

**THE
AUTOBIOGRAPHY
OF
RAM CHANDRA**

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**Vol I
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PUBLISHERS' NOTE

It is with the greatest pleasure that we present to our readers all over the world a very important and valuable publication, the Autobiography of Shri Ram Chandrajī-Founder President of Shri Ram Chandra Mission, Shahjahanpur, Uttar Pradesh, India. It was with great difficulty that the Master could be persuaded to write his autobiography, the main difficulty being his aversion for publicity in any form.

The city of Shahjahanpur in the Indian State of Uttar Pradesh has the good fortune of being his birth place. The Hindu Kayastha family to which he belongs, has a great historic past, and its hoary history can be traced to the times of the great Mughal Emperor Akbar. One of his ancestors served in the court of Akbar as a *Mir Munshi*, a post equivalent to a Minister, and was granted the title of *Bagara* meaning brave. He held a Jagir at Talgram in Avadh, and the estate remained in the family for several generations. One of the later descendents in the family, Bakshi Kundan Lal, was the Chief Army Officer under Nawab Shujaudaulah, and commanded the armies in the Third Battle of Panipat in the year 1761. Hafiz Rahmat Khan, another ruler, was so very impressed with the courage and bravery of Bakshi Sahib, that he borrowed his services from Nawab Shujaudaulah and appointed him as his Army Officer. However, in the battle of Fatehganj (near Shahjahanpur) in the year 1774 between Rahmat Khan and Shujaudaulah, Bakshi Sahib was killed along with his new Nawab. The surviving members fled the place to save their lives, and got scattered in various place.

It was in the year 1824 that Dewan Sri Shadi Lal the grandson of Bakshi Sahib, and the great grandfather of the author of this book, Mahatma Sri Ram Chandra Ji Maharaj, was appointed Dewan or Minister of the then Nawab of Shahjahanpur. His son Shri Janki Prasad, the grandfather of the author Mahatma Shri Ram Chandra Ji, joined the Civil Court, Budaun, as Munsarim under British Rule.

Shri Badri Prasad, the revered father of the Author was born at Budaun on the 12th July, 1867. After a brilliant academic career, he started legal practice in 1892 at Shahjahanpur. Soon he became a leading lawyer of his time and, ere long, rose to great fame, and was appointed Special Magistrate 1st Class. He was a great scholar of History, and his work on the Hind' in Urdu, still in manuscript, is of rare value. His research on Lord Krishna's lineage written in Urdu, yet unpublished, is also very valuable.

The above is a short family history of our Master whose autobiography we have the privilege to publish. It is our belief that the comments made by the Revered Master on the spiritual condition and diaries will prove most interesting and revealing to seekers of Truth following the Sahaj Marg system of meditation. The sensitive seeker will gain much insight regarding the progress one makes while moving forward on this road to God Realisation.

Basant Panchami.}

28 January 1974.

PUBLISHERS.

I

EARLY LIFE

I was born on Sunday the 30th April, 1899 at 07.26 in the morning (Vikram Samvat 1856, Saka era 1821, Baisakh Badi Panchami – samay 4 gharhi 55 Pal).

My father was Rai Bahadur Sri 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 into my mouth. At every stage of my life my mother taught me the lesson – “Be honest; do not steal”. The effect of her training was that this became part and parcel of my living.

Upto the time a baby begins to speak or think, the suggestions of its parents and others affect 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 suggestions of the parents and other persons continue to work a good deal. Since thinking starts from this age, he begins to form himself, and his surroundings also affect 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 cautious in speaking even before babies. One must not utter any non-sense before children. The example of Abhimanyu of Mahabharat is well known. Arjuna had described to his wife the way of breaking into a *Chakra-Vyooha* when Abhimanyu was in her womb. Abhimanyu was about sixteen years of age when the Mahabharat war started. He told his uncles that he

could break into the *Chakra-Vyooha*, and so got in, but he could not return, for Arjuna 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 2 or 3 months lying on a *Soop*, the plaited implement used for husking grain, under the rays of the sun. I must have been laid on the *Soop* by my mother. On enquiry my mother confirmed it, and said that she had done so several times.

During my childhood (at about the age of 6 or 7) 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 9 I felt a kind of thirst 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 prescribe the method of worship which would give me Realisation. He told me to recite "Rama Rama". I did this also for seven days at the fixed hours, but I could find no change in my condition. Afterwards I tried idol worship. I noticed that it was dragging me back instead of taking me forward and I was compelled to give it up too.

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

At about the same age I developed a peculiar instinct by which I was able to recognise my clothes 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.

Sometime later, I became interested in philosophy and began to think out the problems in my own way. It was at the age of 15 or 16 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 be lost. I closed the book and put it aside, and developed my own thinking. From my very childhood whoever 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 to be 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 all I had read upto that time – and it is still surprising to me how it happened that I forgot everything – and my mind was like a clean slate.

My school life was dotted with failures, the chief cause being mathematics. I spoiled my whole career. My tutor used to give me some homework. The questions in arithmetic I always procrastinated. I now give a ridiculous story about myself. Once it happened that I did not solve the questions.

I began to think, “Now I shall be beaten by the teacher because I have 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 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, upto 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 headmaster 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 a mesmerist friend of mine used to treat people for diseases. I felt interested, and began to think of the basic point which the mesmerists develop. I came to know that it is nothing but concentration and movement of energy for some work, pregnant with thought. Some time later, a relation of mine came to me and told me he was also a mesmerist. I requested 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 the 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 that my headmaster suffered from severe colic pain. I caught hold of his thumbs with my hands, putting my thumbs on his, and passed “electricity” for a minute with the suggestion “you are alright now.” Immediately the pain ceased and the patient went 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 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 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 career.

I have given the 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 calibre, 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 signal 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 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 for revelation only. You cannot ‘get God by concentration. In concentration you are one pointed to a certain object, while in meditation your sub-conscious only waits for something. 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 up of *Manas* or mind, *Buddhi* or intellect, *Chitta* or

consciousness, and *ahamkar* or egoism. Unless all these are purified and come into balance, conscience cannot give the True Voice. So purity is needed in all the faculties of the mind. People may try to do research work on this. I am telling you something very good. Suppose you are thinking something out for a solution and you know a little, but correct, at that time. Keep that idea in the sub-conscious mind and the problem will get solved. 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 years. 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 Sahaj Marg”. Anyone 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 should be adopted very calmly. Piety is also needed for this method.

II

ADULT LIFE – EMPLOYMENT

I was married at Mathura at the age of 19 and I got a short-tempered wife. Her name was Bhagwati. She died in the latter-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 the Master, my rage began to fade away. I complained to him many times about it 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. Thereafter, even in rage, I behave properly.

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

Somehow I came to know that there was a good guide Samarth Guru Mahatma Shri Ram Chandra Ji Maharaj at Fatehgarh (U.P.). I was tempted to go there as soon as possible. One fine morning – the 3rd 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 coming back from my Master I continued the practice, but not so deeply as I had to appear in the Matric and S.S.L.C. examination. After passing the examination, I took up service in the Judge’s Court at Shahjahanpur on the 12th of January 1925, and retired as Record Keeper in 1956. My Master, who served in the Collectorate of Fatehgarh, also retired as Record Keeper. The officers under whom I served were very happy with my work, and valued me very much on account of my honesty, integrity and good work. My general behavior with my fellow clerks was extraordinarily good.

In my life I always placed 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 later were re-posted 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 for the next promotion arose my colleague appealed that should get the promotion on the ground of 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 that he should be given the promotion. He got it, and developed a great regard for me.

If I fell into 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 whatever 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 prejudice, 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 me to the Munsarim of the Munsif’s Court. The result was that I went to the Munsif and told him all the facts including my intention to resign from service.

Mr. Maharaja Bahadur, the Munsif, said, "As long as I am here you must not resign. I will teach you 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 to 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 changed 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 anybody obliges me an inch, I try to repay it. But what-so-ever I may do in return, the obligation remains the same.

I am sorry to write that Nature's curse fell upon him and nobody 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." (2nd Sept. 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." (5th Jan. 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." (6th July 1949)
4. "Efficient and unassuming; reputed to be scrupulously honest."

5. “He believes in leading a pious life and adheres to that principle in his official life also.” (3rd July 1953)
6. “An unassuming and quiet worker with a very good reputation for leading a saintly life.” (17th Jan. 1955)
7. “He leads a very saintly life and adheres to his high principles in his day-to-day affairs, and his very conscious 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 Feb. 1955)
8. *On retirement:* - “He earned an enviable reputation for honesty and disciplined life; Worked assiduously but in all unassuming manner and can, I think, serve as a model for the ministerial staff which is the poorer for his retirement.”

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

III

AT THE FEET OF THE MASTER

As mentioned before, I reached the feet of the Master on 3rd June 1922 to receive Transmission from Him for the first time. As the effect of it I felt that I had moved u to a level where the surroundings were very much different from those of the external atmosphere. This feeling persisted, and I remained in that condition for several days. I started meditation not a 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 passed the S.S.L.C. and Matriculation examination. Within six months, I saw in meditation that the whole of my heart was filled with soothing light, and a plant full of light was emitting forth light from all its branches and leaves. I continued practice. Six months later, I noticed a peculiar thing in my heart, that my heart was reciting the word “Om”. This we call *Ajapa*. How does it start? If the Master infuses it with His Divine Power it starts immediately. If it is left to the abhyasi, it gives a shaking to the heart

twice or thrice when it starts. It also starts throughout the particles of the body which we call *Anahanta*.

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, *Ajapa* is gone. Introduction of the true state of *Ajapa* is possible only if the Master has the power of Transmission. Transmission is the only thing which takes the abhyasi to the higher regions. Self effort fails after reaching some region because as you go up you come in contact with the subtle force of Divinity, and it pushes the abhyasi down because he cannot get at it. There the Master of high calibre who has command over the regions is needed.

When *Ajapa* started, I was so proud of it that I said to my Master, 'I have got *Ajapa* now.' When it gets a toy a baby is very happy. As he grows old, happiness also travels on. Similar was the case with me. When my Master had 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 particle. I was drowned in the sea of wonder. I felt God pervading every thing like broad daylight.

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

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

It was a very happy day indeed when, at Fatehgarh, where my Master used to hold the annual spiritual gathering or *Bhandara*, I suddenly experienced by Master's Grace a state of absorption in *Brahman* similar to His own. It repeated

itself three times. I felt convinced that it was the real state which I must achieve. Since then I began to adjust myself to bring about the real state. It was not a mere conception that I was in that state, but something real started to awaken in me. I went on doing all that silently without telling it even to my Master.

The Master's remembrance arose 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 *Laya Avastha* which my Master had; and reading and experiencing what was happening in the region I was in at that time.

As I said before, I started meditation upon His form within my heart. In the beginning the form remains in view but after some time the vision begins to fade away, till only a reflection, *Aakaar*, remains. This too melts away after some time and only an idea of it 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 abhyasi 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 must come naturally and automatically, and not by willed effort to create this condition. At this stage the abhyasi begins to feel himself as the Master. If he is sensitive enough, he then begins to feel that all parts of his 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 abhyasi goes along in the correct manner, the body idea will soon begin to vanish. He will begin to feel that the body is neither his nor of the Master. But still he should have the idea that his body is that of the Master. When that idea vanishes, he should suppose that he is the Master. In the end, when the supposition also fades away, the process will bring itself of 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 nowhere now, and the task is practically over. When I was in this last state 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 all 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 itself giving a clue to the next step.

Of course my Master never asked anybody to meditate upon His form, and I am proud that I was the only person who adopted this process though there were many other who used to have his remembrance off and on. After completing this entire process I thought of bringing into effect the negation of negation, and had started doing it while Master's Grace showered on me in torrents. Soon afterwards my Master revealed to me that He would 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 been possible for me to train other. This will come later on. During my *abhyas* 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 to a few letters.

On the morning of the 15th August 1931 I found an utmost Force or Power both within and outside me which, my inner voice assured me, had been bestowed by my Master. My Master had gone into the state of *Maha-Samadhi* on the night of the 14th August 1931, but I had not known about it yet. This was the usual system of transfer of power adopted by saints of calibre. It was in fact the merging of the Master into me.

When I came back from my office in the evening, my cousin-sister informed me about this sad 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 somewhat reduced state. I took leave from the office to go for the condolence, but I developed diarrhoea and the whole leave period was spent in sickness, which was ultimately pronounced to be cholera. The diarrhoea lasted for several months afterwards. After recovery from cholera I saw Him one day in a dream at about 7 a.m. in the morning. He asked me, "What is the condition of the diarrhoea?" I said, "It is continuing". He said that I should give up Allopathic 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 toe was filled with spiritual force. When He gave the second jerk my heart was about to burst and I felt extreme pain in the 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 everything at the altar of spirituality. So it was not proper 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 price. I expressed myself in another way. I said, "Oh Master! I do not care if I die." When he heard it, he was almost started 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 state 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 copies. When he ordered His disciples to record their spiritual condition in a diary, I started keeping a copy of it also which will follow now.

IV

1928

The chief purpose of the diary is that an abhyasi may remain attentive to his condition because he has to write about it. When an abhyasi remains attentive to it, his *Anubhava* 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 one-pointed and you are not waiting for anything, while in meditation you wait for something and that is God. Waiting produces a sort 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 not known by man because Godliness is not there. There must be something opposite to it. Therefore we develop Divinity in us to such an extent that the whole system is divinized ultimately. That is, in short, the whole of the senses may return to their original state. In other words, the higher centres take charge of the lower centres and begin to work in them. Not only that, the Divine centres take charge of the higher centres. Now geometrically the lower centres are in the charge of the higher centres, and since the Divine centres are now in charge of the higher centres, the

lower centres come in the charge of the Divine centres. And thus Divinity begins to work with all details.

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

It will not be out of place if I repeat my pet sentence, “The true cry of the aspirant brings the Master to his door”. We have come down, now we are going up, so we arrive at the subtle forces of Nature and to get at them is not easy for the disciple. The Master is definitely needed there. If a man somehow reaches a certain stage of self effort and he is unable to go up, a sort of grossness or according to Ouspensky, a curvature is formed. My Master had also said this thing before Ouspensky had put it in.

Now the changing conditions I felt at the Feet of my Revere 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 anybody 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 piety is necessary everywhere.

For this, our Sahaj Marg system, methods of cleaning are also given and the Master laid stress on it. Dr. K.C. Varadachari, of Tirupati, has said somewhere that the cleaning system is found nowhere except in grains in Jainism. When the heart purifies, a man sees the dream; when the thought comes in contact with the *Kantha-Chakra* or Pharyngeal Plexus, it is the place of *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 the *Kantha-Chakra* he can see dreams in the walking 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 Avadhoota character at least three times a week. A man sometimes becomes charmed and influenced by the light he sees, or by the condition he has. He does not like to part with it and remains drowned in that condition. It can happen at any stage of development. If an *avadhoota* saint transmits, he has to transmit the whole lot, with

the result that the abhyasi himself becomes an *Avadhoota*. But there is no place for *Avadhoota-Gati* in the Sahaj Marg system, because we proceed to balance everything from the very beginning. Further it is refined unnaturalness, 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 the other saints both *Grihastha* and *Virakta* producing in me the subtler condition, and this thing continued before I came to my present state.

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

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 use to you. When you have experienced, 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 the persons who have realisation as the goal. Surrender means no "I" or, in other words, to wash away the idea of "I"ness. For this the easiest way is that we should feel dependency on god almost all the time with attachment and devotion. If you try for surrender "I" is there, which develops, making it stronger and stronger. In this way instead of trying to jump into the water one jumps into the fire. Now follow extracts from my Spiritual diary:

4th April, 1928:

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

*"How long shall this bud remain
Concealed behind this curtain!"*

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

5th 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 my Master, people used to come to Him for Realisation. Now most of the persons who come to me want only peace. Time has brought such a change. Restlessness is prevailing everywhere. Everybody is hungry for peace. But the difficulty is that nobody knows what peace is. If one who worships God daily is somehow 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 restlessness 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 do Divinty.

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 part of God. Activity should be there is you want to come at real peace. Satisfaction is the production of man, whereas peace is the production of God.

6th April, 1928:

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

There is nothing so important for a man as passion. Passions have been related in different ways in the scriptures of all religions. The true picture is something else. The first 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 excites into action that which is necessary for man. Man cannot enter into the spiritual life unless he is moved with force towards it.

9th 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. Nobody can destroy God's creation, but we can only modify it. Destroy your own creation. When energy descended from nearabout centres, it worked for the creation. There were anti-clockwise 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 into rage ultimately. All these came into 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 sort of irritation which one feels when one plays with it. The cause of heaviness is unbalance 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 7 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 6 in the morning, but could not absorb myself in meditation. Distracting thoughts remained till 7 in the morning.

14th April, 1928:

Between 4 and 5 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 plexuses when it is stronger than it is felt. It means that the abhyasi has become absorbed in the condition of the centre, losing his own identity.

Immense peace may perhaps be interpreted by the word Jnana. When we pronounce '*Jnana*', the flow of sound shows that something 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 something 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 is Divine Conditions speaks of True Reality. It is a sort of dance with certain movements produced 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. He is 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 within and without is *Jnana*.

12th April, 1928:

The emotion of love was kindled for a short while at 9 in the night.

What is love, when I do not know why I love Him and what for? Sometimes in the state of love, emotion follows. Sometimes a man begins to weep and sometimes he feels in the weeping mood. 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 9 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 the worldly imperfect, I would call it crippled perfection. Man must try to become a perfect human being, not God. We have come here not to spoil God’s creation but to retain it in the Divine order.

20th June, 1928:

Condition unchanged except 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 of my associates. There we met an *Augarh* saint, a class of Tantrik Saints, who told me, "You are so much sunk in love of your Guru that you have no care even for your spiritual development. Both the urge and idea towards development are essential."

5th July, 1928:

I saw an inspired saint in the night in a dream, and seeing him I at once went into meditation of my Master. Upon this he remarked, "You are very clever." Sometime later I reached another place where a saint was present with the 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 thinkers say, is a social animal. That means animality is there. He becomes a super-animal, and from super-animality to man, and then from man to man-behind-man. This is the transformation. Tendencies of the mind are changed, and he begins to do everything 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 at every stage of development and finally ends in Divinisation.

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 similarity or sameness is disturbed. As long as easiness is there, there is no disturbance. The state we acquire by the help of no disturbance. The state we acquire by the help of the meditation causes a repulse. When the outgoing tendencies of the mind come in touch with it or, in other words, when the tendencies touch the field of easiness, its opposite is felt. So we should also try to calm down the outgoing tendencies of the mind. I now give you something about uneasiness. If somehow a man can begin to feel easiness in uneasiness then it will not give place to the outgoing tendencies to enter in it.

17th July, 1928:

In the mid-day dream I saw myself on the *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. In the second transmission I fell down, 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 as a wrestler having physical strength considers his whole existence as body, similarly I experience my existence as all soul.

2nd August, 1928:

Dreamt that a holy personality was explaining the topic 'I am Brahman' to some body in my presence. Hearing this I felt that my existence and that of Maser is one and this same, i.e. my existence 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.

4th 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 upwards 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 give 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 leads 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 midway between charging reality and going beyond. One feels that "All is from God."

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

Revered Guide of both the worlds.

May you live long!

After due salutations, I beg to submit that every thing is well here. I have a strong hope that your kindness will some day enable the boat of this humble and helpless creature to cross the ocean of life.

Now I am writing my own condition to you 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 disappear from the heart. After return from the journey, the state of 'All is Brahman' overtook me. After that the idea of complete surrender and submission persisted throughout. Everything 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 the lower mind, and love the product of higher mind. Fear is also a mental fallacy. When love awakens, fear disappears. A stage comes to the spiritual aspirant where he fears for no cause. That means he is growing up to a state where the 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 no more chances for it to germinate. When the sun of spirituality shines it brings glory to the world, which only Ultimate consciousness can weave. And I am preparing men for this task. I have a strong hope that the people will reap the benefit of my work.

I had a dream on 9th October 1928 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 in the 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 if he ever experienced a transmission of my Master, he would have then known about it. The saint remarked, "Go away. I left 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 before me. I said that I would not go on them. I woke up after this and saw that a great soul was standing on 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 awakened from sleep

suddenly. That image vanished. Due to the effect of the dream I felt reeling sensations in my mind for two days, and my state was like that of a 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 I had shifted my feet. I submitted that I did so simply to make room for him. In the meantime, 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 of animosity. Previously I felt my existence as that of Master, but now the existence of the Master too is not felt. The idea of Guru too is unfortunately lost. At times now I cannot meditate on my Master even if I try to. There is neither peace nor tranquillity.

I am rid of absurd emotions. Neither is there distraction 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 nor ecstasy. I fail to understand how 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 yourself in your own character; Touching your own 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 Guide 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, the minutest

condition within becomes know, but I negate every condition and show indifference to them, and restrain my mind from going towards them. Various spiritual and philosophical points arise of their own accord, or on mere contemplation, but I do not feel inclined towards 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 *Pandit* (priest) was sitting to my left, and I was weeping in an intense emotion of love. Thereafter I reached the place of my Master and he himself related to me the entire dream. Then the Master, coming into the 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 experienced emotion of love in the morning and this state continued for many days.

28th to 31st December, 1928:

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

V

1929

1st January, 1929:

I saw your Holiness 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:

Saw a saint in a dream. He gave me such a transmission it ran through the 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 anything 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 off, then I would come into oneness with, and would dissolve into, the particular condition.

Thought is the rust 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* is the unawareness of oneself, and of the process.

17th January, 1929:

I saw my Master in a dream. On seeing him the emotion of love was so intense that I began to lose my consciousness. In the meantime, my Master called me near himself and told me with pleasure that though not a king, I was a leader in my previous birth and used to practice for God realization, and that was why I had attained speedy progress in this life.

Revered Guide of both 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 have marked recently is ego. It stings in such a subtle manner that very acute understanding is needed to grasp it. I realize 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 and affection, this sensibility is developing that before the onslaught of ego I become aware of its shadow and feel its reflection. Nevertheless, I am influenced by it to some extent. At times I become conscious of it after coming completely under its sway. The third thing is the 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 of sensuousness is running inside the body but it does not touch me.

Ego: Ego is said to have been abused 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 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 body. What happens as a result of it is that the wisdom of the man becomes blunt.

9th and 10th February, 1929:

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

12th February, 1929:

Condition intense at night, rest as usual.

15th February, 1929:

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

Note: Whenever 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 *satsangh* in the evening, a pleasing sensation was felt in the head and in the forehead.

20th February, 1929:

When I sat for meditation in the morning I felt that from the seat of the spirit within to the forehead, which is perhaps the seat of sensuousness, there was an extremely subtle link like a straight line and the two extremities of the link seemed to be molten. After a while I felt as if the connection with the seat of the spirit was broken, and the thought remained at the seat of sensuousness along. As long as the link between the seat of spirit and sensuousness was there I felt, to an unparalleled extent, thoughts of sensuousness and passions which I have hinted about in the foreword. 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 seemed to be lying motionless, wherever they were placed. I was loath to make any movement. After meditation I felt some heaviness in the head which lasted the whole day.

21st February, 1929:

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

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

22nd February, 1929:

Throughout the day the longing for death, and thought about preferability of death over life, persisted. Every thought that came to the mind was of longing for death. Going deeper into the state with the absence of outside feelings in *Laya Avastha*. There is a still 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 subtle way that the idea of death in such a very subtle way that the idea of death hardly subsists. That means it goes very deep to 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 a 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 *Pooja* (meditation) in the morning.

27th February, 1929:

Thoughts of sensuousness from a little before the evening *satsangh*. I was in no mood for *satsangh* but when I thought of missing it, I experienced a desire to sit therein.

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 abhyasi feels darkness all round even in the sunshine.

1st 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.

22nd March, 1929:

Last night while Master was transmitting I felt a sort of echo, and a resulting sensation from the middle of the back bone 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 of both the worlds,

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 pre-occupation in 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 wordly or spiritual assignment I feel I do not know whether 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 of their own accord. For instance, thought does contemplative work. 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 the 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 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 a 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 dreamt 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 pulled me up. Thereafter 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 4 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 some one comes across I ask him to do the work, otherwise not. Mostly I am not conscious of any other personal requirement excepting food. Very often I forget my meals. If my coat is short of a button, the missing button is not 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 the diary below, for the period 3rd to 29th March, 1929. I was at Fatehgarh from the 29th of March till the 1st 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.

7th March, 1929:

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

8th March, 1929:

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

9th March, 1929:

In the evening you kindly transmitted at your end and I felt lustrous thoughts roaming in my mind. After that the condition was colourless 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 overflow of love and was offering thanks to God.

11th March, 1929:

Condition unchanged. At 9 in the night thoughts regarding 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 truth regarding *Sat*, *Raj* and *Tam* began to be reflected before the mind's eye. I have already clarified those thoughts with you.

12th to 16th 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 *satsangh*, for a fraction of a second I was in *Samadhi* and had a vague idea of some yellow colour. Probably this idea may have been caused by constantly listening to talks about colour.

19th March, 1929:

In the evening my inner condition was having its effect on the outer. The entire world was merged in one and the same state. Unconsciously I was transmitting to the whole of Shahjahanpur. I tried to restrain the effects of transmission but I was helpless. The effect was emanating of its own accord from some inner source. At 11 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, 1929 to 1st April, 1929:

Dreamt that I have received a letter wherein the following is written:-

*To whom the glory justly due
To those who pride and hate subdue.*

Revered Guide of both the worlds.

May you live long!

My condition is as follows:

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

20th to 22nd April, 1929:

No change.

23rd April, 1929:

Between 10 and 11 a.m. in the morning it was felt that every human being resembled the Master. This feeling is experienced from time to time. It revelation is like a bubble. This state has not developed so far.

27th April, 1929:

Felt at about 9 in the night that a current of pure spirituality was emanating from me and going out, and a thought came to my mind that similarly a current emanated from God at the time of creation of the Universe, and creation came into being. Even now that current is the same and unchanged, provided it is seen with eyes of the heart.

28th April, 1929 to 1st May, 1929:

No change.

2nd May, 1929:

Saw Revered Lalaji in a dream during the night. No change.

3rd May, 1929 to 5th May, 1929:

Condition unchanged.

14th May, 1929:

There was some liveliness in the morning after *Samadhi*. Felt at about 11 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 began 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 about how I should meditate on *Tejas*. Thereafter some person asked me to go home. The saint stated that I could accompany him in the 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 May, 1929:

All through 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 the Master. On the way a fakir 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 salutations I touched the feet of my Master who remarked that I should not touch his feet. Beyond that I do not recollect anything.

30th May to 3rd June, 1929:
Condition unchanged.

4th June, 1929:

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

5th to 7th June, 1929:
Condition unchanged.

8th 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 forgot everything.

On 15th August 1929:

In a dream, I saw the Revered Mahatmaji present with another Saint. The Saint was transmitting to me and extreme peace prevailed. Master had asked the Saint to give such a transmission to me that I 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 Mahatmaji was going to own every body, and requested him to leave at least one person for him. Thereupon Mahatmaji laughed and did not say anything (Date not remembered). I saw another dream. I am going somewhere with school boys, accompanied by you and another Saint. You have given one transmission to me. While walking I have come to a place where a passage is formed, and a vast grassless field 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 anything.

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 upwards. You and I crossed that 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* 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 personage to inspect my backbone. So m 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 the Mahatmaji Maharaj to pay special attention and to give special instruction to my humble self. I intimated Revered Lalaji Saheb 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.

1st 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. Mahatmaji came and guided me. Then I came on the right path. There was a kothi there, and there were trees of different species. I paid no heed to them. Moving from there I reached a room somewhere. The door of the room was closed from outside and there was no way visible. Mahatmaji Maharaj opened the door and took me out. And I felt as if I had been an exile in the forest for 12 years and that was why the calamity had befallen me. There the picture of the Pandava's exile appeared before my eyes and I found that I was one of the Pandavas. Arjuna is in fetters and chains. Bhima is sitting near the kitchen. Seeing the plight of Arjuna I became much displeased because I considered myself to be one of the Pandavas. I do not recollect whether I took myself to be Bhima or Nakula, or one of the other brothers. I desired to punish he captor of Arjuna. But I came to know through Bhima that only five minutes remained for the exile period of 12 years to end. So I restrained myself. The limit of 12 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.

2nd November, 1929:

Condition unchanged. During the night the state of 'I am the Master' came into being.

3rd 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* was in sway, and the sound vibrations were being produced resounding inside the body. Dreamt at night that I was sitting across a bridge 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 it 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.

Anahat - Music of the Spheres.

There is a sound ever present eternally, which is not heard except by those who, by Divine Grace, have developed inner perception. This is *Anahat Ajapa*.

We meditate on the heart. During the meditation we 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 *ajapa* 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. *Anahat* 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 an abhyasi has his reach in the cavernous plexus, then it is the duty of the Master to start it at that point. This is the time mature for it. It can be taken even earlier, but Master is the only authority to judge it.

4th November, 1929:

Condition unchanged.

5th November, 1929:

At 10 a.m. I was going to the court on an Ekka. On the way a powerful thought of 'I am the Guru' came into 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 have perused.

6th 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 fore. This happened at 11 in the morning.

12th November, 1929:

Felt somewhat uneasy at 10 a.m. Longed to sit in some forest and be freed from the household 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 of 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 a.m., it was felt that all the souls were from the Guruji 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 shortcut which passed through a graveyard. I was about to reach the physician's house when a spiritual state commenced, in which the effulgence of Guruji Maharaj was pervading all over, and the condition of this effulgence was very pleasant. This thought was coming into 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 preserve this 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 Guruji 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 a thought line with the saints of the past and they are attentive towards me. Their eyes are focused on me. In the night I dreamt that there is a garden with a temple in it, and near the temple there is a terrace. Lord Krishna is standing on that terrace. On seeing me Lord Krishna came down the terrace and embraced me. I became overwhelmed with the love of Guruji Maharaj and began to weep in his memory. One surprising thing which I marked was that while embracing me Lord Krishna merged with my body, and on the merger I felt that my body was subtle from head to foot. I was conscious of the subtle body just as a wrestler and a worshipper 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 7 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 into meditation.

30th November, 1929:

I was going to the court at 10-30 a.m. Felt at that time that I am the Master of the universe. This divine condition prevails all the time these days. On the lightest activity in the net-work of thought the process of feeling commences.

Guide of nine in 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 1st November, 1929 at about 8 in the night an inner condition expanded and by means of that phenomenon a picture of my own condition pervaded the whole body from head to foot. Thought had merged in oneness with that condition.

So to say it had drowned in it. And that condition was producing the idea of 'I am the Guru' from head to foot. That is to say everything having been dissolved 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 everything, and I considered myself to be master of everything. For a while I remained 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 in the night I began to recite a Bhajan "Mine is God – and none else." Again that phenomenon came into 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 8-11-1929 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 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 and future events that are taking place in the town. This power puts the thoughts into 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 home while at others I have a mind to cause injury to myself, though I am helpless. As soon as I reach home either one or the other method is adopted that either I feel angry for nothing, or I am forced to resort to indecency. This is 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 labour. Someone has said, "The thorns of the Homeland are better than roses and raihan." Anger flares up very quickly and for trifling matters, but when it subsides there is no animosity or ill-will. Rather I feel inclined to touch his feet. Because of having become habituated to anger at home, some excuse or the other is sought for becoming angry. A few months back this state had diminished to a large extent. Now it has increased a lot and temper has often become peevish. Many spiritual problems and many insoluble propositions present themselves of their own accord, but when there is purity in great measure they are solved. The observations which I have been hearing from time to time from our saints help like axioms of Euclid in solving the knots, and act as lamps on the wayside. But such things do not give me any pleasure as I am not 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 that before submitting my diary for your perusal I am noting down some conditions in concise form. Thoughts of masterhood 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 the Geeta, are being experienced by me and seem to be eternal. Love is becoming worldwide. The curtain of separate-ness has disappeared. The defects and imperfections of others do not come into 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 inside and outside. 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 there is neither any colour nor shape, nor any fervour, and it is always in the same condition is felt to be pervading the whole world, but in a very subtle manner. I am always respectful, with a particular condition.

1st December, 1929:

Left for Kanpur. Felt liveliness during the journey.

2nd December, 1929:

Stay at Kanpur since afternoon. Felt intense liveliness.

3rd to 5th December, 1929:

Condition unchanged.

6th December, 1929:

Since morning 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 that a Saint was sitting there engaged in the remembrance of God.

7th December, 1929:

The above condition unchanged. In the night saw in a dream that my Master was sitting on the upper side of the cot and I was sitting at the nether side. 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 the beard grows and remarked that such and such parts of my face resembled his, and he bestowed a boon upon me.

8th December, 1929:

At about 10 in the morning it was felt that my thought was going to such a place which had pitch darkness. The colour of that darkness could be likened to that time of the dawn when the face of a man is not visible. The same day I went to Village Barnai. There at noon I felt that a subtle current was emanating from my body which was giving life and freshening up the whole world.

9th December, 1929:

At 8 in the morning there was much detachment in me, and I yearned to go to Lakshman Jhoola at Rishikesh in the hills. The imaginary picture had formed of Master's play with it; I was like an insane, taking food with him and doing things

which children usually do. The same day at about 11-30 in the morning I felt a desire to run away from the court to a field somewhere where there was absolute solitude. No such place was nearby. So I was desirous to sit in remembrance of God in some spacious field at Lodhipur (a village) across the railway bridge. But it seemed that the reins were in the hands of somebody else who did not permit me 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 6 p.m.

13th December, 1929:

Condition remained unpleasant.

14th December, 1929:

Condition remained unpleasant till 11 o'clock. It transpired that it was a divine blissful condition. After 1 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 23rd December, 1929:

No special change in the condition.

24th to 31st December, 1929:

Stayed in a village where I could not write the diary. I repeat that I feel that I am directly connected with the world above. Formerly I used to see God. Now God seen 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 for 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 are attributed to God then there is not conceit. Since they are from God one had 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 conditionlessness 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 'Gairat'. Repentance is that emotion when one, being absued and chided by others, feels as if one himself is at fault and then one has 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.

NOTE: Gairat is a feeling that a person himself is at fault, although he is not really at fault.

REPLY TO MY LETTER FROM THE REVERED MAHATMAJI 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 the dust of the feet of the Saints of the past, they, at least, might not be a stigma 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 hopes 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 and 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. Whenever 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 dim and stop attending the *satsangh*. Their personal attachment and emotion is in name only. But even this is enough that whenever 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 and ganja. If these are used they are present. (Whose friends are they? They only smoke and slip away). When blessings of Go descend they also have a fit and then revert to their original condition. What is there to complain about Pandit so and so. I feel perhaps in one whole year the average shall be two months when he flares up. Even then there is sometimes a craze for newspapers and sometimes for drama. The crux of the matter is that he alone is successful who 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* of everybody 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 being loaded in a goods train was not considered proper. So I gave up the idea for the time being. Can't say what the friends there, who awaited me very anxiously and who had taken entire responsibility for all my comforts, will think. Now I intend to go to Kouch, whenever 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 a sufficient growth of hair (which is called beard) there is a natural support to combat dental diseases, 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)

VI 1930

Revered Guide of both the worlds.

May you live long!

After salutations I have to submit that before noting down my diary for January 1930, I am writing something as synopsis which throws light on my condition. In every atom of the universe i.e. in minerals, vegetation and animate

beings I feel the manifestation of the *Real Being* as I have mentioned in my previous 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 selfhood and myness has totally vanished. God has bestowed on me the wordly comforts of house, zamindari etc. also, but I have not the least attachment to them. That is, due to your kindness I now do not feel myself attached with anything. So to say I have broken the links. The world seems to be a regular theatre, and people seem 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 tickets 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 son. 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 pious and the wicked with one eye.

The second phenomenon is that I often weep out of love of God’s creation, and consider the remains of their food to be a sacred *Prasad* 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 *Prasad*. Existence seems to be non-existent. Formerly I used not to feel my own existence, and now the existence of none is felt. A few months back I used to pay homage to my own self. Now I take the entire world to be worthy of homage and respect. I feel darkness inside and outside too. In spite of the light of the sun the notion of darkness is there. I feel the influence of the inner on the outer. No 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 into 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.

1st January, 1930:

Condition unchanged, but more intense.

3rd to 4th January, 1930:

No change.

5th January, 1930:

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

6th January, 1930:

At about 10 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.

7th 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.

8th January, 1930:

Today also condition remained similar. At about 1 p.m. bliss was felt to be descending. Unpleasantness continued upto 6 p.m., only. At 6-30 in the evening a very forceful bliss descended. I began to recite this verse.

"Longing for selling 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 for 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 *Janmashatami*. I submitted that the day was Janmashtami 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.

9th 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 anybody. I felt much inclined to do so since I felt that Guruji Maharaj was present in every body and the left-over food would be equivalent to *Prasad*.

10th January, 1930:

Condition unchanged.

11th January, 1930:

No change, Felt from 5-30 to 7 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 *sadhana*. 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 an urge to recite loudly the following couplet of Kabir in ecstasy:

“Doors and walls are mirrors,
Wherever I glance I see thee.

Pebbles, stones and broken pieces
have become looking glass for me.”

and clasping your feet I wanted to weep 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 in the morning, I experienced an emotion which urged me to pay homage to everybody, and I was paying respects from the core of my heart.

24th January, 1930:

The above condition prevailed. Felt at about 9 in the night that my myness and selfhood had totally vanished and that I had not attachment with anything. Existence seemed to be non-existent.

25th January, 1930:

The above condition prevailed throughout the day. At 5-30 in the evening when I was buying vegetables in the market I felt that the world was a theatre and everybody 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 satsanghi and you also were present. He asked 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 residence of my late uncle. There Guruji Maharaj was sitting on the nether side of a cot with Pandit Rameshwar Prasad. I remained standing as a mark of respect. Guruji Maharaj told me that I did not need to be respectful as I was beyond myself. So I sat on the cot towards the upper end. Mahatmaji asked me to partake of rice as my diet.

27th January, 1930:

There was much absorption during day.

28th January, 1930:

At 10 in the morning I very much wanted to touch the feet of everybody. Emotion of love for fellow beings was very intense. In the evening or returning from the court I became much enraged for not getting refreshment according to taste, and anger became intense of 9 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 everything 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 into water and endeavours to come out of the water.

30th January, 1930:

Pangs were acute in the morning also. Felt at 10 in the morning that there was no difference between me and a filthy dog, and there seemed to be darkness everywhere 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 that, during the dream, the condition was somewhat strange, the pleasure of which is known to the heart along. 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 myself are all one and the same. This phenomenon was experienced throughout the day. In the evening there was a feeling at your place that "I am everything."

**LETTER TO MASTER
ALONG WITH DIARY FOR FEBRUARY, 1930**

Revered Guide of both the worlds!

May you live long!

With respect I beg to say that before noting down my diary for February 1930 I am writing down my condition. During this month over and above the conditions which I have written to you from time to time, which seem to have assumed permanency, some new things have come into being. The condition of "I am Braham" or "I am everything" 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. Whenever 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 the highest good, and I found my thought and *surat* soaring beyond this idea. The pangs were as usual. The sense of high connections was frequently intense and it was in such a manner that I felt the relationship with the Saints of the past to be very close, just as the water in two different cups becomes one when poured into one cup. Blessings of the Saints seem to be raining down on me every moment. When I think of my God I feel Him lost in the thought of my humble self. Rest is unchanged.

1st February, 1930:

At 10 in the morning the feeling of "I am Brahma" was very intense. In the evening when I went into 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 seemed to be like a duty.

2nd February, 1930:

No change.

3rd February, 1930:

At 11 when I got up after taking food I felt that I was Rama and Krishna. At about 12 in the noon the feeling of 'I am God' was experienced with intensity.

4th February, 1930:

Condition unchanged in the day. In the evening from 6-30 to 9 condition of peculiar intensity prevailed. In the night also condition remained intense and pleasant. Heart also throbbed a lot. I do not find words to explain this condition. It will not be out of place to call this night the *Shab-e-Qadr*.

Shab-e-Qadr can literally be translated as Esteemed night, or a night to be esteemed. Muslims believe that the Shab-e-Qadr 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.

5th February, 1930:

Condition unchanged. Dreamt in the night that I was lying on a *masehra* (canopied bed) and was indisposed. A dear relative was present there. There was

some apprehension of cholera, but there was no pain whatsoever. I was weeping in memory of Mahatmaji Beyond this I do not remember.

6th February, 1930:

Condition remained very pleasant till 10 in the morning. In the evening while sitting at your place I went into *samadhi* for a fraction of a second. In the meantime some words reverberated inside me by themselves. The words were, "Whatever I have got I have given to you. Whatever remains is also yours."

7th February, 1930:

Condition unchanged during the day. Dreamt after 4 in the morning that a group of fakirs had 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 the transmission was from my Guru Maharaj, and I was weeping in memory of Guruji. In the meantime I also saw the Guruji. Beyond this I do not recollect anything. I have never seen Swami Atmanand but, on enquiry, I came to know that his features and face were identical with what I had seen in the dream.

8th February 1930:

Condition unchanged.

9th February, 1930:

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

14th February, 1930:

Throughout the day thoughts to 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 7 in the night the question of right 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 a steal or rob. *Satsangh* is beneficial and imperative, but there is n harm if it missed because of doing service to mankind.

15th February, 1930:

There was much intensity in the condition. Due to the indisposition of my respected father I had to keep awake 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 connections within myself, and felt close relationship with Saints, living and bygone.

27th February, 1930:

Condition unchanged.

28th February, 1930:

Went to Lucknow and, at 3 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-samadhi state, or drowsiness prevails over me, I feel hundreds of soundless things. If attention is paid many of those things may be comprehended. As for instance, 'the wall has fallen down, age 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 nothing 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 sometimes even now. But such attacks do not last for more than half a minute or a minute. Mind seems to be slightly inclined towards moderation. Uneasiness prevails in some shape or the other every moment. At times, due to its becoming very intense, uneasiness overtakes me, and there is intense desire for union with the Friend, and longing for reaching the culmination is heightened. The emotion of love and the subtle relationship or connection is not restricted to this world alone. Rather, it is felt to be existing with the spiritual world and with innumerable Saints of the past as well. A very close and direct relationship with the Saint bygone is felt and, whenever I meditate, the springs of Divine grace seem to be descending from above. Identical condition prevails both

inside and outside. Everywhere the condition of moderation seems to be overcast and there is a feeling that Reality is being revealed, just as musk and rose fulfil 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 into 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 upto 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 prosperity to be my duty, and the effect of my transmission goes on of its own accord, unconsciously. When I am quiet transmission comes out of the mind and spreads in the span of that thought. That transmission is very soothing and the thought needs of that place seem to be fulfilled by the transmission of my humble self.

1st March, 1930:

Feeling of "All is Brahma" 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.

2nd and 3rd March, 1930:

Condition remained unchanged.

4th March, 1930:

Saw a dream in the night of which I recollect some part, that is, I am going somewhere, at times in a car and at times in some other conveyance, till I have arrived at some place on a roof. There was a path for coming down the roof, but the staircase was broken and unstable. I felt that it would come down with the 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 Guruji 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 a gas-like light all of a sudden, and I immediately got down the stair with courage. After that I woke up.

5th to 9th 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 meantime 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 here. 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 had come back 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 I felt 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 a seed of gram sown in a field.

13th March, 1930:

There was excess of sensuality upon 3 a.m. After 4 a.m., 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 *baraat* (marriage party) was awaited there. It was to arrive from Kanpur or Fatehgarh, and would include, among the relations, the Master and the revered Saint. I remained in that house, and three days passed weeping in memory of the Master. Then the *baraat* 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. Third 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 out of lover. 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 9 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 upto 10 in the morning.

23rd to 25th March, 1930:

Condition unchanged.

26th March, 1930:

Of its own accord the thought of Hazrat 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 short-sightedness, extended upto 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 remained 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 inside the house, and started to close the door, but that tiger came inside and tried to attack me. Meditating on the form of Guruji Maharaj I grappled with that tiger for some time but how could a man match a tiger? At last the paws became free from my grasp. The tiger tried to devour me. I to lack of love on my part no succor seemed to be arriving. Helplessly I requested for some moment's reprieve. The purpose of reprieve was to meditate on Guruji Maharaj for a few moments at the last moment

but it refused to give me time. Then I told the tiger that if it devoured me I would curse it, and its 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 all your conditions, feelings and experiences one by one, and all this will be possible when I have time and leisure. I have been travelling, and even now the travel has not ended. Probably I will be going to Etah tomorrow or the day after, and thence to Brindaban. 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. It has been 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 God for the conditions which descend upon one particular person. May God bless him with the permanency of those conditions. Others 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 puja 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-hearted. He becomes disturbed by excess of worries and troubles. Respects to all. Love the children.

Your well-wisher,

RAM CHANDRA,
(from Fatehgarh)

**LETTER TO THE MASTER ALONG WITH DIARY
FOR THE MONTH OF APRIL 1930**

Revered Master of both the worlds.

May you live long!

After salutations I have to submit that I am nothing down the synopsis of my diary of April 1930. Later on I shall give the events datewise. Formerly 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 *Laya Avastha* or total absorption. Intellect is becoming acute day by day. Condition remains peaceful and some density is felt in this peace. But notwithstanding this peace there is restlessness and uneasiness. O God! When will this uneasiness end? One thing worth mentioning is this, that formerly I did not deem myself 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 into being of its own accord which tends to give the feeling of this humble self being a fakir.

Conditions which have passed seem to be within my control. Whenever I desire the condition already gone through, it comes back, although the revelations are not within my power, nor am I attentive to them. At times, the moment the thought goes into something it becomes revealed. At others, I fail to see even the back of my foot. There is no interest whatsoever in the affairs of the world. While indulging in everything I find myself free from them. When I view the human beings I find the direction of their thoughts downwards i.e. towards worldly affairs, 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 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.

1st April, 1930:

Nothing particular was felt in the condition. It remained as usual.

2nd April, 1930:

Dreamt in the night that I was inside a house with you, and a great Muslim Saint was seated in the courtyard. 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 Guruji Maharaj. On the other side Guruji Maharaj was visible on a verandah, and

he told me that it did not behove one to weep at the time of initiation. The Saint said something to the divine Master which implied that there was nothing wrong in my case due to my love. Then putting my hand 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 returned to my house. I asked the cook to prepare 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 the great divine was that a Prophet Mohammad.

3rd to 5th 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.

6th April, 1930:

In the night I saw my Master in a dream. He was sitting 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 anything.

7th April, 1930:

Felt more moderation in the condition.

8th to 12th April, 1930:

Condition as usual; remained moderate.

13th April, 1930:

At about 10 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 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 theatre, and there was a sort of circuit.

23rd to 26th April, 1930:

Condition unchanged.

27th April, 1930:

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

28th April, 1930:

In the evening had pain in my chest. During meditation felt as if Mahatmaji offered to massage me if pain was very acute.

29th April, 1930:

Drizzle of thoughts very intense from 7 in the evening to 10 in the night. But they left as soon as they came.

30th April, 1930:

Condition unchanged.

LETTER TO THE MASTER WITH DIARY FOR MAY 1930

Revered Master of both the worlds!

May you live long!

First I am giving the synopsis of my diary and will not the datewise events afterwards. In the head where thought is stationed, the condition is beyond both words and expression. This much can be said that subtlety is on the increase day by day. The current which descends on the heart from above indicates subtlety in such a manner just as the feel of one grain of rice in a pot reveals whether the whole of it 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 not-worthy thing is

that I feel I have taken birth in some heavenly sphere, and that my abode is there, and my stay in this world is like that of a man who goes to the lavatory to ease himself. The condition of that place above can be described neither by the pen nor by the tongue. Only an idea can be gathered from what follows, 'Just as if there is a star with its faint glitter in a clear sky at the time in between the dawn of the day and early morning. But the star vanishes from sight and there is only a vague idea of the light; or it may be termed as pleasantness in a barren spot.'

1st 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.

2nd to 6th May, 1930:

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

8th 10th May, 1930:

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

11th May, 1930:

In the morning *satsangh* a problem occurred to mind of its own accord. Why is it that to an exterior looking man the *Grihasth* fakirs seem to be apparently entangled 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 seemed to be similar, and there was so 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 *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: July 6, 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 which prevailed prior to this way many times more intense. The existing condition can well be compared to a Babool (Acacia) tree which is neither green in the month of *Sravan* nor dry in the month of *Bhadown*. There is neither any effort 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 have access to it". This seems to be correct. Perchance a vast barren field appears to my view for the fraction of a second, which intimates to me that is my rendezvous, or the field of my activity,

Conditions such as the idea of possessiveness and power; seeing everyone in the form of Guruji Maharaj; my love of God; considering the world to be a play ground of nature; diversion of everybody towards the world and ignorance of the Real Being in spite 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 helpless 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 the 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 back-ground of such an idea, but this fear is now transformed into 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 on awakening I feel that I have come out of *Samadhi*. Frequently on awakening I have felt that Nature is utilizing 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 on awakening I realize what I was doing in the dream. The condition of the veils and *Chakras* in which I sleep during my dreams becomes known sometimes like a vague idea. Methods of teaching come of 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.

In 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 your kindness I have no worldly worries. There is worry only for the other 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 to life, and await it anxiously.

1st June, 1930:

The condition that usually prevails prevailed.

2nd June, 1930:

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

3rd June, 1930:

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

4th 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 pit 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 satsanghis were waiting there for a revered Saint. I requested you to give a sitting. You asked me to conduct the *satsangh*. 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 *Bhandara* (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 somebody but nobody was prepared to do so. Ultimately the Master remarked that I was exhausted and somebody was to lift me up. On this Pandit 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 on old one and had now been reconstructed). 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 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 the air). I asked those women to sit down if they wanted salvation. One of them sat down. I began to transmit to her. Then I woke up and felt that I was in fact transmitting.

23rd June, 1930:

Condition unchanged.

24th June, 1930:

When I woke up in the morning 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 willow!

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 *Fakiri*, *Kabiri* and *Aulia*. He explained about the region of *Aulia* and made me realize the condition of that region. I remembered it on awakening. Then I went to sleep again, and again dreamt that some people were assembled and that I was bitterly weeping in memory of Guruji Maharaj, and that he was bestowing divine bliss on me. I do not recollect anything beyond this. When I woke up in the morning the condition was very soothing.

27th June, 1930:

Dreamt in the night that a saint enquired 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 Mine,

After salutations I submit that I had likened myself to a babul tree (Acacia) in the diary for June 1930. The condition is the same, but colourlessness and conditionlessness has increased to such an extent that both inside and outside a colourless and conditionless, state seems to be pervading. One idea born within me is this, that both my exterior and interior beings are beautiful, and I experience a sacred beauty. Particles of the body seem to be subtle and bright. One thing nevertheless produces fickle-mindedness frequently, that is to say, both sacred-ness and profane-ness which are contrary are felt. A sacred-ness is experienced in the *Brahmanda*, and a profane ness in the *Pind Desh* particularly in the region of, and near, the heart; but when the condition of Profane-ness prevails it is often felt that innumerable small currents are falling from the sky. Another reason for my fickle-mindedness is that during the month all my past failings, many of which were not even in my thought, have been coming into view.

A sort of individuality is experienced in the mind. By individually 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 for non-existent being brought into *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. Whatever 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 with me; but I cannot say whether this was reality or delusion. One thought which is frequently resounding is 'may I give up my body and become free.'

1ST July, 1930:

At 3-30p.m. a fluttering was experienced near the *Kanth Chakra* (throat plexus) for a long time. There seemed to be a whirling circle at that point.

2nd July, 1930:

Condition unchanged.

3rd July, 1930:

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

4th July, 1930:

In was felt in the night at 9 p.m., that my condition underwent a change. I felt like one whose eyes are blind-folded and brought to some place, and then 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.

5th July, 1930:

There was the realization that I was beautiful within and also outside, and I felt a sacred beauty.

6th July, 1930:

The above mentioned feeling remained.

7th July, 1930:

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

9th 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 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 inauspiciousness 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 vanished.

16th July, 1930:

The above condition prevailed. I had a dream in the night of which only a part is remembered – that I had a view of the Master. A revered Saint came to my house to give transmission to you and did so. I was sitting near you and so I also

derived benefit from it. During the night to condition was very fine from 2-30 upto 8 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 somebody had jerks (or starts) in a 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 and bright nature was descending direct.

27th July, 1930:

Condition was very light. Extreme piety was experienced in the morning. Dreamt at about 3 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 6 in the morning I felt that I was actually transmitting and that bliss was descending on me also. In wakefulness also I went on transmitting continuously for about 15 minutes with the same tempo.

28th July, 1930:

In the night I saw a Saint in a 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 sat 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 anything.

29th July, 1930:

Went on feeling colourlessness in condition both within and without.

30th July, 1930:

Colourlessness continued to be felt within and without.

31st July, 1930:

Saw you and a Saint in a 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 colourlessness, and subtlety in thought, imagination and intellect seem to be incapable of comprehending that condition. And in 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. Whatever I do seems to be Pooja, that is to say, laughing, talking and all other acts seem to be included in Pooja 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* 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 in high fever and mutters; or like a man who moves his hands or feet while under light anaesthetic, 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 alone was a source of power of the heart. Nevertheless 'I am happy in that which is Thine will'. In the last diary I had noted that wanton thoughts and past defects had created disturbance by coming into view. Now God be thanked that since the last week of

August it is so 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 outside it.

4th August, 1930:

Felt liveliness at about 11 in the morning. The condition was that of a deaf mute.

8th August, 1930:

At 11 in the night felt that 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 orders. 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 something 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 trying to climb up, and nearby there was the head of a 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 cloth and was waiting for me to kill the snake. The elephant came down a bit. In the mean time that 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 somebody. 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 a carpet in the room and Pandit 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 Pandit Rameshwar Prasad. A condition of colourlessness prevailed with intensity. Its ecstasy was beyond description. 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 the 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 a man. I know that man. He was the younger brother of some satsanghi. He was the younger brother of some satsanghi. He was also caressing 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 Mahatmaji had taught me very quickly. When I came out of that cell I told that man that he too was to learn from the Mahatmaji, but he expressed unwillingness and disappointment.

19th August, 1930:

There was immense uneasiness in the noon and I felt compelled to run away from home. 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 in the morning that each and every particle and leaf was engaged in the remembrance of God, but such is not the case with honourable man!

23rd August, 1930:

Felt at about 10 in the night that whatever 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 31st August, 1930:

With whomsoever I sat, his uncleanness made me uneasy; and if somebody had much uncleanness 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 these 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 meditation nor revelation. One condition only prevails all the 24 hours. Nevertheless, when the flow of bliss descends with intensity, waves 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 long. 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.

1st September, 1930:

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

2nd September, 1930:

I was sleeping at noon. I felt that I abided in some extremely subtle cover, and near 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 into my thought when somebody awakened me. The meaning of the first line was that for mortal man just two yards of land are sufficient.

4th September, 1930:

Dreamt in the night that a Saint had come and wanted to give me a sitting but since the day had dawned during the dream I wanted to sit after disposing of the necessities. I extended my hands 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 raise their hands. The people raised their hands. The last order was that those who were against materialisation 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 realise the condition during the illness. After that I began to feel a balanced state.

LETTER TO THE MASTER WITH DIARY FOR OCT. 1930

Revered Master of both the worlds.

May you live long!

After salutations I beg to submit that the diary is becoming silent (uneventful) day by day. Even dreams are seen very rarely. Nevertheless with great endeavour I write what I can comprehend. Thought seems to be merged in the condition that prevails. This was what I wanted and it has happened, but the merging is not to that extent which was in my thought. Unawareness, certainly, does prevail. This is realised in this way that I want to do one thing and begin to do another, or I want to turn into some lane but move on a few steps ahead, or during conversation I utter something which I do not mean. But simultaneously there is as much awareness as unawareness. At times liveliness increases; otherwise condition mostly remains very light, and I often feel a very serene condition. Both inside and outside the notions of culture and civility have come into 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 some one misbehaves with me I feel offended. In fact inner uncivility seems to be more offensive. At times, I feel myself to be 'Homage personified'.

14th October, 1930:

Dreamt in the night that there was a riot between the Hindus and Muslims and I wanted to go to the court. I went to you and benefited from transmission. You asked me to go on looking towards yourself and said that nobody would be able to do me any harm. Moreover, I looked like a Muslim probably because of the beard. After that I always went and witnessed to play of the groups of Muslims. Nobody

harmd 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 worlds.

May you live long!

After salutations I submit that my condition is becoming such that “at times I sit on the highest pinnacle and at others I do not even 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 of experience 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 exists such a condition when one hand does not 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 in 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 uninvited guests, and in most of them offshoots do not blossom, neither are they remembered, Troubles which hover over the heart for 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 ‘*Awaaz Dil*’ (Voice of the heart) or beat of a drum to remind me of the goal. Mahatma Gandhi has said that the road to salvation passes through the road to 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 increase 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, whatsoever 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 permit any of the two things to stick. Though somebody has rightly said that wheresoever one may reach it is the beginning, not the end. One thing new has been felt by me during this month which is this, that the courage you had conferred on me does not exist now because of some failing or shortcoming of mine. Nevertheless I feel at the time of need like some weak and timid *kshattriya* (person of warrior class) who summons up courage and fervour on the mention of his clan's and nation's bravery and, under the influence of family and national pride, sometimes 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 do something, or utter words like 'me and we' they are all inspired by subtle body, and the doer of all 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 a large extent. By calling it an infant I mean that the faculties are inherent in it but are not developed.

I am constantly feeling that inside my body *Maya* is playing 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 thousands of times more subtle than fire, also does the same, but its action is very quick and intense. Burning from fire is felt but the same phenomenon caused by electricity in the flash of a second is not felt. A man may be safe also from the flames of fire but electricity, which is 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 worshipper of the All-powerful Being? But this is the 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.

2nd and 3rd November, 1930:

Condition remained very subtle and pleasant from 7 till 11 in the morning.

7th 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 enquired as to how many steps there were to reach the stage of *Aham Brahmasmi*. This letter was with a man and he was enquiring from me. By chance I happened to be ascending the ladder and the man went on enquiring. I went on telling him that he was right (I thought to tell him 27 in case he persisted). I was ascending the ladders and counting the steps. But on coming down I forgot 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 along. Circumstances and the pressure of exigencies do not permit me to act according to my wish. I will write whatever 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 Shahjahanpur there is a likelihood of the function being spoiled. So on my own behalf and on that of my elder I invite the attention of brother Pandit 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 honour after casting off that small portion of boyhood which is very negligible in him now, due to the demands 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 from 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 *sadhak* (aspirant) is staying here these days. Probably he will go to Kanpur on the 15th. My regards and blessings to all. It is possible that you may have been

transferred in view of the possibility of more expansion in work at Tilhar. All this is better known to Him alone.

RAM CHANDRA
from Fatehgarh
Dated 9-12-1930

Note: The original letter had been preserved with great care by Pandit Rameshwar Prasad in his personal custody.

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 gastric troubles have developed during the last few days.

Pandit Ganga Sewak is laboring hard these days. May God take him soon to the stage which is the climax of longing. Since I have returned from the presence of Guru Maharaj I am turning into clean state day by day, and am going back to the condition which prevailed prior to the beginning. The method of teaching is *ipso facto* penetrating into the understanding without any effort in the form of symbols and metaphors. Rendering of this in writing is very hard and difficult with the exception of some obvious facts. Rather it is almost impossible for me. During the last month from the 1st to 11th 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 1st to the 11th of December. After that the condition took another turn which could be grasped after its stay 2 or 3 days. The condition was such that from every atom of the body a state of dryness and sandyness (but not the least warmth) was experience, and a condition of extreme solitariness or desolation was felt. Yet there was great conditonlessness therein. There was neither taste nor non-taste. If it is further elucidated in other words it could be likened to a desolate habitation which is completely unpopulated and which has been deserted by even the birds, what to say of human beings, and where there is neither spring nor autumn, nor cold nor

warmth. In the last week of the preceding month uneasiness, restlessness and worry were very acute, and that uneasiness was like that of a man who has been plunged into water and is held by the scruff of his neck and made to remain under it for some moments. 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 Saviour, is made to suffer such uneasiness, it is very probable 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 yearned for the availability of some perfect Guide who would take me to the august court of God. I thank God and am proud of 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 and then changed into 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." Now my existing condition is that of a person sitting in a lonely place in a state of belonginglessness.

13th December, 1930:

At Fatehgarh I dreamt at about 4 in the morning that a Saint was sitting in my carriage and, without saying anything, he initiated me. Then he recited some Arabic verses and embraced me. At that time tears began to pour down from my eyes. He wiped them off. After that I came to know that he had initiated me. I told him that I had already been initiated and asked him why he did it. He answered that he did not know.

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 chase me away. In the meantime I moved forward to the place where the shrine of Hazrat Mohammad is located. The shrine was totally red in colour. The grave assumed the shape of Hazrat Mohammad, and it seemed as if he was reclining. Smiling he remarked that my condition was very subtle and he blessed me to attain betterment, saying:

"Tumhen Falah darain nasib ho."

May you be virtuous in both the worlds.

28th to 31st December, 1930:

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

VII

1931

LETTER TO THE MASTER ALONG WITH DIARY FOR JAN. 1931

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

After salutations I submit that I am laying before you my conditions recorded in the diary for January 1931. My condition these days, are expressed by some poet, is this, “how can a falcon or a bird reach the environment of His elevation? Here our flying bird is without 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 Arsalan.”*

In this couplet, understanding at least reaches upto 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 quiet with reverence. According to somebody, “Let there be no faltering as the court is regal.”

There was a man who never saw his beloved. He fell in ardent love merely on hearing about the sweet manners and beauty of the beloved. Only this much is known about the beloved that she is at a far distance which cannot 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 this 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 devotee. My general condition seems to

be just like that of water. What to say of intoxication not even the after effect is left. In water at least waves are caused 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. Whatever blessing there was is now with Him.

1st and 2nd January, 1931:

Much restlessness remained in the condition.

3rd January, 1931:

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

4th January, 1931:

Condition remained pleasant; restlessness much reduced.

6th January, 1931:

In the noon felt a strong bliss descending from the mind on the heart. This lasted for about 15 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 denoted the grandeur and 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 dissolved myself in Guru Maharaj. He said that he was Nazir (He did not mean Nazir of a court) and was giving transmission to me. I replied that I was aware of it.

15th January, 1931:

Dreamt in the night that I was present at the abode of Guruji 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 contained all colours was flowing, and from among all those colours that particular colour was penetrating into 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 you plexuses you should inject that colour which is the cure for that trouble, into the body of the subject, through the particular *Latifa* or centre which is the plexus of that colour. Then he remarked that people sit in the *satsangh* with their smoke pipe which was highly disagreeable to Guruji 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).

25th January, 1931:

At about 9 in the morning a mild bliss was experienced for many hours. Throughout the day condition remained intense and like that of deaf mute. It seemed as if bliss had filled up to the brim. There was an urge to sing. I went on singing the couplet:

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“As long as the body is not reduced to dust and the heart is not dead, O Wajhun! The face of the beloved cannot be seen even 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 into my heart. Moreover, whenever the transmitted to anybody I used to get my share at my own place. This happens when total absorbency of *Laya Avastha* is there.

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 GURUJI MAHARAJ DATED 12-2-1931

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 into details. Rest is well. God willing I shall be present at Manipuri from the 15th to the 17th of February. From there I shall be going to Etah where the annual gathering is to be held from 20th to the 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 worlds.

May you live long!

After salutations I beg to say that I am endeavouring 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 whatever I have been able to grasp with my intellect. It will perhaps be correct if I term my condition as 'Nothing whatsoever.' The condition now is almost similar to what it was at the time of commencement. This seems to mean I have come back, after visitations, to the point from where I had started. Condition remains somewhat depressed, though I do not complain of it, and discouragement has become rooted in the thought so deeply and strongly that it has made me forget

completely the inner power and condition. Things which were felt physically have now vanished from the inner vision, and such a condition has been produced as if somebody 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 now is this that I am afraid even to say ‘Get up by the order of God.’ Everything is subject to the Master, and governed by His will. I feel that I am a sinner and much removed from God, and destitute. I have not collected *Tosha* (belongings) for the next world. Nor can I do any labour to make a *Paramarth*. 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 come true in respect of my condition.

*“One without feet can walk
and without ears can hear
The handless performs tasks
of different kinds.”*

The inner condition is that of a curious misgiving and statelessness. Low thoughts 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 condition the inner condition becomes known.

Now I find that due to your kindness ‘the eeyes of the bubble have seen the face of the water!’

1st February, 1931:

Dreamt in the night that Guruji 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 someone told the Guru Maharaj that I partook of butter everyday. Forgot major portion of the dream. During the entire night the condition of meditation prevailed.

7th February, 1931:

Dreamt that I was at the residence of Guru 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 7-30 a.m. that the reflective influence had reached some high point, but the condition had not been revealed by then. If *satsangh* could be had that would have revealed it quickly. At 2 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 remained unchanged.

18th February, 1931:

While sleeping in the afternoon 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 Baqi Billah 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 Baqi Billah was giving transmission to me. Such an immense bliss descended that I was lifted about an arm's length above my cot. After that 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 4 to 6 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 CHANDRAJI OF FATEHGARH**

Dear brother,

May God increase your span of life. Thank God that your letter brought happy tidings. The reply to your previous letters has been kept in abeyance with the idea of answering later on. Our 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 is 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 into the human body all the attributes and characteristics, and the powers of understanding and sense, were inherent at their highest perfection. Emotions arose 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 remained no moderation in the inherent conditions, until all the emotions became dead.

Now the teachers bring again into 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 *jasb* and after getting all the aspects of *jasb* (intense spiritual intoxication) completed, they bring the disciple back towards *Sulook* (path of spirituality). And then they get all the stages of *Sulook* completed. This alone is the ultimate *Sulook*. That very condition of moderation, which prevailed in human hearts and souls at the start, comes over now. The intervening conditions and stages are waves. From them it cannot be known as to what peace 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, exists. Weakness, passions and emotions are in imperfection only. There is no trace of waves and passions in perfection. There is peace when all the attributes become moderate. This is the state of desirelessness in spite of desires. Such a condition prevails either when the heart has been exhausted, or is that of a heart which has

got solace and satisfaction. While doing anything the heart becomes monotonous in the end i.e. it becomes subject to *Upram*. If it is worldly even then it is heartening because once again 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 *Salik* (one who is established on the path, and has advanced for on it) is blessed with the effulgence of the Being. There is a 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 Hanumanji? Whenever anyone reminded him of his power he used to remember his power. Is our aim to eat the mangoes or to count the leaves and trees? Is it not a great achievement if a *Salik*, inspite of having thoughts of discouragement, is able to perform a task which many boasters can never perform? What will be the state of displeasure and wrath of a Master when a servant 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 services, may find such a hold upon his master that all the powers may be given to him by the master. 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 depose the servant from his office after forfeiting his powers.

Considering oneself to be a sinner and subject to a wave is the height of human gentlemanliness. Rather, this is a 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 *Bji 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 ingratitude for the blessings of God. Then you yourself write that you derive pleasure of death in life. What does this contradictory writing mean? Conditionlessness is 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 7th February is probably regarding the *hukka*. 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

LETTER TO THE PRECEPTOR ALONG WITH DIARY FROM MARCH 1931

Respected brother,

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 remained. Now the condition can be interpreted thus alone that what exists does exist. I am neither wise nor insane. There is neither separation nor union. There is neither separation nor union. There is neither separation nor union. There is neither connection nor detachment and there is neither seclusion nor assembly. "Nothing is hidden and nothing is manifest," is the condition now. The sense of time and length of time was imaginary, and does not come into comprehension. Past, present and future seem to have identical forms. From this I arrive at the conclusion that my sphere of activity, or rendezvous, is at that point which is 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 thereof (which cannot be expressed by word of mouth 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 everyone 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 fakir, all the three seem to me to be the same. If somebody is a Governor, my heart is not inclined towards him on that

account. This state has come into being since last month. My heart makes me realize that now is the beginning of my spirituality. Delhi is still far away.

1st March, 1931:

At Aligarh in the morning when I was free from *puja* I had a feeling that a subtle current was flowing out from a high point in the mind. When I reflected over it I found out that there was some *sannyasi* at Aligarh to whom transmission was going of its own accord. On enquiry through thought, it was found that he was lost in the depths of *Aalam Kabir* (macrocosm) through which I have already passed. I was pleased on finding his love to true.

3rd March, 1931:

In the night I saw Guruji 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.

5th March, 1931

Felt in the afternoon that I had lost the cognition of time, and condition was *samasam* (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. Somebody said that he was Raja Janaka. There was a small temple in front in which a white ball was placed. Someone broke it into two. Some fakirs came out of it. Someone remarked that it was in this manner that the world was created.

24th March, 1931:

Dreamt in the night I had resolved not to live in my 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 *samadhi* and absorption came into being. And whenever 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 home? Then I woke up.

The thinkers have laid stress upon *samadhi*, and some of them have stated 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 *samadhi* the stress is there in ‘dhi’; that means unevenness is there in the very word. Unevenness is not found in nature. Swimming and diving are different subjects. Swimming in the river we

know, but we have to learn swimming on the dry land first, and then diving. Suppose we want to dive in the water in the state of *samadhi*, the unevenness of 'dhi' will not give you full diving. I give the meaning of *samadhi* in my own way; I can say 'sam+adhi.' 'sam' means the state of balance; 'adhi' means what was in the beginning. That means to condition which was in the beginning: i.e. when we came here for the first time. Now to utilize it, we should stick the word 'adhi' to the 'sam', that means that we have made this factor also beneficial to our approach so 'adhi' becomes the instrument for 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 alright. In other words, it is sense in the senseless state. A man having this state can do the best work in the field of God and in his own field – the world. This state which, in my opinion, the angels crave for, only falls to the share of a human being. What is above it, the word 'silence' can only describe; and there is something 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 DIARY FOR APRIL 1931

Revered Master of both the worlds.

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 the wind does not stop but its slow movement is considered to be a standstill, and it is extremely beneficial for God's creation. Everything 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 rainfall of bliss which continues every moment. Each particle of body gets freshness from it. In spare 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 pleasureless. 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 the Being, and the coverings of the body have become clean to such an extent, that the glow of the Being has begun to be visible in it.

For some time this condition prevailed that whatever acts were performed by me I felt them to be from God. By and 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 too while asleep. As far as my vision goes there seems to be an end of passion and desire inspite of having thousand 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 thought fails to arrest it.

3rd April, 1931:

Forgot the dream of the night. Only this much is recollected that Guruji 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 betowed upon me.

15th April, 1931:

Felt after 5 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 towards the feeling that I experienced.

20th April, 1931:

Abhorrence for feeling continued. In a dream I reached a house by chance, and entered the upper storey there through a staircase. The way over the staircase 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 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 9 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 a dream in the night the major portion of which I forgot. This much is remembered that I, with a brother, went to Fatehgarh. There Guruji Maharaj gave me transmission. At the time of getting up my elder sister was with me. I sent her home and I stayed at Jalaabad. There you gave transmission. Then I went to some other place. There another saint gave me transmission.

LETTER TO THE MASTER WITH DIARY FOR MAY, 1931

Revered Master of both the worlds.

May you 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 everyday but its taste relates to feeling alone, and

this feeling escapes description in very 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 of 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 *sadhana* and *upasana* is not experienced as an act of worship or practice, but merely as routine. During meditation both *samadhi* and absorption come. But I do not derive pleasure from it. The same is the case with eating, drinking and other acts. The mind has become somewhat disinterested. The thought of the remembrance of God remains like an idea, or as a faint reflection. It is like a piece of cloth, hanging inside 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 mentioned to any stranger he will never believe it, and if he believes it he will go astray. It is no wonder if Kabir Das Ji warned his brilliant disciple Dharamdas Ji in the following words:

O Dharma Dass, I invoke three thousands of times.
Divine Secret should not go out.

Mind has become humility loving. I am much pleased when somebody 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 meditation, some force from within keeps on telling me absurd things about the world. And often these things have even come true. For instance, “give him ninety-one crores of rupees”; ‘I will start tuition if you will pay me Rupees Ten’; ‘On the terrace (which is at the back of my house and where Sadhus reside) worthless people quarrel for nothing’; 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 into being that not mentioning of it is very harmful. So craving your indulgence with folded hands for this unmannerliness I submit that

for the last two weeks passions have so overpowered 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 somebody, and he is perforce mad to walk over them. If this very condition prevails upon me I do not know into what region of 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 the navel. I do not know whether any point of sensuousness has become ignited, or my evil actions of the past have overpowered me.

3rd 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 why his condition has gone down into me.

11th May, 1931:

I was sitting in Tilhar at about 3 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 condition prevailed.

17th May, 1931:

Saw a Saint in a dream. He transmitted to me and explained something 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
WITH DIARY FOR JULY 1931**

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

After salutations I beg to submit as follows. A letter from Professor Rajendra Kumar arrived from Kanpur, saying that the Revered Lalaji Saheb had gone to Fatehgarh on 7th August 1931. At Kanpur his illness had become serious and now, at Fatehgarh also, his condition is not relieved. Letter of Professor Saheb came on the 11th August. On 13th August the brother-in-law of Munshi Sri Ram wrote that the condition of Lalaji 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 Pandit Rameshwar Prasad has left for Fatehgarh. On 12th August I was meditating on the recovery of Guruji Maharaj in such a manner as if the current from 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 (but not a voice) did come from the heart of its own accord that Mahatmaji should use the leaves of *Narhi* as diet. *Narhi* is actually a killer of poison and can be had in abundance these days. If you deem it proper please write. Hakim Shyam Lal 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 Pandit Rameshwar Prasad to wire after enquiring there. I had asked him to go via Tilhar, but he had to halt at Bareilly on some personal work there. So he went direct by the 3 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 itself 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 balanced state in a natural way. The connection with the inhabitants of that area is felt by me through the heart, that is to say, the ties of these people are linked with the heart and to me. My status seems to be that of Master; but there is no pride or arrogance whatsoever. 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 has grown a lot, but love has vanished. The heart is desirous of following the *dharma shastra*, though I know only the name of *dharma shastra*. But a hundred thanks that one such condition persisted in seed form which gave this feeling that all the duties of

religion were present in it like a silhouette. By and by this condition became established inside the heart as when water soaks into earth and only dampness is visible, as if the property of the water is taken away by the earth. When anything against the *dharma shastra* is committed by me the heart filled with hatred tries that such a thing may not be repeated again.

7th July, 1931:

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

14th July, 1931:

Saw Master in a dream. A respected Saint and another satsanghi 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 the 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 also were present there.

10th 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 Guruji Maharaj in a dream but beyond this I forgot.

26th July, 1931:

Dreamt that I went into meditation, and was at the shrine of a Saint Hazrat Baqi Billah and was doing meditation, when a condition of intense emotion prevailed over me and a faint cry came out of 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 *satsangh*, faith and grace of the Guru. This point is so delicate and light that it cannot be expressed.

Due to the departure of Guruji Maharaj from his mortal body and on his being merged with God a strange condition has come into being within me. It has been proved to me that I had no love whatsoever 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 the 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 Guruji, given to me by my Master, and is pulling my thought towards it after giving strength to my thought. When I search 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 the 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 somehow or the other I may leave this body. I do not know how much more life remains. I intended to go to Fategarh on the 22nd by the evening train and to stay there for 5 or 6 days. But I could not do so.

August to November, 1931:

Due to serious illness I could not note my diary datewise. I note down whatever I remember. From the morning of the 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 limitless expanse, and indefinite power was felt which assured me that the indefinite power was that of my Master, the revivalist, which had been bestowed on the and was giving me support. The Master was taking me forward, and He was infusing power where the weakness was felt. Living for some days in this condition the malady of loose motions started which developed into the dangerous shape of cholera on the night of August 30, 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 for angels even. There was neither any care for the wife and children, nor love of parents, nor any thought of self or God. So to say I was quite thoughtless, and experienced complete peace. It was the grace of the Guru that during my entire illness he was at my bedside. He enquired 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* and *Vikalp* did not arise and if, perchance, any desire did arise, Nature itself fulfilled it. I possessed 'Belovedness'. 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 into being by chance was fulfilled. Any question that arose was solved. By and by the condition took another turn, that is, the thought of these things (absence of *Sankalp* and *Vikalp*; solution of spiritual tangles of their own accord; or coming into being of any thought and its fulfillment) vanished from my heart. It was just like the case of a man who resided in the palace of a king, who liked the decoration of the palace, 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 sometimes still more intense, began to prevail. In the beginning its duration was for short times, and then 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 emotion departed, timidity overwhelmed the time I consider myself to be a sinner, nicknamed, full of faults and unclean. All the sentiments have vanished and the heart does not take pleasure in anything. When the strings are moved the acts are performed like a puppet. I perform dances in keep with the jingling of tunes.

One thing which I mentioned in the Diary for July 1931 is this that inside me there was such a condition prevailing which showed that the elements of following the *dharma shastra* had been inculcated in my thought, and would force me to follow the *dharma shastra* as a result of their inter-play. This condition is felt constantly, and even now the mind longs to follow it. But I do not know anything except the name of *dharma shastra*. I have faith in Guru 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 a 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. That 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. Somehow 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 the end of one dream and then on going to sleep I saw respected Lalaji Saheb in another dream. He asked me as to what was meant by *Tark* and Sainthood. I gave the reply which he 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 world *Chintak* was a compound. I was to give my reply to this question and then he would tell me a lot more. I woke up 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 were meant for pleasure only.

NOTE: During the illness I often saw the respected Lalaji 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 disease, which opinion was acted upon. Often he also transmitted 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*, 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. Somebody hits me with a spear and somebody causes pain etc.

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

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

Sometimes the thought says that the beginning of spirituality has come into being now, and sometimes it says that when *Maya* comes to an end, that is to say, when thought becomes completely free of the sphere of *Maya*, 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 spirituality is still far off.

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

5th 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 with him for what he was doing, but he paid no heed. Taking off 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. The Munim (Accountant) and Jagmohan (Master's son) were also there. The Munim said that the shop of Jagmohan was not running well and suggested that it could thrive 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 the Almighty. There and then I prayed to God for the thriving of Jagmohan's business. After that I reached a bungalow where the respected Lalaji 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 re-entered there. Then I went to the bungalow in which the respected Saint was staying. In the verandah some ladies were doing meditation while inside the room dear Pandit Rameshwar Prasad (my brother disciple) and one or two other 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 henceforward 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 has intensified after Master attained *Maha Samadhi*. Though the shadow of the Saint remains on this poor being all along, 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 sins. There is an English proverb also which says, “Those whom the gods 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 principles. May the Guru make me persevere in this that others may or may not fulfil their duty, but I should do my duty by the others. That is to say, we should see to 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 Guruji Maharaj acted upon it fully. So this principle 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.

VIII

1932

How am I to describe my condition? It cannot be described correctly. I recall the lesson derived from a story related by a Saint. “He who has seen does not have the power 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 be 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 exist.

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 seemed to be that of a traveler and, 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 into this barren plain. Nevertheless restlessness in some form or the other is present there. Thanks to the Guru at least there is something.

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 worlds of someone, 'The path of eternity is not found without dissolution'. Then the idea came that the dissolution of the state of dissolution is the beginning spirituality. Thereafter the thought occurred, 'No, spirituality starts with *Baqa* or *Sayujyata*. 'Now I have this thought that only this should be taken to be the beginning of spirituality when understanding or *surat* enters into the sphere of Being. I do not know why this misgiving prevails.

6th October, 1932:

In the noon when I woke up from sleep and the eyes were half open, it seemed as if Mahatmaji Maharaj had come. A dreamy environment prevailed. In the room my wife and I were 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 that he was telling me that some calamity was about to overtake 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 or nausea. My wife had gone to sleep while fanning me. I immediately awakened her and enquired. She said that she did not remember what somebody said to her while the eyes were half open.

9th October, 1932:

Saw a Saint in a dream. Forgot most of the dream. Then I saw Mahatmaji Maharaj. Recollect this much that there was *satsangh* for three days continuously. Pandit Rameshwar Prasad and Karuna shanker were present there.

10th October, 1932:

Dreamt 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 who 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 respected Saint enquired if I had been initiated over the hand of Horizon had been initiated over the hand of Horizon. I said yes. Then somebody else initiated me.

12th October, 1932:

In the night, saw a respected saint in a dream. He went on having *satsangh* during the dream. That very night when I was almost awake I saw the Guruji 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 some thing about spirituality. I submitted that whatever 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. The Master said that it was well and good if it was so. He gave a transmission which created such an echo in all the particles of the entire body as if birds were inside, and it seemed as if each and every particle of the body was being gulped by somebody. 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 that. The Master was startled and he withdrew the current of transmission. I felt myself to be charge 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 I was sitting in meditation of Guruji 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 forth from narrowness, and narrowness itself becomes the broader range. By the method of the Master I found new life every day. I do not know whether 'life' will be an exact exposition of my condition. So the diary remained silent for years together. Whatever 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 Raj Yoga" a term 'living dead'. This is the condition felt when a man becomes absorbed in absorbency - <Hindi> (Phanaye Phana).

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, the Nature brings death as a pause for rest, so that one may be fresh in the next life to undergo 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 them. When you give them power, they become strong like the mound of white ants. Everybody has got life but we have to seek 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 into 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 into the mind we begin to remember cot and pillow and it becomes almost

artificial. Artificiality can only be lost when we are free from both the negative and positive ideas. In the negative you lose something, in the positive you gain something. So when losing and 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 everybody must taste both rest and unrest. This really depends upon the depth of thought. The ultimate base of every thought is Reality, which gives power to all that one asks for. The tragedy is that we go to the power alone, but not to the base of that power. Hence we commit wrong acts more than right ones. The real character is formed in saintliness, and the suffering is half over. The suffering is really that 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 generally follow the spiritual methods so that they may be relieved 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 they do not try to know what is *after* peace. If anybody asks 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. We start with the cradle and rest in the grave. That is the whole life picture of the human life.

In 1942 I had a dream of my Revered Master, who said, "There are persons who crave for wealth but they cannot do anything unless they take me as their base". He also described a meditation for me with instruction 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 banishing the idea of soul. This idea should also leave one for good. It has come to my experience for the first time in spiritual history that both body and soul idea have got to be got rid of. Afterwards consciousness of consciousness should also bid farewell. This idea I have expressed in "Efficacy of Raj 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 people 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, because they do not

understand the real relation between these two. Both come from one and the same mother, So the mother is more important than either of these two things.

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

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

If the sky and the earth are three, the particle is destined to grow into lustre.

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

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

The things continued in different colours till all of them became one, as its natural effect. Now this is 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, silencer myself. When I was in England, I said in a joke within my closer

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 this interval a disciple of Swami Vairaganand 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 back to his master who guessed his condition, and asked him where he had been during this interval, and who had transmitted to him. His master was acquainted with my Master and stated that 'he is representing His Master. When he left the mortal 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 informed me all about it. Sometime later he again 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.

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

END OF VOLUME I