - and finally Madan Mohan Lal fell away from 'Sahaj Marg' system on 31.10.1948]

Monday the 26th May 1945 :

हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "तुम गलता व पेंचा थे कि कोई ऐसी तरकीब मिल जाती कि नफ़स पर इन्सान जल्द काबू पा जाता। यह खयाल तुम्हारा कल से गूँज रहा था। चुनाँचे इस वक़्त ईश्वर ने मदद की और बाबू ईश्वर सहाय को वैसी ही तवज्जो: दी जो इस मतलब से सिद्ध करने के लायक थी। इस किस्म की तवज्जो: बहुत सफाई के बाद देना चाहिए। पाहिले उसको खूब सफाई वखतन फ वखतन करता रहे। जब खूब सफाई दूसरे तरीकों से हो जाय तब तवज्जो: इस बात की देनी चाहिए कि वो कुल हालत जो रूह के बाद पैवस्त है, शुद्ध हो गयी है। और उसको काफी ठहराव के साथ तवज्जो: देना चाहिए। जब तुम्हारी विल इत्मीनान दिला दे कि शुद्ध तवज्जो: ने मैदान साफ़ कर दिया है तब रूह की ताक़त यानि उसकी रूफ की ताक़त उन हालतों की जगह जो साफ़ की गयी है, उभार कर भर दें। यह अम्ल फ़कतन फ वक़तन करना चाहिए, इस लिए कि इंसानी फितरत यही है

कि कुछ न कुछ करती ही रहे। और इसका नतीजा अगर बिलकुल ईश्वर की तरफ नहीं लग गया है तो कुछ न कुछ खराबी जरूर पैदा करता रहेगा।

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "You were exercised and worked up anxious and worried about discovering some device through which one could obtain quick control over sensuality. This thought of yours was reverberating since yesterday. As such, God helped just now, and transmission was administered to Ishwar Sahai exactly as it was meant to serve that same purpose. This kind of transmission should be administered after a lot of cleaning. First a lot of cleaning of the person concerned is to be carried on from time to time. When cleaning through different methods is performed sufficient well, transmission should then be administered to the effect that the whole state that permeates beyond soul has acquired perfect purity. Transmission should be administered with sufficient stability to this purified state beyond soul. When your spiritual guide's will ensures that pure transmission has cleaned the field, then the spiritual force of the person concerned be stirred up and filled in the spaces of those cleaned up states. This practice should be applied of and on because human nature is just remaining engaged in something or other, and if the result of this has not become totally attached to God, some defect or other will remain being created by human nature."

Swami Vivekananda Ji : "You have been bestowed with different inspirations, untouched by others in many respects. There is an idea which quacks and and also people in general have : they prefer imparting spirituality without least consideration of the capacity of the recipient. Even when the disciple / aspirant is besmeared totally with dark status of humanity, they start infusing him / her with divine effulgence. This is wrong because the force provided by the spiritual guide effects the development of the aspirant. The force or power acts on the object, to which it is applied. If you add force or power to an object, the ingredients that the object already has, will naturally develop. Thus, an aspirant or disciple will be brought up with what already is there in him / her if divine effulgence is infused without removing the unwanted ingredients. If you exercise more and more on the ingredients, so swelled, the state solidity will be acquired, with the result that the density contained therein will grow large. On the contrary, if things are done in the correct way, taken out the spoiling substance existing in the disciple / aspirant, the result will be quite glittering. The mode of correct training one can learn from our Lord, Revered Master Laalaji Sahib."

नोट तारीख़ :07 [सात जून [1947 वक़्त सह पहर एक बज कर पचास मिनट पर मुन्शी रघुबर दयाल जी का इंतैक़ाल हुआ।

Note : Mushi Raghubar Dayal Ji expired on June 07th 1947 [AD] in

the afternoon at 01.50 PM.

Monday the 23rd June 1947 :

हज़रत क़िब्ला फतेहगढ़ उ - न्द्र जी महाराजमहात्मा राम च[0 प्र0] : "मथुरा में बहुत सी ऐसी जगहें हैं जो अब तक discover नहीं हुयी। वो लाइन जिससे श्री कृष्ण जी महाराज हो गए हैं वो वहीं से शुरू हुयी है जहाँ पर आपकी पैदाइश थी। पश्चिम की तरफ़ एक चोरदरवाज़ा ज़िन्दाख-ानें का था जिससे हो कर आप गोकुल लाये गये। जगह मालुम हो सकती है मगर उसकी गुज़रगाह अब ऐसी जगह से है जहाँ काफ़ी तबादला हो चुका है। लिहाज़ा वो लाइन अब आम लोगों की निगाह में लाई नहीं जा सकती। फ़क़त इशारा दिया जा सकता है और पैमाइशी लकीर भी बनायी जा सकती है। इसका भाई, measurement, ठीक तौर से उस वक़्त हो सकता है जब State मदद करे। तुम्हारे लिए यह अमर दुष्वार है। तुम्हारी [हिन्दुओं की]History भी ग़लत तहरीर की गयी। किसी ने [इशारा मथुरा के दरियाफ़्तशुदा मक़ामाते मुक्कद्दस से है] ख़्वाब के ज़रिये से कोई जगह दरियाफ़्त कीऔर किसी ने महज़ क़ल्बी इत्मीनान करके अपना अन्दाज़ बता दिया। बेशुमार जगहें हैं। इसके लिए अगर रियासत मदद दे तो चप्पाचप्पा ज़मीन खोली जा सकती है बल्कि जहाँ पर नक्शेपाँ पड़े हैं वो जगह भी - बतायी जा सकती है। नक्शा'गोकुळ' का जो उस वक़्त था सब मय हदूद के जो उस वक़्त काइम थी बताया जा सकता है। मथुरा के हदूद जो उस वक़्त काइम थे, बिलकुल ठीक पैमाइशी तौर पर बताये जा सकते हैं। मगर क्या कोई मर्देमैदान है जो इन बातों - को दरियाफ़्त कराने के बाद शाय कर सकता है। क्या इस मेहनत की उज़रत कोई देने को तैयार है। अगर ठीक तौर परहर जगह ठिकाने की और हर मालूमात ज़रूरी मुहैया की जावे तो एक साल से कम न लगेगा, और यह मेहनत चौदह घण्टे रोज़ करनी पड़ेगी। मैं तुमको कल गोकुल में एक जगह बतलाऊँगा जो ग़लत दरियाफ़्त हुयी है।"

Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] : "At Mathura there are many places that have not yet been discovered. The line, wherewith Reverend Lord Krishna went away, starts just where He happened to be born. Towards west of the prison, there was a secret entrance through which he was brought to Gokul. The place can be discovered but it passes now through such locality, that has suffered a lot change. As such, that line cannot now be brought to view for common people : it may only be indicated and even an outline of dimensions may be drawn-up. Its correct measurement can be possible when assistance from the Government will be forthcoming. For you, this matter is quite difficult. Your ancient Hindu history too has been wrongly drawn-up. With reference to the so-called holy-places at Mathura, some one discovered some place through dream and somebody else put fourth his speculation as authentic, simply on account of his mental satisfaction. The places are numerous : if the State help is there for the purpose, every nook and corner of the land can be revealed. Even those places which have been blessed with the impression of holy feet, can be indicated. The map of Gokul, then existing, can all be given complete with dimensions and boundaries of that time. That same can be done as regards Mathura of that time with perfectly exact measurement. Is there, however, anybody brave enough to publish these details after having got all of these discovered? Is there anybody prepared to pay the

wages for this labor? If every proper place and every necessary information is to be discovered and made available, it will not take less than one year's time nor less than fourteen hours work every day. Tomorrow, I will indicate a place to you at Gokul, which has been wrongly discovered."

Tuesday the 24th June 1947 :

मक़ाम मथुरा, गोकुल महाबन, टीला, नक़शा, वक़्त करीब 10 बजे सुबह । हज़रत क़िब्ला फतेहगढ़ उ - महात्मा राम चन्द्र जी महाराज]0 प्र0] : "दोबारा मुझे फिर लिखाने की ज़रूरत हुयी। यही जगह है, मंज़र देखो।]see map annexed to here with].

"कहीं पर मैंने कहा है कि 'गुरुदीक्षा-' उस वक़्त देनी चाहिए जब मक़ामे 'उलिया' या 'पारब्रह्म मण्डल' में दाखिल हो गया हो। याँ ज़िम्मा मैंने खुद ही लिया है। जिसको मुनासिब समझता हूँ, 'उलिया' तक किसी सूरत में पहुँचा देता हूँ। वक़्त और स्थान अच्छा है। मैं नारायण सही को 'उलिया' तक अकसी तौर पर पहुँचा भी चूका हूँ। यह काम मैंने इस वक़्त किया। मुनासिब है कि तुम्हारी बयत इस जगह से ही record में आ जाय कि फलाँ मक़ाम पर ऐसा किया गया।"

=====

SOUVENIER

Thus remembered Laalaaji on his first birth centenary-day

Reverend Ones!

To-day we have assembled here to celebrate the birth centenary day of a Great Saint on this holy occasion of 'Basant Panchami', when he was born. This is a very auspicious day amongst the saints' world.

His name was Mahatma Ramchandra. Due to our great esteem and love for him, we used to address him "Laalaaji Maharaaj". His respected father was Chaudhary Har Bux Rai, was Superintendent of Excise at Farrukhabad (Utter Pradesh) India. His ancestors were one of the biggest property owners of the area and lived like almost as a mini "RAJA" (king). I have had occasion to have a visit to his ancestral house in Bhongaon, in District Mainpuri (an adjoining District to Farrukhabad). An Elephant could easily pass through its Main Porch. For a considerable, time Chaudhary Har Bux Rai remained childless.

Chaudhary Sahib's wife was a great devotee of Lord Raam and a great lover of 'Ram Charit Maanas'. She was sad because she had no issue. Maataaji (Laalaaji's wife, to whom we used to address "Jijji") narrated to us that one day one Mazzub (saint of a very high pitch but derailed from the through path) appeared at their door and asked for alms. The saint expressed a desire to have fish for meals. Fish were, therefore, sought all round. It is well to remember that meat fish were taboo in the women quarter occupied by Laalaaji's mother. It so happened that on that very day, the Nawaab of Shamsabaad had sent two fish for being used by

Chaudhary saahib who needless to add, was a meat eater. The fact was within the knowledge of their maidservant, which she informed Chaudhary Saahib's wife (Laalaaji's mother) and accordingly sought for her permission to fetch the same for the use of the saint from the male quarter. She did it immediately and brought the fish for the saint who enjoyed his meals with fish and was ostensibly very pleased. The maidservant was precisely waiting for such an occasion for a separate favor for her mistress. She narrated how the couple was still childless and how unhappy the mistress was on this account. The maidservant prayed that the saint might grant the boon of a child for the couple. Having bestowed the boon, the saint went his way. At the appropriate time two sons- Laalaaji Maharaaj (Mahatma Ramchandra Ji Maharaaj) and his younger brother Chachaji Maharaaj, (Munshi Raghubar Dayal Sahib) were born to the Chaudhary Sahib. There were many who called two children as "Raam" and Laxman but I, who have been a witness to their abiding love and culture, will prefer to compare them to Raam and Bharat instead.

The elder one Mahatma Raamchandra Saahib was born on 'Basant Panchami', February 02, 1873 at Farrukhabad. As stated above, his mother was greatly devoted to the Raam Charit Maanas, Laalaaji used to recall that his mother wafted the first breath of devotion in to his ears. She could cradle her love up to the age of seven years Of her son, until her death, thereafter he deprived of it. Thereafter, Chaudhary Saahib alone looked after him and his younger brother, Chachchaaji Maharaaj, Mahatma Raghubar Dayal Saahib's upbringing. Soon after performing, the marriages of both the brothers Chaudhary Saahib also died.

After passing English Middle, Laalaaji Saahib joined service in

Collectorate, Fatehgarh at Rs. 10/- per month. After the death of his father, the burden of supporting the families of both the brothers fell on his shoulders. He used to reside then in Ganj (now Nitganja) near Ghumna Bazaar. He would some times go with us to that place and show us the old house where they had lived. This being a very small house, he shifted to a nearby small apartment in the premises of 'Mufti Saahib's Madarsa' (school). In the premises of the 'Madarsa' very great saint, known as "Maulwi Fazal Ahemad Khan Saahib", occupied an adjacent small room. Swami Brahmand, who was then very old, used to call Rev. Maulwi Saahib as the "Qutub" (spiritual Governor) of Farrukhabad. He originally belonged to Village Raipur under Police Station Kaimganj, of the same district. He used to live in that small room by virtue of his being a teacher in the same Madarsa of Mufti Saahib. Swami Brahmanand occasionally used to come and sit with him. Maulwi Saahib's nature was very generous. His catholicity was non-communal. As an instance of his catholicity of outlook at the time of his initiating Laalaaji Saahib in the path, he bade him to spread his mission amongst the lonely and the forsaken. He said unless the people are aroused spiritually, they will not be true to their culture. Maulwi Saahib's Master was the Rev. Maulwi Ahemad Ali Khan Saahib of Mohalla- Mau Rashidabad in Kaimganj. He was also Qutub. Both these venerable were the preceptor of the Naqushbandia sect of Sufis, although they were beneficiaries of all other sects also. That is why they could vary their teaching to suit the needs of different disciples. They were great seers and their outlook surmounted the matters of the world and the spirit. To quote just two instances-

The first one is that Maulwi Fazal Ahemad Khan Saahib and Maulwi Abdul Ghani Khan Saahib of Bhongaon (Mainpuri), both the disciples of Maulwi

Ahemad Ali Khan Saahib appeared, either at Urdu-Middle or 'Normal' examination. Both of them could not do well in the examination and reported to Rev. Ahemad Ali Khan Saahib accordingly. The later (Maulwi Ahemad Ali Khan Saahib) told them that they might not read or written anything but he (himself) done for them. When the result announced, both of them declared as successful. Such was the glory of his spiritual Governorship.

The other instance; when Maulwi Fazal Ahemad Khan Saahib a street jacket, as regards money and the family suffered its pinch. The fact then made known to the notice of Rev. Ahemad Ali Khan Saahib. The later asked for how much money per month will suffice to support his family. Rev. Fazl Ahemad Khan replied that Rs. 10/- per month would do for the purpose. The former told him that he would get the job at Rs. 10/- per month with effect from the first day of the month. The day of this dialogue was in fact the 14th day of the month. The naturally crossed his mind as how it was possible for him to have been engaged from the former date, i.e. the first of the same month. While he was coming back to Raipur from his visit to Kaimganj, the Nawaab of Shamsabaad came across his way and asked him to coach his two sons from the next day. He accepted it happily, but when on the first day on the following month he received his pay as Rs.10/- for the entire month, he surprised. He protested that he had started the coaching from the middle of the month, was brushed aside by the Nawaab who insisted that he would get his pay from him for the entire month, i.e. the first day of the previous month and not from the 15th. On his second visit, he narrated the episode to his Master, who said there upon "Fazl Ahemad! How a disciple like you could not have faith on my words? It seems adversity makes a man disbeliever."

There are numerous instances relating the Maulwi Saahib of Raipur. He showed the path of reality to the numerous persons who had gone astray. More of it is in the narrative of Laalaaji. Here I have touched upon then in brief only to emphasize the fact that we may not lose sight of the grand teacher and other saints, because the progress in our spiritual system is possible only by the grace of the holy masters.

As far as known to me, Laalaaji Maharaaj met his guru in the year 1891. It happened thus, once while returning from Fatehgarh, he was drenched in rain and was shivering with cold, perhaps it was winter season. As he passed, by the cell of Maulwi Saahib, the latter asked him to tarry a little, and warm himself by the fire, which he was preparing for him and that will do him good and remove the effects of cold. These words had effect of magic. Laalaaji told him to come back after putting off the drenched clothes. When he returned, Maulwi Saahib had a blazing fire ready for him and he basked in its warmth. Maulwi Saahib covered him with his own quilt. Often Laalaaji would utter to the feeling of extreme bliss that the covering with his quilt, had then provided to him. Perhaps that was the supreme moment, when the deal of eternal love between the two, struck thus and he had started the path of spiritual training unseen. He took him as his disciple after performing a formal ceremony, on January 23, 1896 at 05.00 p.m. He made him full-fledged Master (guru) on October 11, 1897 and in return for this conferment, the "guru" asked his "dakshina" (charity) - "you should go on serving the lonely and the lost with love selflessly and without expectation of any reward. That you should do in the same way as I have bestowed today these riches on you in the name of Lord". He added- "never Endeavour to be Master but, as befitting to the times,

always have the service-motto of mankind and always serve the children of God, considering your self merely as their peon and doorman. These are critical times and people are having so many shortcomings that in spite of having the inner desire and will to do so, they are unable to tread the path of spirituality without any body's help. It is they who will claim your attention". His intention was that he should serve all who come to him and never think for a moment of utilizing the source of anybody for his own sake.

All through his life, he spread his mission with this ideal before him. Even though we were then young, but he would never allow us even to wash his clothes. On the contrary, he would himself draw water from the well for his bath. If even we volunteered to do any thing for him, prompt came the reply that he was not disabled. In brief, he planted in all of us, from the very beginning, the seed of selfless love and ingrained the idea in us; never to assume the role of a Master.

Through the period of his posting at Kaimganj, it was his routine to go regularly from Kaimganj to Raipur, a distance of about three and half miles, to meet his guru. Once during such a journey there was a storm followed by rain. He took shelter under a tree, When the storm abated a little he continued his journey to he Master, and look at wonder of wonders; though there was rain and wind on all sides, but he himself was untouched by both. Nor was there a single drop of rain under the tree, where he had taken a shelter. When he reached his guru, even he told him, "so rain and storm could not deter you from coming to me".

Once he becomes very ill, perhaps due to gout. He was unable to sit,

much less to move. When he was slightly better, engaged a palanquin top to his gurudev and when he met him, the latter told him- “my son, you have taken a lot of trouble in coming here” and he recited the following couplet-(meaning);

All those who possess bodies, suffer pain but they learned do it with understanding while the fools do it with tears.

Soon after his arrival back from there he had no pain in his knee.

Once upon a time, when he was perhaps in tahsil- Aligarh, he thought that his *satsnagies* would stand him in good stead at the time of his need. However, when the occasion, came nobody even cared to go to him. That led him to contemplate that this is the result of one’s placing reliance on no mere men, rather than on God. He wrote about that to he is gurudev at Raipur giving expression to his doubt that if the state of affairs continued, the entire gathering would disperse. To which his gurudev replied, “The world has come to such a sorry-pass, if they do not want to help us, we should ourselves seek then and help them”.

He used to narrate, once when he presented himself before his gurudev, he was gambling in water sprinkling it all over his body and drenching it repeatedly. He saluted him and thought that it was not proper for him to stay at that hour and, therefore, he returned. When he went to him the next time, he found him in very happy-frame of mind. He said- “Puttu Laal Ji (he used to address Laalaaji by the names during all those days) you have not given me a single occasion for displeasure. Last time when you were here, I had desired that no body should stay with me. You understood my meaning and returned at once.” Laalaaji used to say that

almost all the *satsnagies* used to massage the feet of gurudev, but he himself never dare to do it, fearing that the feet of gurudev was so tender and his hands were so hard that they may not cause pain to him.

One venerable old man of village Bhojpur, near Fatehgarh, used to meet Laalaaji with afresh. His habit was to drain off all the spiritual attainments of others, whom so ever he used to meet his gurudev. Having perpetrated he mischief, he and Laalaaji went their way. Laalaaji reached his gurudev, but the other had a burnt of giant pain in his chest which did not abate in spite of several days treatment. He then compelled to own that none other than Maulwi Fazl Ahemad Khan could cure him. As a result, he made to bring him to the Maulwi Saahib in a palanquin. He told him that his son Munshi Ramchandra of Fatehgarh has deprived hi of his spiritual wealth and that he was in great agony of pain. The Maulwi Saahib upheld that he (Laalaaji) was a very noble boy; such a thing is not possible from him. There must be some misunderstanding. As it turned out Laalaaji also reached there at the same time and confronted by the Master with the allegations of the venerable old man. Laalaaji refused that he himself did not know any thing about draining of anybody's acquired spiritual wealth. Therefore, Maulwi Saahib told the man, you yourself had tried to play this trick on the boy in an attempt to deprive him of his all, but the tables have turned upon you. "Go back and do not indulge in this malpractice of aim".

Brothers, this is an art, which is some of the saints and 'Fakirs' indulge in to do harm to others. If one has not attained one ness with one's Master, such a malpractice may harm such a one for a while. Therefore, whenever you have to meet people unknown to you be particularly careful. One

venerable Param-Hans of Bihar was a victim to such a mischief during his journey to Vrindaban at the hands of another saint. He too has cautioned all aspirants never to embrace outside peoples. In the past, also this venerable saint had met Maulwi Saahib of Raipur, at the Farrukhabad railway station and offered him his '*hukka*'. On the next station, again while loitering before reaching the train he offered him the '*hukka*'. This happened several times. He silently watched this trick quiet. However, on the next occasion, Maulwi Saahib told him that he would not be able to reach the next railway station before the train. In fact, the saint wanted to exhibit to the Maulwi Saahib that he had on such a high pitch of spirituality that he could fly in the air. This is fact that some saints do possess such powers, but they do not make a show of it, while others misuse such power. If one does not attain oneness with his spiritual Master, it is very likely one may falter.

Once upon a time Maulwi Saahib (of Raipur) was going from Raipur to Kaimganj along with Laalaji Maharaaj. They come cross on the way with a woman who was stark naked. A huge crowd gathered there and they were apparently ill at ease. For some time he watched silently and thereafter uttered some prayers (Mantras). There was a shriek moved by "do not burn me; I am leaving this woman's body just now". That woman was under domination of some evil spirit, who was troubling her.

One goldsmith was agnostic and did not believe in God. When the goldsmith was at his deathbed, he suffered from pricks of conscience. He therefore called Maulwi saahib and told him that he was never a believer in God. Was that fact not the cause of his present troubles? Maulwi Saahib told him that there was no time left for entering in the merits or

demerits of this dogma. He should now bear with that now. There after Maulwi saahib sat in deep meditation, near him and helped him to secure eternal bliss.

A venerable *Mazzub* used to live in Farrukhabad. During the time, Maulwi Ahemad Ali Khan Saahib of Kaimganj was alive. Maulwi Saahib of Raipur was passing that way and he tested the *Mazzub*. That *Mazzub* was a great saint and took offence at teasing. Maulwi Saahib (of Raipur) felt as if some was churning his breast between millstones. He immediately remembered his guru, where upon the venerable *Mazzub* told him that, had his guru not have then come to his rescue, he would have not unscathed, and that he would have taught him a lesson for his life. As soon as he presented before his guru, the latter told him that it was improper to confront and tease the other saints.

Laalaaji Maharaaj has also said and written somewhere that our spiritual gurus are great seers. As an instance, he sited the fact once he went to somebody's house and began to narrate that such and such ancestor used to sit for meditation at a particular place while other one used to do the same on the other place. When the time of Maulwi Saahib's (of Raipur) departure from this world was nearing, he called all his disciples and told them that they should not shed tears or fall in grieve at the time of his demise. He made clear that once he becomes free from the trammels of the physical body, he would be able to render all the more help to all of them". Until his last breath, he continued to pour his divine light on all his disciples. We are silent witnesses to the same phenomenon and continue to reap its benefit; although this is a matter of experience and feelings for all and sundry. This so now and be so in the future.

As I have stated earlier that unless one attains oneness with his guru, one cannot attain the highest ideal in the spirituality. Having attained one ness, not only he gains in spirituality but also the tribulation of this world and dissolve with ease. When a person achieves oneness with his guru, no person with a foul intention can easily harm some body or cast an evil on him. Every moment of our lives, we are getting help by the spiritual gurus, who in their twinkle ness helped and protected by the guru. The guru follows him like a shadow. Those who have achieved this stage can fully comprehend the mysterious help to receive from him.

Laalaaji Maharaaj used to say that he could achieve this state of oneness with his gurudev with in twenty-four hrs. He narrated this incident to clarify this point- the occasion was his marriage. In those times, dancing girls used to accompany the bridegroom's party. The bridegroom used to sit in the center of the congregation, while the girls danced and showered all their attention on him, along with all the erotic gesture, common to other class. Laalaaji had to do so unwillingly, but he took the precaution of concentrating all his attention on his guru, no other thought crossed his mind even for a single moment, with the result that for the twenty four hours he was lost in the contemplation of his guru and achieved oneness with him.

Another incident relates to his early life, when he presented himself first time before his gurudev. He was serving in the Collectorate and his colleagues arranged a sort of picnic at the riverbank named '*Ghatiaghat*', where they prepared the *Bhang* (a sort of intoxicating herb). One of his very close friends Pt. Maataa Charan played a dominant part in this '*Bhang*' affair. Everybody had to partake of '*Bhang*' including Laalaaji,

which he refused to accept whereupon it was decided by the friends to force the 'Bhang' down his (Laalaaji) throat. Pt. Mata Charan threw him down on the ground and seated himself on his chest for forcible feeding. At that juncture of time, Laalaaji's face assumed the countenance of his gurudev, and Pt. Maataa Charan supposed the same feeling. He thought it was not Laalaaji but some body else. He immediately stepped down from the chest of Laalaaji and narrated the whole story to the other friends. The too were astonished at this happening and to desist from pursuing their mischievous deed against Laalaaji. Swaami Brahmanand also narrated this story. Later on Pt. Maataa Charan turned his follower. Laalaaji Maharaaj started his work at Fatehgarh in the year 1915. Some one of the rest said that the 'Mission' took its roots in 1911 or 1912, when plague ranging in Fatehgarh and Laalaaji was staying in the castle of King of Tirwa state. However, the 'Mission' was formally launched in the beginning 1915 and amongst to first disciples were Pt. Pyaare Laal and Pt. Maataa Charan. May these souls rest in peace; they were very devout and self-effacing persons. With in the next 3 or 4 months we also joined the 'Mission' and began to bathe ourselves in the showers of love and affection. Those who have seen those times can now content themselves in the thought that what ever we saw was a dream, what ever we heard was a story.

The sum and substance of his (Laalaaji) teachings was love and service. Even for a short period of three or four months only who so ever came in his contact, all of them, so firmly, tied with the bonds of true love, that not even one dared to budge from his company. We were then youngsters and at some nearby place, the people were celebrating the festival of kites. He took all of us to the place of celebration, and gave each one of us two paisa for enjoying and eating sweets. This was the love, which he gave us

in such abundance and he always used to behave with all of us without any discrimination. During the course of anybody's trouble, he always used to make all possible arrangements for his/her food or medicine etc., which so ever was required then and that too from his own pocket. He would always think of the troubles and tribulations of others as if his own and used to deal with accordingly.

He used to say if you have a rupee in the evening of which your friend is need and you need it in the next morning, keep trust in God and give that rupee to him immediately. God will give you much more next morning. Do not shrink to help your friends in need.

Astounding things were daily happening but every body felt irresistible. There had once, one of his daughter's marriage had to take place. All of us were looking after the different arrangements. It seemed to us that the food that was available would not be adequate. He (Laalaaji) at once bid us to cover to food with the cloth, in the name of God, and commence feeding the marriage party. With the result, all the marriage party and whole of the host's side group satisfactorily eaten but still there was stuff in the stock.

By the year 1919, the 'satsang' had had deep roots. During the period, we use to sit regularly, in evening satsang. Often, Chachchaaji Maharaaj used to come from Aligarh and he used to sit right through the night, surrounded by our company. He himself shouldered the main responsibility of imparting spiritual knowledge to the disciple flock. In good humor some mood, Laalaaji used to call him "Nannhe", adding further, "I have fed these persons with my love, let them not scare and bolt away, looking to

your '*tapasya*' (hard work in spiritual practices) and its serious application".

Once at the time of the annual gathering at Bhongaon, it was a new experience to see the devotees then present. Laalaaji Maharaaj sat continuously from 06.00 A.M. to 02.00 P.M., with out changing posture even for a single time. He discoursed on the topic of '*awtaats*' (incarnation). The (Muslim) audience was spellbound and was of the view that in some body narrates to us; there can be no dissent (Between Hindu and Muslims). This speech came to public in the form of a small booklet. Soon after the assembly dispersed, the participant briefed the speech to the Maulwi Saahib (Maulaanaa Abdul Ghani Khaan Saahib (may God rest him in piece), he remarked with full of joy, "God knows what wisdom has been inducted in the Munshi Ji (Laalaaji) by our elder brother (Laalaaji's gurudev), that no one has been able to fathom it so far.

I observed several times that Laalaaji had a divine all pervading vision. During the period of my Government service, I had been working at Dildaarnagar, in district Ghazipur. He wrote to me about his visit to my place, for two or three days. It was per chance that he could not reach by scheduled train. I thought he would have changed his mind to come down to me. However, he reached there on the third day all of a sudden, and knocked the door. The house allotted to me by the department was out of the main city. I surprised how he could found my residence and that to at the odd hours of 03.00 A.M. I showed my feelings, how much trouble he would have crossed through in finding out my house at such a remote place. He replied that he had come straight to the house and it was only this door, which he had knocked, adding that it had seemed to him, which had already been managed much before. The same thing repeated once

more, while I was seriously ill in Lucknow and he again came straight to my residence, without having any knowledge about the situation of the same. He often used to say that he visits at least once in every twenty hours to each disciple. Like his own gurudev, he too used to follow the devotees like shadow. Once Bhaai Saahib, Dr. Shree Krishna Laal left from Sikandrabad (UP) and by the time he arrived at Shikohabad he had a severe attack of cholera. There he made to admitted in the hospital by his colleagues. When he reached Fatehgarh later in the morning, on interrogation by Laalaaji as to how he was feeling then, he informed that he was better. Exactly on the same time when Dr. Shree Krishna Laal was ill at Shikohabad, while some body wanted to speak with Laalaaji at Fatehgarh, he avoided talking to so engrossed and he continued in own thoughts. Anxiety on his countenance shows that at that moment, he was deeply involved in Bhaai Saahib's indisposition at Shikohabad and he was silently praying for his fast recovery.

He was deadly against liquor. Once, at the occasion of Deepawali-festival, one of his relatives invited him to his house. When he reached there, he found, that some 'satsangies' in the company of their relations were partaking the liquor. In the morning when I called upon him, I found him lying with his face covered. Maataaji (Laalaaji's wife) told me that he was said and unhappy since last night at the thought even after sitting in his company these persons could not shun that evil society of drunkard when the concerned person knew about his unhappiness, he gave up taking liquor altogether.

He was in great favor of widow marriages. One person who was not even a 'satsangi' expressed a desire of widow-marriage. He was apprehensive

that his relations would not participate there in, openly.

Laalaaji Maharaaj came forward and materialized the celebration from his own house. The pair who married thus led a happy life with his family.

One particular instance, to which we are witnesses, is worth mentioning. One boy named 'Munnaa' fell seriously ill. Some three or four doctors, who had come to him, went with him to see the boy at Farrukhabad. We asked him as to how he was arranging for his treatment within his meager income. We of course offered to contribute with money. However, he did not accept saying that Laalaaji Maharaaj had given him Rs. 50/- the previous day for his treatment. On returning, we found that Laalaaji had arranged that money on his own resources, with great difficulty.

One of my classmates and me used to go to Laalaaji for meditation. Once while we were going together, he showed his inability for he was going some of his relations leaving word that he would soon be coming back. When he came back after some time, and sat for meditation, he could not concentrate as he was afflicted with undesirable thoughts and informed to Laalaaji. After sitting with Laalaaji for some time as we asked his permission to leave, he asked him "how did he felt now?" He replied that he could meditate well then and was happy. Laalaaji admonished him not to partake of meals from all and sundries. In the way, I asked him how it was. He clarified that his made servant had brought the meals from some other place, which he had taken. This all was visible to the eyes of Laalaaji, which could detect as soon as he came to him that he had eat the undesirable food.

Once I had gone to Laalaaji, after a walk of several miles in the scorching

heat of June. As a result, I had several bloody vomits on the way and was consequently very weak. My lothes were also soiled. I thought that I should not appear before Laalaaji in those dirty clothes. Therefore, I first took bath, changed the cloths and walked slowly to his house. No sooner did I touch his feet, he asked why had I come in such blazing son? I felt almost fit and strong and all the troubles vanished. His affection is but a sad memory now difficult to come across again in life.

The affection of Laalaaji and the many benediction of Chachchaaji Maharaaj, both are evergreen in the minds of old devotees. That was a wonderful time. Laalaaji Maharaaj himself used to say then that the small assemblage of his could dare the biggest following of others in matters spiritual. I have traveled a lot and have come across a many saints, some of whom were presiding deities of their sects. They had unequivocally stated that we have a jewel (Diamond) amongst us and still we are mum, while others, who do not know any thing about spirituality, make all the fuss with great pomp and show. Even those great saints paid fulsome homage to Laalaaji Maharaaj.

Laalaaji Maharaaj used to say that one who has sat in meditation with him for as little, as three days could spiritually activate the heart of others. We were but silent spectator's o f this marvelous phenomenon. To be a vain scholar is an entirely different matter from leading a practical life of devotion and spirituality.

He had an abiding fait in his spiritual teacher. When his daughters came to marriageable age, he used to say that though he was searching for suitable matches for them, but the Gurudev Seized of this and has more anxiety in this regards.

When the number of satsnagies began to during which we may multiply, he suggested that we should fix suitable holiday meet here. Consequently, at those times the four days Easter holiday considered the most suitable for the purpose. This was decided in the year 1921 and the first “Bhandara” commenced in that year during Easter holidays.

In the year 1921, Chachchaaji Maharaaj fell seriously ill and every hope of recovery diminished almost. Chachchaaji made to have full faith on the person under whose treatment had to undergone. Soon after such a ‘vaidya’ commenced his treatment, the same continued but all of us who were then present were convince that Laalaaji Maharaaj had donated a portion of his own life span for Chachchaaji and save him from certain death. This is evident from another fact. Chachchaaji Maharaaj told us that he will go before Laalaaji, but when Laalaaji went first, I asked Chachchaaji how Chachchaaji declared that in 1921, during his serious illness, Laalaaji had transferred a part of his life span to him and lengthened his life.

One of my friends in his letter to Laalaaji, complained that for a long time he had not received any letter from him, from which he assumed that Laalaaji was displeased with him. To this he sent an affectionate reply which is available in his published letters- concluding with the words “I constantly see your eyes”. This was all his embarrassing love.

He had a very sweet voice as singer. He would often say that his singing was all-spiritual, that is why it was so sweet. His fame as a singer reached to the extent that a reputed theatrical company offered him a salary of Rs. 200/- P.M. in those times, he simply refused to accept. However, he was

always ready to sing as an amateur for disseminating spirituality.

Once he was serving under a Deputy Collector, who called him for listing to his music. Since the Deputy Collector was a spiritual bent of mind, he went there. He called him repeatedly; he went there for the purpose. On the third occasion when the peon of the Deputy Collector came to invite him, we were then sitting with him; he declined and told the peon telling him that he was not a professional musician and cannot pay court to him. He had gone to him previously because the Saahib was of a spiritual bent of mind.

When he fell ill, he took care to go to meet all his devotees. Beginning with Sikandrabad in the first trip, he went to Bulandshahar and Etah. In the next trip, he went to Kanpur also. When he started from Bulandshahar, in car, he embraced everybody, which was unusual with him. It struck me then that we may not meet him again. He then onward made his mind to live in 'Navadia'. If arrangements could made for some helper and milk supply, the fresh open of that place would be particularly beneficial to him. It was the 'Navadia', which he had (perhaps) chosen for final resting place. This is the same 'Navadia', where his Samaadhi is now situated.

Such was his devotion that he became one with his gurudev. So far as I know, he passed away on the same day on which his gurudev his mortal remains.

At the time of the last Bhandara in his lifetime, he used to repeat often-

“Dame waapisi bar sare raah hai,

Azeezo, ab Allah-hi- Allah hai

Waadae wasl choon sabad nazdeek

Aatash shauk tez tar gardad”

(Now the time to come back home is on the way. O my loved ones, it is God and God alone. The time to fulfill the promise of oneness is very near now.)

Never will he disclose the secret of on follower to another. I was very close to Bhaai Saahib (Dr. Shree Krishna Laal of Sikandrabad) and this he also knew. Still he will never pass on my secret to him or his to me. However, he used to discuss such secrets amongst over selves; such was his etiquette and culture.

His whole life was a sage of neatness, love, service, etiquette and a life of sharing the tribulations of others and all this with out thought of self. That was, secret of the bond with which we all came so close to each other. However, much we may have traveled; we did not come across like him- a soul who bestowed the deepest of the soul to us with out enforcing rigorous discipline.

This was possible due to his unbounded love for every body.

To day, so far as we have been able to gauge, he has left behind a following of five/six lacks of devotees, be they attached to any of his disciples, they are found every where in this world.

Our spiritual teachers are always waiting for us. If we brothers continue to work with courage and devotion, we will bring all the greater glory to the Master.

May god bring peace to his soul and let his spiritual love continue be showered on us all now and hereafter.

Discoursed by Dr. Shyaam Laal

An adherent disciple of Rev. Laalaaji Maharaaj, right since his school days



The NaqshMuMRa School of Sprituality

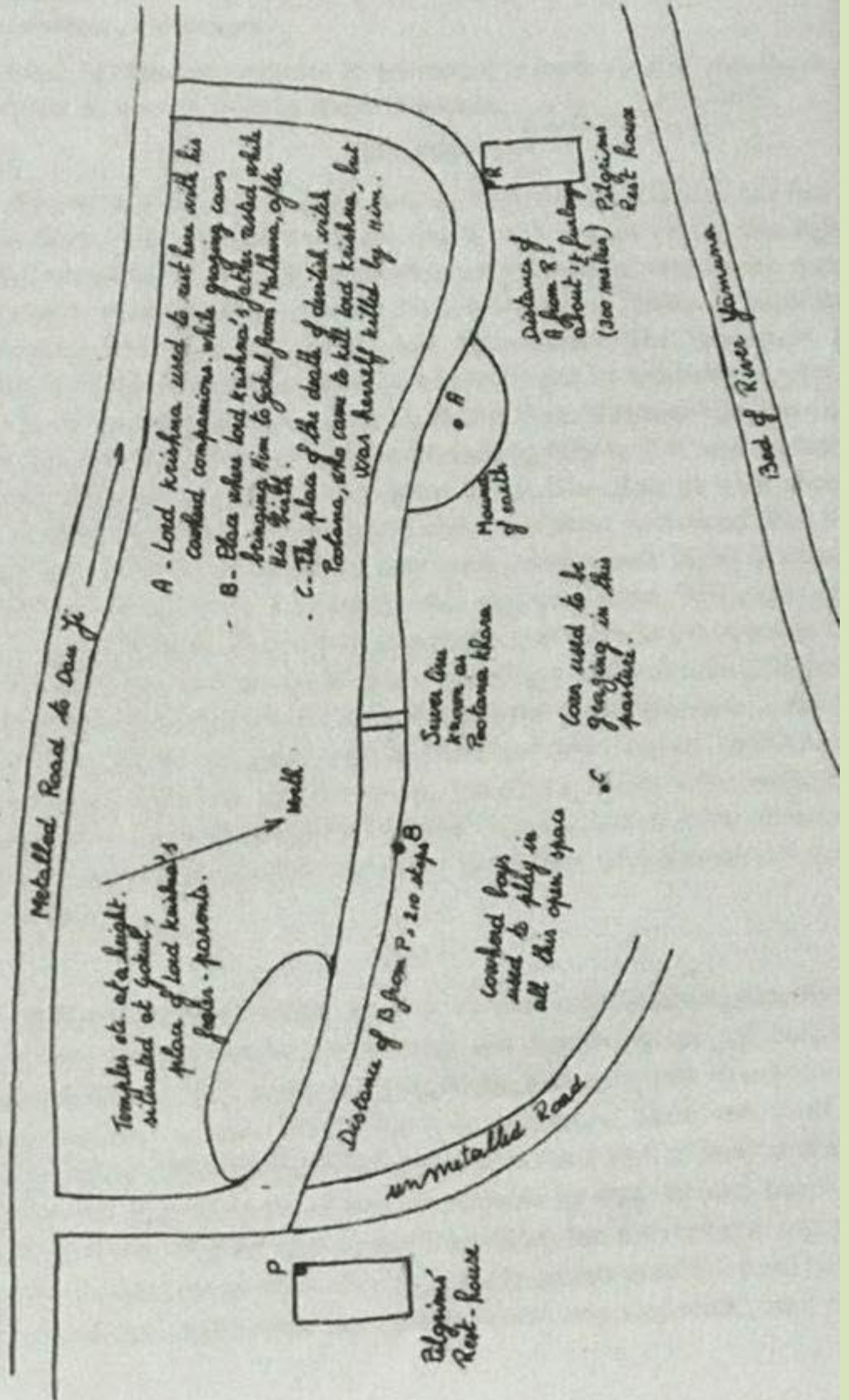
Spiritual Masters have although tried much to convey their conviction or

share their experiences through words but they have often not been able in transmitting their actual feelings through words; as such we ourselves have to gain these emotions. We are extremely grateful to the Almighty for giving us this opportunity to write a few words about a great saint-a householder family man Ramchandra, affectionately known as Laalaji Saahib (1873-1931) who has been proved to be a 'paaras', the touchstone, in the esoteric world. The touchstone converts iron into gold but he turned others in to 'paaras' itself, instead of gold. One candle lighted the other turning it into the divine light and thus a blessing for the entire humanity.

Location of Laalaji Nilayam

Most reverend Laalaji Saahib, a householder saint and a symbol of "universalism" was the disciple of Hazrat Maulana Fazl Ahemad Khan Saahib, a Naqushbandia Sufi. He devoted his entire life in propagating the Sufi-way, which he acquired from his Master. However, after his departure beyond the veil, this great group prepared by Laalaji, schism occurred and split into smaller ones, in the absence of written directives. In this denomination, there is no sort of any specific emphasis upon rituals and, therefore, no schism occurred on that basis. Some over ambitious and

Plan-map of the site in Gokul-Matavana.
(Mathura)





e has been a constant endeavor by the educated people of the society to spread this knowledge even in short form, so that this divine knowledge does not get lost in darkness and it can guide all coming generations. We are so grateful to God Almighty that he has listened to our prayers and the material provided by our Dinaysh Kumar Ji that this work is now available in the hands of curious readers.

Luckily, the writer of this explicit piece, S. Dinaysh Kumar, the only grandson and de jure heir of H. H. Laalaji Maharaaj, is a householder saint of the hierarchy who has attained the status of a Spiritual Master. He has helped a lot, in improving the value of this work through his exquisite knowledge of esoteric virtues.

the Almighty.

“Yaa elaahi taa abad quaim rahe yeh silsilaa;
Khwaja Abul Kasim Nurul Huda ke vaaste.”

Although Shri Dinaysh Kumar Ji has very carefully classified the contents of this small but important work into topics, but if the viewers, still find any error or they suggest any improvement, they can feel free to point it out to us so that we may have the opportunity to improvise it. **SamaadhidhaamTeam**
