



DRUNKEN WITH THE DIVINE

A NOTEBOOK FOR MY CHILDREN ABOUT MY NAQSHBANDI SUFI SPIRITUAL MASTER:AN ACCOUNT FROM HIS LAST DISCIPLE

This imperfect account is in honour of my Master Sri KK Gupta-ji, to whom I will be forever grateful that he noticed and accepted me. I have written it to leave with my children in case it could be helpful or encourage them in some way, or some other seeker if that be His Will.

“Perfection is not in exhibition of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment” (Shaikh Amad Faruqi)

Always being absorbed in the Almighty (as my Master was) and experiencing this spiritual ecstasy, has been likened to ‘intoxication’ or being ‘drunk with the Divine’.

LEXICON

Naqshbandi is one of the Sufi Orders. Each Order has a slightly different approach. Naqshbandia Sufis go to the Almighty in Silence. They practice silent heart-based meditation.

In Sufi terms, a Saint is a Lover of God, not the Christian idea/definition of Saint. The Saints whose Samadhis I write about were Saints in the sense of being Great Souls. They had attained spiritual realization.

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Master is a spiritual master/guru. They represent/ are a channel for the ultimate Master, ie the Almighty God, Allah, Cosmic Spirit/Consciousness.

Samadhi can mean a type of meditation and also the final resting place of a Saint.

Rather than celebrate a birth, the death of such a person is celebrated as it is considered they have reached the pinnacle of their spiritual development in that life.

The celebrations are called Bhandharas.

Prasad is a food offering that is blessed and eaten after meditation at the Shrine. Often it is a sweetmeat or similar.

Satsang : gathering in the company of a guru, being with the truth.

Tavajjoh, spiritual radiations, transmission of spiritual energy from heart-to-heart.

Maulvi, a revered spiritual leader

Hujur, honorific title

Bhai Sahab is the title Indians use to address older males respectfully...it means respected older brother. Bhabhi-ji means respected older sister, elder brother's wife.

Ji or Sahab at the end of the name is an honorific indicating respect.

When I refer to 'Bhai Sahab' it means my spiritual master. Family/given names are not used by disciples.

(Please refer to books by Sri RKGupta- ji for explanations about this Naqshbandia Order, its history and the lives of its various Saints.

Also his website: www.geocities.com/sufisaints and www.sufisaints.net)

BACKGROUND

Many things did not make sense to me until later, sometimes years later when explained by others, sometimes when I read about similar occurrences in others' stories. Where indicated, I have added in some of this information to this account. Some repetition has been inevitable, as I believed that I needed to include the pages of my diary to show better how things unfolded.

Bhai Sahab said that books were of no use until one had already had the experience and I believe this to be so. He had no need of books as he already understood on a much deeper level what was contained in them. He and his wife didn't read..."we are always meditating".

He said: "There comes a time when one knows everything." I think this means that someone as advanced as Bhai Sahab can tap into universal knowledge and understanding.

Bhai Sahab said I would write my own book and I write this as a record in case it might serve to reassure a genuine seeker who will understand what I am inadequately describing. It is also to describe to my two daughters what happened to me in mid-life, to encourage them with their individual search. Meeting Bhai Sahab was the most important time in my life.

Sufism, although originally a mystical extension of Islam, is not a religion as some think but a method to know the Almighty, not unlike Bhakti Yoga. The slow journey is not for the Sufi – he or she is impatient and wants to know Him in this life. My spiritual Master

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was a Hindu like many of the Indian Sufis of his branch of the Naqshbandia Order. (There are various Orders. The Naqshbandia go to the Absolute Truth in Silence, that is their particular form). Bhai Sahab was a Hindu like his Master, some have been Muslim. I was raised a Christian I told him when he asked.

Although not a religion, it is a system of transmission that goes back to Allah. The important connection is made through a living Master, who is part of a chain reaching from his Master and upwards. This living chain of authorised Masters is what makes this system so strong and enduring.

‘The transmission of energy was known before Mohammed , then lost and found several times, known again through Mohammed but subsequently Islam became a theoretical base with the Qu’ran acting as the code of conduct and Sufis continued the transmission and mystical path in hidden orders. These are two separate threads.’ (RK Gupta)

THE SEARCH FOR SUCCESSORS

An Indian saying: “Before you drink water, strain it very well; before you accept a Guru, check him carefully.”

(Do not accept someone as a Guru just because you have been told that he is a Guru. Never have blind faith)

The Indian Naqshbandia Sufism that I have come to know is not a tradition that allows for self-appointed Masters who would add their own names to the Naqshbandia Chain. Authorisation (part or full) and appointing successors is always done by correctly authorised Masters. This has always safe-guarded the Chain. Those who believe they can adapt and change this might be providing useful support for some seekers by creating new hybrid systems. I believe these are adjunct and not a replacement for tradition. As long as it is His will, there will always be those hidden souls and groups of this tradition who will maintain what has always been, and I believe this is also vital and His blessing.

It was important to me to find an authorised successor of Mahatma Sri Radha Mohan Lal-ji (explained further on). This seemed essential to me to avoid the various Sufi-type organisations and self-appointed successors.

It was also for this reason that I continued asking questions of various knowledgeable people about succession/authorisation and claims made. I am aware that Westerners can misunderstand and appropriate and change traditions.

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I was seeking the tradition based on centuries of the same small hidden Sufi groups led by Masters who appointed their successors after conferring with other Masters who would confirm someone's suitability. Authorisation and/or succession was usually written in a document. It was clear and unambiguous. Authorisation for someone to have others sit in meditation with them is not the same as full authorisation which means taking full responsibility for someone and their spiritual development. That is a soul commitment which continues forever. I think this research helped avoid the confusion which I later witnessed elsewhere and was told about anecdotally.

As Bhai Sahab said: "Everyone has choices and chooses what is best for them". I was not attracted to the (New Age) style of spirituality popular with some international and other organisations. Bhai Sahab told me that there are many false gurus in India. This is probably the same everywhere. In this system, spiritual gifts and succession are not automatically given to family members, but this does also happen.

Sri Radha Mohan Lal-ji appointed his son, Sri Ravindra Nathji as one of his authorised successors, also Bhai Sahab's father Dr Chandra Gupta-ji who was also initiated and authorised by him. Bhai Sahab succeeded his father and both father and son also received full authorisations and successions from several other Great Masters of this Line. At the beginning of my search I had to tread my way carefully through all this unknown territory. I am not easily persuaded, having a keenly enquiring mind.

Having met Bhai Sahab, I believe anyone is deluded who believes they can claim without authority, the title of successor or Master in this line of exceptional souls (or add their names to the Chain of Successors). These Great Souls are at such a high level that meeting a soul of such elevation would be enough to humble most people and fill them with gratitude for even a brief moment in such a presence.

Historically there have always been those who have understood and respected this. Below is one historical example:

The great Sufi saint, Maulvi Abdul Gani Khan Sahab was a dear disciple of his master Maulvi Ahmad Ali Khan Sahab who initiated him but died before conferring authorisation. Although Maulvi Abdul Gani Khan Sahab had requests from a man who used to visit and serve him, he declined to grant him tavajjoh (spiritual radiations), saying that he was not authorised to do so.

The man died young and as Maulvi Abdul Gani Khan Sahab was placing his body in the grave he started weeping and uttered, "My son, if I was authorised, I would have, now and here itself filled you with divinity". It made him very sad.

In time the man's father insisted that Maulvi Abdul Gani Khan Sahab visit Hujur Fazl Ahmad Khan Sahab who had been instructed by Maulvi Ahmad Ali Khan Sahab, to take special care of him.

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Hujur Fazl Ahmad Khan Sahab enquired about the boy saying: “Why were you so sad? ...That boy has been blessed by our Master(Maulvi Ahmad Ali Khan sahab) and filled with divinity. You have not come here on your own. You have come here as per his wish. He has revealed everything to me in the dream and has ordered me to confer authorisation on you”

(RKGupta, Yogis in Silence 2002)

Respect and love for his Master would not allow Maulvi Abdul Gani Khan Sahab to assume something until it was conferred on him.

And even finding an authorised successor will not guarantee that they are the right Master for that individual seeker....it has to be a soul-connection felt on both sides.

THE GURU

It is said one doesn't find the Master, but rather they find you. They draw you to them. It is also said when the student is ready the guru appears and from my experience that is so.

As explained in 'The Tibetan Book of the Living and the Dying': "When we have prayed and aspired and hungered for the Truth for a long time, for many, many lives, and when our karma has become sufficiently purified, a kind of miracle takes place. And this miracle, if we can understand and use it, can lead to the ending of ignorance forever: The inner teacher, who has been with us always, manifests in the form of the 'outer teacher' whom, as if by magic, we actually encounter. This encounter is the most important of any lifetime"

The guru has been described as 'the face of God'. He expresses in human form what the seeker longs to attain. 'The Master is like a relay station for the most powerful forces in the universe.' ('How to Choose a Guru', Chapman)

The principals are universal and ancient, as other teachers have described: 'If you have love for the Guru and the Self (the Source), then you can imbibe energy from the Guru and that energy will take you to the highest state'.

Because the Guru has become one with Consciousness, the power of Consciousness has taken up residence in him, simply for the bestowal of grace. 'The Guru is God's grace-bestowing power'. The Guru is not an individual but the divine power of grace flowing through that individual. The energy force of the divine Self is stored within him and he can transmit this to others, and control the intensity.

The Guru principal is within everyone as the inner Self (Source). The Guru is the Self, he is nothing but supreme Consciousness and supreme bliss. He has experienced supreme Truth within himself and has merged his individuality into it. As a result he no longer sees the world as a material phenomenon, but as the light of pure Consciousness.

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And as a guide of seekers who are living in the world, he must also be familiar with all their joys and all their problems. The power of his lineage also supports him and the seekers who benefit from this connection through him.

He is free from the pull of the senses because he is focused within, on inner ecstasy. His mind is steady and never moves from the Self. He is not interested in collecting money from his disciples but only in increasing their good qualities and eliminating their shortcomings.

THE BEGINNING

I have always thought it was easier to understand life's events looking backwards. Although I didn't think of it at the time, the events of 2004/5 were probably building on a context which began in my childhood. I was born in Melbourne, Australia.

As a young child I was always attracted to the spiritual, as my parents had also been. I often went by myself to several Christian churches and was confirmed in that faith at the appropriate age. For a time I continued Bible studies. Later I became interested in Eastern mysticism which made more sense to me. At age 14, my mother took the whole family to study Hatha/Raja Yoga which had just been started in Melbourne by an Indian man and his Australian wife. I took it very seriously and would get up early to do my asanas (yogic-postures) and meditate, although I felt that I made no progress with meditation.

I continued to be drawn to Eastern mysticism as many of my generation were. At age eighteen I was initiated into a Melbourne group which had an Indonesian founder, who in turn had known a Sufi master from another order, not Naqshbandia (although I didn't know that at the time). At the initiation I remember my heart chakra/chest feeling sore, like it had been opened.

I was not much attracted to organisations and in time my spiritual search became a solitary one.

Years later after I had spent time living in country Victoria and when my two daughters had left home, I moved to another area known to attract seekers of various spiritual paths. I briefly joined a guided meditation and chanting group and during a conversation with the woman leading this group I mentioned my felt connection with Sufism. She loaned me a book which she had been given but which hadn't resonated with her. This was 'Daughter of Fire' by Mrs Irina Tweedie about her time in India with Nashbandi Master Sri Radha Mohan Lal-ji. (She had followed in the steps of his first Western female disciple, Ms Lilian Silburn, who had given her his Kanpur address).

Things were changing for me and I was having more time for meditation. I had reached mid-life, which had been predicted by an astrologer years before as a time when I would experience a doubling-up or compounding of everything that had gone before. I

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experienced spontaneous spiritual events. I heard a voice coming from deep inside me that said: "I am ready".

Reading the book became an extraordinary opening for me. I felt more and more resonance with the words in bold type quoted from Sri Radha Mohan Lal-ji. I understood what he was saying on a deeper level. I prayed to Sri Radha Mohan Lal-ji for help and the result felt almost instantaneous: a huge amount of energy was poured into me through the crown chakra. Everytime I thought and reached out to him this happened. I was experiencing being in another dimension and my then partner started picking this up too.

It was an incredible revelation for me. In meditation I experienced a past life as a small Indian girl and Sri Radha Mohan Lal-ji standing above me like a father. Another time I was shown how the sounds of our names were resonating in a soul connection.

I remembered a screen-print I had done as an exchange student in the USA in 1970. It was of a holy man that I had drawn from my imagination....all in yellows. When I looked at it again it seemed to me to resemble him, as by now I had found his photo through a website posted by Sri RK Gupta-ji.. I also learnt that Naqshbandia are known as the Golden Sufis. This was all very surprising to me.

Meditation became something I was compelled to do as trance states would descend spontaneously without any action from me.

At the same time my body was not prepared for this sudden influx of extreme energy. I knew I had to find an authorised living successor of Sri Radha Mohan Lal-ji.

Although I had read the deceased Mrs Irina Tweedie's book and interpreted that she had been authorised to have people sit in meditation with her, I did not imagine she would have assumed full authorisation as a Nashbandi Master of her own accord. She had fulfilled her promise to her master Sri Radha Mohan Lal-ji by writing the book which had inspired many. She had also helped many find the Naqshbandia Sufi path.

(Years later I had the opportunity to ask Sri Radha Mohan Lal-ji's son Sri Ravindra Nath-ji about this. (He was asked the question by his son in Hindi in my presence, as I had noticed there was confusion with people asking this question in English). He showed me a document and confirmed that Mrs Tweedie was given written authorisation to have people sit in meditation. This is a different duty to full authorisation, only reserved for the very few most advanced souls, those capable of guiding directly on a soul level.)

I felt sure Sri Radha Mohan Lal-ji would have also appointed fully authorised successors before he departed and I knew I had to make contact with one. (Later in India, my Master drew a diagram and explained to me who these people were)

Through my enquiries I was directed to the website of Sri RK Gupta-ji. What I read made deep sense to me and I started corresponding by email with Sri Gupta-ji. It was a wonderful reassurance as he understood what I was describing. I was going about my daily/weekly routine, but often at the same time I was in another dimension, removed and

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distanced from external reality and flooded with energy. I tried to hide this as best I could so no-one would suspect. Thankfully years of learning to surrender and knowing of the potential dangers of inflation or 'crisis' stood me in good stead, because apart from emails to Sri RK Gupta-ji, I had no-one I felt I could turn to in the outside world who would understand what was happening to me.

In one email, Sri RK Gupta-ji said that in this Line it is important for a seeker to meet a true successor, even just once. He gave me the addresses of two: Sri Ravindra Nath-ji in Kanpur (son of Sri Radha Mohan Lal-ji) and his brother in Jaipur, Sri K.K.(Krishna Kumar) Gupta-ji (successor to his father who in turn had been a disciple and fully authorised successor of Sri Radha Mohan Lal-ji),. I posted letters to both of them and prayed for guidance to find the living Master destined for me in this life. I received a kind, written letter from Sri Ravindra Nath- ji inviting me to stay with him and his family. Through emails with Sri RK Gupta-ji I learnt that his brother had read my letter and sent word that he would receive me. He invited me to sit in meditation with him which he said would enhance my spiritual experiences. I was being pulled energetically to India.

When I looked at my savings of four years, I found I had enough money to buy a return ticket to India with the cheapest airline and to pay for cheap accommodation. This had all begun in October 2004 and by mid January 2005, my close soul-mate and friend took me to the airport. We both knew that things could never be the same again and that this was all beyond my or our control. I was also not sure how it might all relate to a dream I had had six years earlier relating to a Sufi master.

DIARY IN INDIA

I started keeping a diary in India as I knew I wanted to try and remember every moment of this peak period in my life. This is an abbreviated account to give an idea of how events unfolded.

12/1/2005 Arrival in India

The flight was very long going via China and I discovered when I arrived in Dehli in the early hours, that my suitcase had been left in Shanghai. Because of the delays with this flight and my confusion about terminals, I almost missed the early morning flight to Jaipur. I was also not yet accustomed to being in a country that was very different to what I was used to and I felt partly anxious as I just wanted to get to Jaipur and meet Sri K K Gupta-ji (Bhai Sahab).

The other part of me was in a constant trance-state, being drawn towards this meeting. In the early morning, when I finally arrived at my booked hotel I immediately phoned the number I had been given and spoke to Bhai Sahab. He said he would come and get me,

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but I insisted I would not bother him and got into a taxi. When I arrived at his house, I saw from the door on the front terrace that he was seated on a large covered mattress-mat in the corner of his living-room, meditating with a European lady.

At his invitation, I entered the living-room and sat in the corner. After meditation, this lady said to Bhai Sahab that I looked exhausted...I probably was but it seemed unimportant and Bhai Sahab had not noticed. He was focused on other things – observing the crown area above my head. I had tears in my eyes and he was very kind. He drove me back to my hotel and spoke to the hotel person about my room, which earlier had not been ready. Now the staff member seemed to be very solicitous, unlike the former attitude towards me when I first arrived.

I returned to Bhai Sahab's house at 5pm so he could take me and the same lady, to visit the Samadhi of his Master, Thakur Ram Singh-ji. It was a beautiful temple in a village outside Jaipur, where we made offerings and sat for meditation. (Energetically, the familiar spiral movement felt stronger, and I also felt energy in the throat and crown). Then Bhai Sahab distributed Prasad of fruit.

13/1/05

The next day I returned to his house for morning meditation with the same woman who seemed to come regularly in the mornings. People came at different times according to their daily schedules. Afterwards when the lady had gone, I sat on the corner mat with Bhai Sahab and his wife Bhabhi-ji and their baby grand-daughter. (His is a combined family and his sons and their wives and children share the house which has three levels) He talked occasionally and continued to observe me, perhaps diagnosing me I thought... In meditation with him everything was stronger and accelerated. It was like being in two places at once and very 'absorbed' elsewhere.

Bhai Sahab says I could go to Kanpur (to visit Sri Ravindra Nath-ji), although what I receive will be the same no matter which Master I'm with. When I point to my crown he says it's Prakruti (Nature-Energy). He says I've come to receive energy and should go to various Samadhis to be presented to departed Masters and to receive their energy. It is important I go with a disciple which he will arrange as I won't find the Shrines on my own. He will talk to Sri Ravindra Nath-ji, who is like an uncle to him.

Later in his car, he drove to get his medicines and dropped me at my hotel. He asked me how much time I would have in India. I replied that it could only be three weeks...then he said that he doesn't have time and every five minutes is important.

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I sat in the car while he got his medicines, completely absorbed elsewhere. It's all similar to what I've experienced before but stronger and clearer. It feels like the Crown is being operated on...there are almost painful pressures. Now I understand how one can walk around in Samadhi.

He tells me his wife is very spiritually advanced, but she hides it. He has to make sure she doesn't leave her body. He says that originally he did not want to marry.

While saying that all Masters give the same, Bhai Sahab said there must be no acceptance of payment, no involvement with financial affairs or advantage.

To get to his house, I've started taking auto-rickshaws which are quicker and cheaper. I ask when I can come back and he gives me a time. Back at 4pm and Bhai Sahab and Bhabhi-ji and I sat on a mat on the terrace in front of his house which borders the street. The small Samadhi temple of his father and mother is in one corner, with its fresh flowers and incense.

He asked me about my family and how old I was. I told him that my friend Y had received the energy also and how some years ago, he had first found where I lived on a farmlet in the middle of vast plains country, not by knowing where I lived at that time, but by following his heart-beat. Bhai Sahab said it is a soul to soul connection and I agreed. I explained that when all the energy had started strongly I had lost all sexual desire, like a channel being suddenly turned off. He said in this System we don't deal with the lower chakras, just the heart and above.

We started meditating...he saw me close my eyes and said I don't need to close my eyes when I meditate. We all sat there with our eyes open in deep meditation, for me it was like a spiral turning strongly. Afterwards they said something to each other, like they are diagnosing and observing me and agreeing with each other about their assessment.

Then chai (sweet spiced tea prepared in Indian style with milk) was brought and his grandchildren came. One of his sons will get me some glucosamine (which I take daily for a back problem) as I still don't have any suitcase. This inconvenience of having nothing with me is of so little concern which amuses me...I know how lucky I am to be in the presence of this man.

He talks about seeing energy bodies and how seeing them is a gift of the Masters. He can tell about dead souls when looking at land. But if you interfere with nature, there is a price to pay.

14/1/05

Before meditating, Bhai Sahab talked to me, really connecting with deeper things he must intuit. He said that one has to remain focused on God even though people think one is mad. "Never think that one is above others...all comes from God." "Go along with what they want even if it hurts..." "It hardly matters to me" (this was a saying he was often to use when talking to me).

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He said it's hard to remain in both the internal and external worlds at the same time. One must not promise someone they will be yours if you can't commit...this is for life and it is better not to promise at all. Ask God to help with one's behaviours...we can't criticize someone if our own behaviour is not exemplary eg. greedy (no doubt he could see this quality in me!)

There were tears in my eyes and in his also, I could feel him on a soul level.

He said also, people grow from negative energy as well as positive energy...it's all energy, there is no difference. The most important thing is Love.

Then we meditated... tears were streaming down my face then everything lifted to the crown.

Bhai Sahab called "Bas"...(enough)

BHANDHARA

Afterwards I sat in a deep state as disciples arrived prior to going to the Samadhi of Thakur Ram Singh ji for his annual Bhandhara. Bhai Sahab ordered a snack to be brought to me, then I went in his car with he and his wife and a disciple K whom he considers a sister from a past-life and who spoke good English.

I was amazed at the energy at the Samadhi...I really felt connected to the community, like I belonged, and like I'd been born here. I felt so privileged to have been enabled to contact all this.

People came often dressed in special clothes and with offerings which they presented at the tomb before sitting cross-legged for meditation, men separately from women. Bhai Sahab wore his plain-colored Western clothes and sat among the rows of other men. I had somehow expected he would sit in a separate place of honour and the simplicity and humbleness of him merged in the crowd touched me deeply. I sat with Bhabhi-ji and K and other women. There were some words in Hindi and then silent meditation.

Afterwards I finally met, his brother Sri RK Gupta-ji in person. He had been so kind to me, supporting me through the air-waves in my search. I was also introduced to Dr Shailendra, a disciple of Bhai Sahab's father Dr Chandra Gupta-ji, who said I can ask him questions. I always seem to have many questions!

We all sat on the ground in gardens outside the Shrine and were served Prasad. I sat with K and asked her about arranged marriages which fascinate me. Bhai Sahab kept observing me from another part of the garden. He arranged for her to take me back to my hotel. On the way we stopped at her house and I met her son and daughter-in-law. K told me about an experience she'd once had in meditation that showed her she'd been Bhai Sahab's sister in another life and she said all groups have been together before in past lives.

15/1/05

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Sri RK Gupta-ji was at morning meditation before returning to Dehli. He spoke to me about how this system differs from Kundalini. The lower chakras are not awakened (that system is considered a slow spiritual pathway). In the Tavajjoh system, only the heart is quickened and the disciple has a taste of higher places immediately. Eventually the energy of the lower chakras is absorbed. I told him when Y started experiencing the energy he went to hospital thinking he was having a heart attack.

He said it is easy to awaken the heart, the most difficult is changing personality/habits, as this is ingrained. For this one needs a Master. The forces of the external world are difficult. He said the temperament of women can make it easier for them because they are often traditionally in roles of service.

He has had enquiries from people looking for successors. Also people reading and experiencing a connection: "If it's meant you can't stop it, if it's not meant you can't make it". Groups in India work independently, there is no centralisation.

He said not to feel obligated when Masters send me energy as they are only doing their duty.

He discussed my intended trip to Kanpur with Bhai Sahab, who wants me accompanied as Kanpur is not a safe place.

Yesterday when I asked Bhai Sahab about chakras he said there were seven main ones but every cell is a chakra, especially later on. He said I was at the stage of the Crown chakra.

This morning Bhai Sahab was saying we are all children of God, "I am His child" he said. When I said he was a Master he replied "There are not Masters, if we think we are God...I finished his sentence: "It's dangerous".

Ego is so difficult I know, remembering my own and my irritation with other people's personalities.

That night I went back for the Bhandhara which is held at night in the large upstairs room at Bhai Sahab's house. Mats had been put on the concrete floor. It was night and silent and I felt how it had been the same for centuries with devotees assembled in other times and places, perhaps in deserts. He indicated for me to sit near to him for meditation. The energy was incredible. Even though a Bhandhara is for one Master, they say all Masters in the whole Chain are present. I felt myself in strong Samadhi with my eyes open. Something was 'holding' me...Bhai Sahab glanced at me a couple of times.

Afterwards there was a feast distributed and everyone talked together. Bhai Sahab did not eat until all were served.

16/1/05

It is Sunday morning and Satsang at Bhai Sahab's house. As they arrive people remove their shoes and pay their respects at the Samadhi of his respected parents outside, on the edge of the ground floor. Some bring offerings of flowers. Incense burns there. Bhai Sahab's father was much loved by his disciples and children and Bhai Sahab often talks

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about his father and mother. He and Bhabhi-ji will have their ashes laid there also when it is their turn. It is unusual to have a Samadhi at a private house.

For meditation I sit at the back on a sofa in a small room adjoining the main one, where Bhai Sahab and most people are seated on the floor mats. Once I was staring intently at Bhai Sahab and he noticed me. The energy in the Crown is intense, almost too difficult, then I seem to be permanently in Samadhi with my eyes open. Prasad is distributed afterwards.

Bhai Sahab and a disciple discuss my forthcoming trip and Bhai Sahab says he wishes he was taking me to visit Sri Radha Mohan Lal-ji's shrine. Then he asks me if I want my program or his. I say: "his program" and there are tears in my eyes as I think of Sri Radha Mohan Lal-ji.

17/1/05

Woke up with intense energy in Crown. Went to meditation and Bhai Sahab told me it will take time to open the Crown as I had just started meditating. I need a lot of energy so it stays open...He said he knows it's hard.

Later at the washbasin he shows me how to wash my hands thoroughly, to attend to matters of hygiene for health.

We discussed cameras and Bhai Sahab told me about how he had enjoyed photography when younger. He showed me photos of both Sri Ravindra Nath-ji, a Master and very learned man who thinks Bhai Sahab should have more disciples, and his cousin Sri Dinesh-ji, (grandson of Sri Ram Chandra ji) also a Master and a person whom Bhai Sahab says is very confirmed and doesn't seek out disciples.

Bhai Sahab described how things had been hard for him financially at one stage and his father bought ghee for his family. He spoke about how he couldn't take money or risk becoming greedy....I knew these were all hints for me and that he could see into the life that my children and I had lived without much money. I knew he could sense that I had struggled for years without much support.

He worked long hours once, always in meditation. He used to sleep only two hours but now needed a bit longer because of his health. (I understood that his nights were spent transmitting energy to disciples, that this was his work on the inner plane although he was now in retirement from his government job and received a pension)

He produced a plastic container with an assortment of various medical pills jumbled together. I was fascinated as his fingers sifted through these selecting, almost intuitively what he needed to take, while he told me: "I need to be free".

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I was shown photos of his family, his father and of Bhabhi-ji when they were both very young and on their honeymoon. Bhabhi-ji was so beautiful and there were tears in his eyes as he remembered her beautiful long hair.

He said he had not wanted to marry as he wanted to concentrate on the spiritual, but his Master and his father had insisted, telling him that Bhabhi-ji had been his wife in all his previous lives and that they were soul -mates. His Master attended the wedding which was a great honour because he rarely went anywhere.

One of his sons had five marriage offers, including a millionairess, but Bhai Sahab chose a poor girl for him who would suit the family.

He tells me he will go to Kanpur and to the Shrines I have been recommended to visit, and will take his son-in-law among others and me. I will accompany them. I try to give him some money for car-travel costs and he refuses, saying he regards me as a daughter, Bhabhi-ji refuses too, saying only for me to give him love. I am being treated as a member of his family and invited to his grand-daughter's birthday.

A disciple of Bhai Sahab's father tells me Bhai Sahab cares for about 200 disciples. Some interested people/candidates come and are under observation for one to five years. If their character is not good he sends them away.

The disciple takes me to do an errand and Bhai Sahab tells him to bring me back for lunch before we all go out again, Bhai Sahab has decided to take me sightseeing to the well-known Jaipur Garden Palace and Monkey Temple. Lunch is nice yoghurt and another not too hot dish. I really like it. I say I don't like wasting food and he says he doesn't either. After lunch, the disciple comes to get us and we go driving there. On the way we pass a leper colony where they leave a sack of flour as a donation.

At the Palace, Bhai Sahab insists on taking my photo and having one of me taken with him. The disciple is obviously longing to have a photo with Bhai Sahab who agrees after I suggest it. I learn later that Bhai Sahab doesn't like having his photo taken and the disciple is very pleased about this unusual occurrence and to have a photo for himself.

Bhai Sahab seems to be in deeper and deeper Samadhi. I am also in levels of Samadhi for most of the day. I feel he is teaching me how to go about daily life and remain in meditation. But I don't think it is ungrounded, although it is hard to focus on the practical but one can come in and out as needed.

He uses metaphors such as one re money: that his son will take from his account without asking if he needs it, and he would also take from his son's account if needed. Apart from literal money I think this could also mean energy. "I am His and He is mine" is another saying and perhaps it is also this concept.

Even though Bhai Sahab is 62 and I'm around ten years younger, he feels towards me as a daughter and I feel he's like a father. It's really an offering of unconditional love and

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giving the 'missing' experiences to someone, (even taking me on an outing like a father would do).

I find it amazing how he senses everything about me. It would not be possible for me to hide anything from him. It's like I'm completely transparent to him and yet it feels safe. I feel completely comfortable and not like I am in a foreign country.

I feel for the first time in my life that someone on a much higher level can see the reality of my soul and what experiences I have had in life and what have been missing for me in this human incarnation. I feel that someone can see what might be needed to heal or progress me on my path and who has the duty to his Master to do that. I feel like I am walking into my destiny, that my whole life up until now has been a preparation for this.

I remember having a horoscope reading years ago which predicted that at my mid-life everything would double up in terms of power and that there was a lot of luck and success ahead for me....now I understand what was meant.

When I offer money, he refuses saying I am not his disciple, yet at the Monkey Temple talking to the guards he refers to both the other disciple and myself as his disciples. And he is teaching me.

NEW HOTEL

18/1/05

Earlier Bhai Sahab had talked with someone about me moving to a guesthouse nearby which would be more convenient for me. This morning I checked out of my current hotel in order to relocate to the new one.

After meditation Bhai Sahab talked about how Bhabhi-ji has deeper meditation than him and will tell him if he's getting something wrong and needs to be corrected. Apparently she never needs to be corrected.

Higher energy takes time – many lifetimes. His first Master was Krishna and for the past 2000 years, Bhabhi-ji has always been his wife. He wasn't coming back to this world, but agreed to come back for the disciples he'd left behind. I started to have tears at those words. I asked him if he was coming back here in another life and he said no, and then that it depended on the Master and His wishes.

“We have choice,” he says but he always does what his Master wants.

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Then we talked cameras again and he took me to a new hotel/guesthouse which is much closer to his colony(suburb), although still affordable. Bhai Sahab spoke to the owner saying I was a disciple and she said she could see that, which I found rather bewildering? I had finally received my lost suitcase which was delivered just before I left the old hotel, so I am able to get more organized.

I went to the Johari Bazaar to buy an electrical adaptor so I can make tea and iron clothes. I also bought presents for Bhai Sahab's son and grand-daughter's combined birthday tomorrow. The family have been loudly and animatedly discussing the menu.

Again thanks to Bhai Sahab, I was in Samadhi the whole day in the bazaar and everywhere... At various times I wondered about jealousy created among other disciples by the attention I was receiving...I like it when no-one pays any attention to me.

At 6pm, I went back to his house for meditation and after a certain amount of time, he said that was enough for tonight because one can disappear. He explained that during the meditation his father had been in his place for a while..that this happens and that he is only a vehicle/transmitter.

Bhai Sahab talked about the other Masters elsewhere. He said Sri Dinesh-ji from Fateghar was more confirmed than his cousin, Sri Ravindra Nath-ji in Kanpur. He said I had to go to Kanpur to pay my respects to Sri Radha Mohan Lal-ji and my eyes filled again.

He asked me if I'd felt energy at the Samadhi (of his Master near Jaipur) and something about colours. Bhai Sahab's younger son Pankaj, asked if I believed all this as he had never experienced it, but Bhai Sahab said it's because it's normal to him.

Bhai Sahab said one can never leave a Master...maybe he has some doubts or is trying to give me freedom. He directs me to speak to K, the lady I met at the Bhandhara, who has a depth of spiritual knowledge and has asked after me. He asks me if I was feeling vibrations all over, I reply yes, thinking I have for some months now. Bhai Sahab says that is what he's experiencing (re my stage) and a sign the Masters have accepted me. He can present me to them up the chain one by one.

I am so glad others are coming to Kanpur so I'm not conspicuous, it's like they surround and absorb me. It's the first time in my life I haven't felt I stood out as different.

Bhai Sahab asked if I had read much of his brother, Sri RK Gupta-ji's books. I said I had read a lot on the Net but also wanted the books for my children and that I am writing what he says and how I feel in a journal. He looks pleased. I want to remember everything as I know this is the peak moment of my life.

19/1/05

In morning meditation feeling overwhelmed by the experiences, as I am filled with love for the European lady with her sadness who is sitting next to me. Then I experienced

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something like my eyes as his eyes and his laughter as mine. When concentrating on Bhai Sahab there were feelings of love for him and my body being drawn in his direction, curving as I sit cross-legged on the mat. Again there are more tears. I realised that Bhai Sahab and the astrologer had both asked if I see colours and I remember seeing the blue color above Bhai Sahab briefly.

Afterwards Bhai Sahab looks at my elder daughter's photo with softness and is interested that I was briefly in India as a child with my parents. I leave when the auto rickshaw that I'm now using for transport arrives.

I return at 5pm for meditation. He asked again if I had any questions. I said I didn't want to know, that it might be better that way.

He told me a story of saving a boy's health through giving money and praying and of another time when his father gave a sick man 40rp (he was earning 200rp a month) and free medicine and prayed for him.

He said when we have done our best (for other people) we have to leave it up to God.

We went to his Master's Samadhi with his daughter Nina, son-in-law and grandson.. Bhai Sahab told me she has been able to see auras and energy fields since childhood. The energy in the car was amazing and also strong when we all meditated at the Shrine. I could just about pass out when the energy is strong.

I find I am more accepting of people and softer.

Bhai Sahab got me to talk to K and Shailendra re the stage of leaving the body and visiting other realms. He talked about universal consciousness and other dimensions. Also about visions, reincarnations and souls never dying. Shailendra said Bhai Sahab is always present directing his meditations and has stopped him from leaving his body. He said what is experienced or not is decided by the ascended Master.

20/1/05

Meditation is becoming deeper and deeper.

Afterwards I talked to Bhai Sahab about trust because I had recently realised that I had been deceived by the man who had driven us to the Monkey Temple and who later with his wife, had shown me hospitality. We discussed this disciple of his father's who is not trustworthy with others. K had warned me about him after I had been duped over the purchase of some overpriced shawls his wife sold me. Pankaj said this man wouldn't go against Bhai Sahab's orders, but with anything else he has a bad reputation and there's always one in a group.

Bhai Sahab says that even he is sometimes taken in by someone. His sons said their grandfather had said: "Don't even trust the Master immediately, wait and see. Don't be taken in by a nice manner".

Then Bhai Sahab said that Sri Ravindra Nath-ji would try to make me his disciple and that he had tried with Shailendra. Bhai Sahab can see from a recent photo how he has

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developed and that he is almost as good as his father, but there is still ego in wanting disciples. He shows me a photo taken at a Samadhi in Kanpur and says Sri Ravindra Nath-ji looks like his grandfather Sri Raghubar Dayal Ji.

Bhai Sahab says I can be the disciple of Sri RK Gupta-ji, as if this is another option I can consider. He also says that Sri Ravindra Nath-ji is kind. I said I'd felt he was kind from the energy which I felt in Australia at night when I believed he had visited energetically. I said I also thought Sri RK Gupta-ji had visited and Bhai Sahab smiled and said that he also had visited me. I think his was the particularly strong energy I'd experienced. He said when he is sitting he sometimes feels it is the Elders, including Sri Radha Mohan Lal-ji. I said I felt it was him yesterday.

I told Bhai Sahab about my vision four months ago in meditation of a small Indian girl looking up at Sri Radha Mohan Lal-ji and realizing she was me. He said nothing. When I asked, Bhai Sahab said he had met Sri Radha Mohan Lal-ji once, when as a young man he had accompanied his father on a visit to Kanpur.

I arrived back early for the evening meditation with Bhai Sahab, so walked around the streets and the park near his house. Then at Bhai Sahab's we spoke again about the shawls overpayment. He was shocked and insisted I call the man and discuss it.

Somewhere in all this I threw the shawl I was wearing over my shoulder and the dog bit me. Even though he was in a deep state, Bhai Sahab reacted immediately and saved the situation by controlling the dog's lead with his foot. I was greatly impressed that he could quickly deal with an urgent incident in the outside world. Then followed a commotion and phone-calls re tetanus shots. Thankfully the dog was immunized for rabies.

Next Bhai Sahab asked me to meditate in order to connect me with Thakur Ram Singh ji and Sri Radha Mohan Lal-ji through me thinking of his father and drawing his energy to me. He had decided I was too trusting and it wasn't good that I had been taken advantage of when purchasing shawls from the disciple. When he connected me, the head energy trembled a bit and he pressed his hands hard on my crown and stopped it at a point where he said I would otherwise leave my body.

He shared with me that he had seen this morning that there was a risk of me being bitten by the dog. The dog is a mixed breed which apparently bites from time to time. I was so enveloped by strong energy I didn't care about the dog biting me. It was like I was an observer and it was all rather fascinating.

He said Sri Ravindra Nath-ji would ask me to be his disciple but that I must say no. He said I am at the level of meditation which is easy for the Master (to deal with). From now on it's about entering realms that go on and on according to the Elders' wishes. I am a desirable disciple and another Master doesn't care that someone else has prepared me.

All this feels like a Spiritual Soap Opera – being cheated when purchasing shawls, bitten by the dog, linked with the Elders and being a desirable disciple commodity! I keep

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laughing it seems so funny. Except it's really happening and part of me is somewhere else and is just observing it all.

Bhai Sahab phoned Sri Ravindra Nath-ji in Kanpur and passed the phone for me to say hello. I said: "I'm fine, I've just been bitten by the dog". Bhai Sahab said "he asked you about your program?", I said "Yes, but I don't have one!". Bhai Sahab said "You can stay in Kanpur" and later he said "You will like Dinesh" (-ji) (Master from Fateghar). I think he wants me to feel free to make my own choice.

Then he took me with him in the car to a shop to buy biscuits for the trip which starts tomorrow. When I tried to buy some too, to contribute, he would not allow it. Then we were back at his house and I was given dinner.

Afterwards Bhai Sahab talked to the disciple he has summoned (re shawls and deception.). He told me the man had disgraced his Master and would be thrown out as I trusted him like a brother. Bhai Sahab thinks he and his wife didn't imagine I would discuss the matter openly with Bhai Sahab. But I guess that is the opposite side of my gullibility...I confront and tell the truth....He believes they did deceive me. He has spoken to them and the man will take back the shawls and reimburse me.

Bhai Sahab is trained as a homeopath and gives me arnica on little white pills for the pain of the bite. But I've had no pain....I'm sure it's the strong energy he sends me and that surrounds him and therefore me. Bhai Sahab drives me home, and says he had written (in English for me) a story about snakes dying because they'd bitten humans who had more poison than themselves! What a day!...and there is no 'quiet' day tomorrow because we leave on the trip to visit Kanpur and Shrines..

SHRINES:

Bhai Sahab informed me that I had been sent to receive energy and that I should visit various Shrines. I said I couldn't do this by myself and in due course he decided he would take me. It was to be an expedition with his wife, Bhabhi-ji, his brother Sri Satish Gupta-ji and his wife, Dr Shailendra Jha and myself. The preparations, seemed to take no time at all including engaging a professional driver and SUV car large enough for us all.

Bhai Sahab later explained what it means for a Saint to 'show himself' at a Shrine and that this does not always happen. (If it does it is by God's grace) There are signs when we are permitted to really enter that space...one of them is the smell of perfume. It is also believed that it makes a difference who one visits the Shrines with....to go with one's Master or someone who is spiritually advanced is a great advantage.

21/1/2005

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The morning of our departure two of the disciples presented Bhai Sahab with a single red rose. He told them to give it to me and I kept it safe to present at the Samadhi of Sri Radha Mohan Lal-ji at the right time.

With all our luggage in the car, the six of us plus the professional driver, set off at 8am. I could immediately see why it was more relaxing to have a driver....with the narrow roads and slow traffic, it was necessary to drive headlong into oncoming traffic, only pulling over at the minute before the point of collision. We drove for hours over dusty, bumpy roads, stopping once for chai. I was concerned the old disc problem in my back might flair up but mostly my thoughts were about Sri Ravindra Nath-ji and Sri Dinesh-ji, the two authorised Masters I had not yet met .

Bhai Sahab said to me: “be peaceful, don’t think” ...as usual I was trying to understand it all mentally and worrying about if I would be able to follow the right Master and make the right decision...always trying to get things right!! He put me into a deeper Samadhi state.

I notice since being here that my previous negative thoughts have stopped.

We arrived in the area of Bhogaon. The driver was directed to turn off the road into a field of grasses. We drove along a track which curved around through the pale yellow field. The remoteness was so beautiful and it would be impossible to find if one was not taken there .

As we drove there were no buildings to be seen, only the field, until gradually in the distance I could see the Samadhi and final resting place of Maulvi Abdul Gani Khan Sahab. We continued until we reached the white, walled enclosure of the Shrine. Inside the white wall was a beautiful white shrine with a green curved roof. This was topped with a small crescent moon surrounding a star above a larger circle filled with various Islamic symbols. Inside had been constructed using beautiful white marble, including the various elevated tombs also in white marble. Above them all was another circle, this time in white mosaic, again with a moon and star. The sides of the Shrine were made of turquoise patterned grilles through which we could see outside.

There were marigold garlands on the his tomb. It was very peaceful. I had never been to such a special place before.

It was the second time I had entered such a space, the first being the Samadhi of Thakur Ram Singh-ji near Jaipur, but I was unprepared for the involuntary reaction that spread though me. Immediately I entered the space, tears spontaneously poured down my face and I sobbed. Something deep within me filled with recognition. Spontaneous silent words came: ‘I come from my Master Radha Mohan Lal-ji’. I was quite surprised by this.

I put my head onto the marble of the raised oblong tomb in prayer. I could not lift it away, nor my fingers. A force greater than me was holding me there. I was trembling

and full of energy and weeping constantly. Finally Bhai Sahab called for meditation to begin and we sat in front of the tombs in silent meditation. Then Prasad was distributed.

I was so moved, before leaving I spontaneously touched Bhai Sahab's feet, although he went to stop me. It was with gratitude that he had brought me here to experience this. I had noticed he did not encourage people to touch his feet ever.

The energy at the tomb was indescribable, it was like being held. It was a deep soul connection and I wondered what exactly the past life connection had been for me.

Maulvi Abdul Gani Khan Sahab was Sri Radha Mohan Lal-ji's Master and Bhai Sahab said the connection is through him, he connects me.

(Years later Shailendra explained that Maulvi Abdul Gani Khan Sahab saw Bhai Sahab as a child and said of him: 'He is a born Saint'.)

Bhai Sahab said I received the full energy...I smelt a wonderful perfume which I thought was incense but was told later that it was the great Saint's presence.

The links are so strong in this System that they continue from one Master to the next. Disciples benefit from this Grace which flows strongly from Great Ones who have been before. I also believe it benefits the families connected to the disciples.

The connections continue from life to life. It is a soul connection, a recognition beyond anything human or physical which I didn't really understand until I experienced it for myself. Therefore the history and connections are important and also the reason why connections should not be claimed by those who are not eligible. It is also why I believe concealment is important for Masters and their Shrines, and why it is difficult to find some of these places unless one is taken there. I believe it needs to remain like this, that the System in its traditional form would always live on, according to His Will and Grace.

This particular path is not for everyone, it is a path of aloneness when it comes to this world. It has to be one's destiny.

It reminds me of a quote from Sri Radha Mohan Lal-ji:

"To make a Saint takes no time, but who is prepared to sacrifice everything – then this world shall be nothing, non-existent for him anymore. Who is prepared to accept it?"

(D of F, I. Tweedie)

Back on the road and we all have dinner at a roadside food place. We stay the night at a hotel in Fatehgarh. I try to sleep with an incredibly loud Indian wedding going on outside and try not to think of malaria as I notice the large numbers of mosquitos in my room.

I have asked Bhai Sahab about how training can happen to a disciple living in another country. He says it is all related to energy and the Masters' wishes. He says I am already

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connected. He hints that authorisation for others to sit in meditation with a person, can also be given.

At the hotel, Bhai Sahab offered to learn the internet...so he could communicate through email with me. (In Jaipur he had pointed out the computer equipment that his sons had given him, all still in its boxes for lack of interest on his part)

I joked saying he didn't have time, that he was always running around. He took a photo of me with my beret on and I took one of him resting on the bed surrounded by us all in the hotel room. This was occupied by he and Bhabhi-ji, and had become a central meeting place.

I ask Shailendra why I am being given this, what am I meant to give back in return. He relates this to Bhai Sahab, who I hear say that people would sit in meditation with me, that I would have permission/authority, that it was clear and visible.

This doesn't seem possible to me. I see the vast difference in development between me and Bhai Sahab and others.

22/1/2005

Bhai Sahab asked me if I had felt his energy during the night. "I was with you the whole night," he said. I wasn't aware and he suggested that I wasn't yet used to his energy. I thought also that I was sleeping too deeply to be aware of the energy transmission.

We left the hotel at 8am and went to Naubadia, to the Shrine of Mahatma Ram Chandra. In meditation there I experienced the turning spiral and Shailendra described this Saint's energy as very subtle and golden, like a knife. Afterwards we went to Fatehgarh a town nearby, to visit his grandson, Sri Dinesh-ji, also a Master and a very gentle man. His wife and son were also at home.

We all meditated together at his house and the energy was strong and yet again different – like 'tinkling'. Bhai Sahab thinks highly of him and said "he is confirmed" and I could see why.

They discussed Sri Ravindra Nath-ji and Sri Dinesh-ji said he is also sometimes angry with himself and for me not to take any notice...He said it's his nature and that his father was also like that. When I asked why? He laughed and said "out of love".

As we left he asked how long I'd been meditating and I tried to explain. Shailendra told me later that, Bhai Sahab asked Sri Dinesh-ji to observe and report on how he found our individual 'condition(s)' to be. Evidently Sri Dinesh-ji said I was already in the System and could leave and go back to Jaipur as I'd already received full energy...what I'd come for he thought.

I was fascinated by this. He talked with me kindly and I liked him.

We headed for Kanpur with a stop for lunch at a roadside place opposite the well known Kanpur Technical School. Bhai Sahab had decided we would go to the Samadhi of Sri

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Radha Mohan Lal-ji before visiting his son Sri Ravindra Nath-ji. It took a long time to get there with me feeling waves of emotion and tears. I was very keyed up emotionally. We ended up going in the wrong direction and while we were turning back I saw two streets signposts one with 'Krishna' on it and the other with 'Kumar'.

Finally someone phoned Sri Ravindra Nath-ji to get directions. It was like there was something all around blocking us. The traffic was also difficult. Finally we found it, a work-site with people crushing rock and using loud pneumatic tools as they renovated the Samadhi. It was no longer surrounded by the fields which he would have known.

Yet it didn't make any difference. Tears came and when I went into meditation I recognized some of the sensations from spiritual practices in my young adult years. I was stiff with energy and tears and found my hands were in the shape of a lotus. Bhai Sahab gave me his handkerchief and helped me to leave, as I didn't want to...He was saying: "I know, I know". I had a sense of insight into why some of my early spiritual training had been in a certain direction, in a certain way. I think we are all given the methods which will suit us, but we can only see it looking backwards.

Afterwards, Bhai Sahab said that I had received too much energy and that he couldn't understand how this had happened. He thought it was because he had come with me...he said he never came to Shrines with disciples (not even with his brother) in case they would receive too much energy, but he had been 'told' to bring me...he was obeying orders.

Later that night, Sri Dinesh-ji said I was the luckiest person as I had received more than anyone. Bhai Sahab said to Sri Dinesh-ji: "You will see how she is in two years". Part of me witnessing all this, knew how lucky I was, yet another part knew it was what I had been waiting for during all of the first part of my life. It was destiny and therefore in one sense, nothing to do with me.

Meeting Sri Ravindra Nath-ji

The meeting with Sri Ravindra Nath-ji is difficult to convey as I have much respect for him.

With hindsight I think Bhai Sahab was seeing the whole process from a very different perspective relating to the question I had about who I should follow as my spiritual Master. Perhaps he was looking at a much larger picture than I or anyone else could see at the time,

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It is said that a Master always acts appropriately for the moment and what is needed. Sometimes they can seem quite rude.

I think Bhai Sahab and Sri Ravindra Nath-ji were both behaving appropriately from their own perspectives and how they regarded their respective duties..

Their interaction could also be called a 'clash of personalities'.

Sri Radha Mohan Lal-ji said:

'Sometimes the Saints have to do things the people will misjudge, and which from the worldly point of view could be condemned, because the world judges by appearances. One important quality required on the Path is never to judge by appearances. More often than not things look different from what they really are. There is no good or evil for the Creator. Only human society makes it so.' (D of Fire. I. Tweedie)

Shailendra had told me that Sri Ravindra Nath-ji had previously tried to attract disciples from Jaipur including himself...Perhaps it is a case of wanting to attract someone who seems promising?. Perhaps it is seeing duty in different ways? It was interesting to see in effect a sort of sparring between two Masters. It was different from the easy discussion Bhai Sahab had with Sri Dinesh-ji (also a cousin of Sri Ravindra Nath-ji) Bhai Sahab had such authority and command and resolve, Sri Ravindra Nath-ji was trying to be persuasive.

I think it is also like a sort of family where some members have different opinions and don't agree. They are seeing things from different perspectives and from where they are sitting it seems the appropriate way to act.

We were held up in traffic on the way but finally got to Sri Ravindra Nath-ji's. I was already in an excellent state because of receiving energy at his father's Samadhi and thanks to Bhai Sahab. Sri Ravindra Nath-ji was charming and also critical, calling our short visit – "sightseeing" I said it didn't feel like that although I understood how he felt. He suggested I was missing an opportunity, wasting money and couldn't achieve anything in a short time...one week with him and I would burn, that I was already "full of trouble"... I met his wife and a lot of his family who were lovely and gave me tea while I sat on a chair next to Sri Ravindra Nath-ji. I asked if I could please see some photos and those I was shown included several beautiful ones of his father.

He said he had many disciples from overseas coming for a two-week visit. I said I couldn't come without Bhai Sahab and he replied that there was an overnight train from New Dehli. He said he had expected a phonecall....I had emailed but didn't know he expected a phonecall, which I explained and I apologized.

"But we were expecting you" he said. I couldn't explain that energetically I would not have been able to go to Kanpur on my own, let alone go there physically.

Finally he said he looked forward to meeting me again.

Bhai Sahab said I would come again and I looked at him with surprise.

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(Later, back in Jaipur, he said he only told Sri Ravindra Nath-ji I would come back to calm him. Although I did return years later for a visit during celebrations for his respected father's annual Bhandhara)

Sri Ravindra Nath-ji starting describing the abilities of one of his disciples who was present. Bhai Sahab had evidently had enough and stood up saying I already had energy at the Crown (chakra) .The visit was terminated abruptly after what seemed like 15 minutes.

Sri Ravindra Nath-ji looked resigned and continued to engage me in conversation about my family as we all moved towards the car. He described how Mrs I. Tweedie had come for several years and Miss Lilian (Silburn) for 20 years, living with them during her visits. I said that it wouldn't be possible for me.

Yet I liked him and felt like a sister towards a brother. I felt a familial connection. However I knew he could never be my Master. Somehow whether or not it would have been true, I felt I would be able to manipulate him if I wanted to...whereas with Bhai Sahab this would never have entered my thoughts.

Later in the car, I told Bhai Sahab that with Sri Ravindra Nath-ji I had felt inexplicable heat. Bhai Sahab said that this was energy sent to attract and confuse me. He explained that he was protected from others' energies because he was always absorbed in his Master.

Bhai Sahab commented that I had answered well and hadn't become confused: I said I had just answered truthfully and that I thought Sri Ravindra Nath-ji had a right to his opinion and me too. Bhai Sahab said that if I had agreed that the visit was 'sightseeing', he would have left me there. I said: "Again without a suitcase!" and he laughed.

The next day, Bhai Sahab said he had taken full responsibility for me already. I was surprised by this and also touched when he told me that he had been afraid that Sri Ravindra Nath-ji would deceive me....

We all went back to Fatehgarh and Sri Dinesh-ji's house where he and Bhai Sahab talked for hours. I wished I could understand Hindi.

Later Shailendra told me they had been discussing the 'perfume' associated with Maulana Abdul Gani Khan sahab. Sri Dinesh-ji remembered as a child the Saint's visits to his family. His clothes were always clean and not creased and he only had one dress. Although he had been travelling for days he always smelled of that same perfume and they used to try and get near in order to smell it. Then he and Bhai Sahab spoke of higher and higher Masters.

It was getting later and later and I thought I was going to sleep when I heard them mention my name and Sri Dinesh-ji said in a kindly way: "she's just been in higher states". I wasn't sure about that. Later Shailendra also explained that all of us went into those higher levels, (including me apparently, I remember I was meditating because I

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couldn't understand anything in Hindi!) Shailendra told me in the car that he had never seen two great Masters discussing like that for hours.

He translated that Sri Dinesh-ji said Sri Ravindra Nath-ji is always looking for disciples. Next day Bhai Sahab was critical of Sri Ravindra Nath-ji, explaining that his father didn't accept Bhai Sahab's father as a disciple immediately...he had to go through a period of observation. This is the normal method.

During this period, the prospective disciple can also test and observe the potential Master. It is a two-way observation. Even a capable fully authorised Master may not be the right match for a particular disciple and vice-versa.

At this time, I had no idea how others were received, although I realised I was very lucky to be receiving Bhai Sahab's attention. In Kanpur I witnessed another part of Bhai Sahab...I also didn't know that after we had visited Sri Radha Mohan Lal-ji's Samadhi, he would have been ready to depart. However Bhabhi-ji knew it was important for me to meet his son before leaving Kanpur. I think with hindsight that Bhai Sahab had already assessed me and knew where my destiny lay.

During my visit, he also said several times looking at me fixedly: "Destinies can be changed". I have been told that Masters can arrange events which will happen in the future of a disciple as their life unfolds.

If a person's destiny lies elsewhere, a Master will not interfere, nor if they assess a person could only manage a certain amount of intense energy. Bhai Sahab pointed one person out to me and said he had been allowed to sit in individual meditation once and that was all he would be given.

He told me several times of how the arranged marriage of his younger son had been agreed to...looking back I think this was a symbolic story of acceptance. At the time I couldn't understand why he kept telling me the same story about his family.

23/1/05

Visiting the Shrine of Hujur Ahmad Ali Khan sahab

In the morning when we gathered in the hotel room of Bhai Sahab and Bhabhi-ji, I saw a blue and yellow aura around their sister-in-law.

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Then we drove to Kaimgunj...it was beautiful countryside with ancient ruins of Muslim shrines...green farming country, with animals, mango groves, tobacco, mustard seed and bananas, and very fertile. The people looked different and I felt I could live there. It was plains country and reminded me of everything I'd felt when I lived in the plains country of Western Victoria.

When we arrived at the place with all the Shrines, I knew it was my country.

The emotion was deep and paying respects at the Shrine of Hujur Ahmad Ali Khan sahab, I again wept and Bhai Sahab's sister-in-law also had tears. When I put my head on his tomb, I smelt perfume again and later roses in the wind...was it dried incense? No, later Bhai Sahab and Shailendra said it was perfume like we'd smelt at Bhogaon. I knew this place deeply.

I was surprised when Bhai Sahab said he was initiated with his Master in 1955 and this was the first time he'd been here. He had emotion as he spoke and said to me: "it is because you are sent...(one) cannot come to these places unless they want it"

It made sense of why I knew this place deeply and I knew only Bhai Sahab could have brought me here. Only he understood something about my past connections which I didn't consciously know at all. Again, I knew I was being given a peak life experience that was very precious.

Shrine of Hujur Fazl Ahmad Khan sahab.

Certainly these places are difficult to find, we were constantly asking directions. Next we were on our way to the tomb of Hujur Fazl Ahmad Khan sahab who was the first person in this Order to share this method of practice amongst Hindus. As a young person he had lived with his master Hujur Ahmad Ali Khan sahab and his wife, like an adopted son. His master lived in the middle of a field as a simple farmer, and also being a scholar, taught poor children Urdu and Persian.

Driving through the nearby winding streets of the village of Raipur, I found the simple shops and the people very beautiful. Everything was neat and cared for, with love it seemed. I felt safe and thought I could live here...the first time I'd felt that in India.

The car continued along a small winding village track into fields and there was a team of bullocks ahead. We left the car and continued on foot. Emotion was mounting, as I could feel myself being drawn towards the mosque-looking Samadhi in the distance. As we neared it, I looked up and saw a cloud which looked like the sky-writing done by aeroplanes. I knew it was a sign of some sort, but not exactly what until Shailendra realized it spelt the word: 'Allah'. I knew it was speaking to me...as that word had come into my throat or inner sight spontaneously on previous occasions, in previous years.

Bhai Sahab could see my emotion and told me to be normal: "You are with me" he said. He had said earlier in the car that I should write of my experiences: "so people will know you are not blank". He said: "You don't come here blank".

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The villagers went to get the key to let us in. It was a beautiful oasis in the middle of fields. Nestled under a group of trees, it was a mostly white Samadhi with a green dome.

Since coming on this trip I had been looking for the second sign (a dream symbol), as further proof to me that I was supposed to follow Bhai Sahab who had brought me here. I saw it opposite the entrance of the Samadhi, next to the boundary brick wall - a group of stone shapes. I knew these were the stones/rocks I had seen in a dream I had six years earlier relating to a Sufi master.

When I later asked what they were, I was told they were the remains from a burial spot. Shailendra told me cemeteries were always contained within Samadhi walls. The power of this place was calling me so strongly, like nothing before.

Inside was so beautiful and the energy was enormously strong...I felt like I was 'sucked' to his raised tomb, a shrine draped in green cloth. I paid my respects at his wife's tomb but not others, as I was riveted to his monument. Bhai Sahab took photos of us all, but my eyes were staring far away. The others grouped in meditation near the entrance- side, but I couldn't physically move and leave him. I was kneeling with my hands unconsciously forming a prayer shape. Bhai Sahab's voice was gentle: "Let her be".

I was completely filled with energy the whole time and knew deeply that he was mine. Tears flowing, I rejoined the others for Prasad, as Bhai Sahab's sister-in-law made a place for me. Afterwards Bhai Sahab said that many people had wanted to share that Prasad. The great Saint had shown himself to us absolutely.

As we were sitting I noticed a third sign – I saw a very old man in a yellow turban sitting cross-legged next to the Shrine pillar in front of us. I recognized him with his deeply lined face, as the man in a drawing I had done from my imagination (or so I thought) when I was in a Surrey UK boarding school in 1966 aged 13. The drawing depicted a very thin old Indian man sitting cross-legged. I remembered how the pencil had traced the outlines as if by itself, how it had almost appeared out of the paper which had fascinated me at the time. The art teacher had been impressed, but I was the more surprised as I felt it had nothing to do with me. I had never seen such a person ever. It was later that year, on the way home to Australia that I first visited India and the Taj Mahal with my parents.

I was told the man in the yellow turban was a member of the Saint's family. I 'knew' him.

As I stood to go, the rose Bhai Sahab had given me from the last shrine fell to the ground. A village woman picked up the petals and pressed most of them back into my hand. Shailendra took the flower to mind for me. I was in a deep trance as we left the Samadhi. I was aware of some part of me observing this happening, but I was far away.

Leaving the Shrine doorway arch I noticed the garden bed of variegated golden marigolds. Outside I asked Bhai Sahab if he would have his photo taken with the man in

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the yellow turban. He said No, that there were some people he wouldn't have a photo taken with, but for me to go ahead and take a photo of the man. At the car I touched the feet of Bhai Sahab and said "I know him" and that this place was in my dream. He said he knew. Shailendra said later in the car that Bhai Sahab had visited the Raipur shrine in the night (energetically).

I could have stayed there forever. In all my life I've never had an experience like that....I knew that I was walking into my destiny when I came here and it certainly was. At the same time as it being a peak experience for me, it felt normal. Last night I'd said to Bhai Sahab how all the things I experienced earlier felt so natural and he said: "they are natural".

I remembered in the Shrine, a family member/attendant had asked who I was and Bhai Sahab had said : "a disciple of his".
Afterwards driving through the countryside, I felt a deep happiness and that this country was mine.

AGRA

We drove to Agra, but got there too late to see the Taj Mahal. I was very touched that Bhai Sahab had planned to take me there also. Even though it was not one of the Samadhis which he wanted us all to visit, he knew it had made a deep impression on me as a 13 year-old. He had organized everything for the trip (through disciples and his brother) and had visited two shrines for the first time in his life.

We drove for hours and all got back to his Jaipur house late that night so I slept in the room he keeps for his elder daughter's visits, next to the bedroom he and Bhabhi-ji share. Before bed Bhabhi-ji was describing to other family members how we had seen a cloud which spelt 'Allah', meaning we were all blessed.
Bhai Sahab told me that there was a rainbow before Sri Radha Mohan Lal-ji died and explained how He will show himself like that.

He had been saying that it will take me time to absorb all this. In the car he had asked: "Are you full now?" I overheard Shailendra saying something about 'you can see him in her face and skin'. But what I like is that no-one pays any attention to me so I don't feel self-conscious despite all my luck. They are the family/relatives of great Saints and have known various others and have their own experiences. It's very grounding for me. Of the trip Bhai Sahab said: "we all go together".

I said to Bhai Sahab that I know he is the Master. He took my hand and led me into the living-room and said he is not the Master, he is nothing. I said I knew he was to be my Master in this life and he replied that it would be like a father/daughter not a Master/disciple. He was so soft and full of emotion, saying he'd been so afraid I would be taken in by Sri Ravindra Nath-ji and then said we would talk in the morning. (Before that meeting he had told me a story about how it was better to be like a dog...faithful to

the Master) He has said that all will be absorbed and understood like a tree (growing) inside me.

When I asked, he said he has 16 years left, although he could be taken at any time and has already been given two Grace periods when he had other work to do. I wish I was another one (work)...I think I overheard him saying 'wait and see her in two years' I can never be sure though and wish I could speak Hindi, although I pick up on the scattered English words mixed with the Hindi. He has refused to let me pay for anything on the trip.

Last night, when I'd asked if I could continue to meditate with a friend at home, he'd immediately seen her energetically and said: "She's going in the right way and she can think of her guru and you of your's...same thing"

Re my question about someone else and the lower chakras...he said "We never activate the lower chakras. Nor should one involve oneself with that...it requires a Master, but one can pray for the person"

I could see that Bhai Sahab was always checking out people's auras while he was helping them, to monitor what effect was taking place.

24/1/05

All the time in the past few days I was relying on what I understood about surrendering and I understood why my early spiritual training was relevant.

This morning Bhai Sahab's son Pankaj told me the room I had been sleeping in was the Worship room of the house and he showed me the foundation hearth stone laid by Thakur Ram Singh-ji. Bhabhi-ji asked how I had slept. We had gone to bed at 11.30pm and I had woken up at 5.20 feeling I was receiving energy.

Bhai Sahab supervised my morning activities then there was the normal meditation with the European lady who came regularly to the house. Meditation was so much deeper, I could feel the beginning of dissolving through the Master into something else. I could hold onto a small image of him like an anchor as I moved into a place beyond thought. Afterwards I could almost see his aura.

Talking after meditation and referring to the trip, I mentioned the heat energy that I had felt from Sri Ravindra Nath-ji. Bhai Sahab said he was sending this to me to confuse me. It was a test about whether I would doubt. I told him about my studying psychology and Bhai Sahab said I was protected by the Masters. I had felt very peaceful and Bhai Sahab noted that I had no trouble answering Sri Ravindra Nath-ji's questions.

Evidently Bhai Sahab's brother had told him he mustn't 'bite' Sri Ravindra Nath-ji. Bhai Sahab said "if I had, I would have sucked all his energy". The meeting had reminded me of reading about how certain Sufi Masters could spar with one another on occasion. I also

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said maybe it was difficult to be always compared with his father and Bhai Sahab said in psychological terms – “an inferiority complex,” then added: “he does know varied things”.

I am reminded that ego and psychological frailties, remain in some form for all of us, even those regarded as more advanced.

While waiting for Bhai Sahab to shower and dress after meditation, I started reading about Maulana Fazl Ahmad Khan sahab. Suddenly I was ‘stabbed’ like with a needle in my right eye and couldn’t continue. It completely pinned me and I had to wait until it passed. I told Bhai Sahab and he said I shouldn’t read, only rest today and absorb energy. It made me realise the intensity of the energy from the Masters, particularly from Maulana Fazl Ahmad Khan sahab. Bhai Sahab had said: “never think you are alone”. When I left the house I thanked Bhabhi-ji and touched her feet, she said it was a pleasure.

Pankaj had asked me how much it had cost to come to India. I said “a lot” and that I’d been helped and would be again I imagined if the Masters wanted it. Bhai Sahab agreed. As it happens the insurance payment for my lost luggage will pay for half the plane ticket.

Bhai Sahab drove me back to the hotel with my luggage. On the way I asked him if one felt particular attraction for one Saint over another, was that relevant and should one think particularly of that Saint? He said no and that it was like a circle or a chain including all the Saints whose shrines we had visited and to whom he had presented me. He said he does not present everyone.

I knew there were those who would have liked to have gone on the trip with him, including the European woman who often came for the morning meditation. Her husband had come to Bhai Sahab for help when he went into crisis after being involved with tantric practices and receiving too much of that sort of energy. I thought of my luck and remembered an astrologer telling me years ago that I had something in Jupiter which everyone would want.

I asked him about the attraction I had to the old man (of my childhood drawing) at Raipur, the descendant of the Saint. I said that I ‘knew’ him (in my unconscious) as a child and also now understood how my whole life had been directed by the Masters of this Line....Bhai Sahab said: “Didn’t K tell you about her dream of me being her brother?” I thought again how we are all connected through many lifetimes and that soul connection does not diminish.

He said he does not want many disciples, “it’s a great responsibility”. In another conversation he said that he too learns. He says to his children he is just a human, they say he is greedy etc.

He can read my thoughts and respond to my fears and needs I think. His answers vary according to the context and person.

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The thing is I have never been searching for enlightenment or to be singled out, quite the contrary, I only want to follow my individual spiritual path and to fulfil the Almighty's Will for my destiny. I feel so ordinary, it's all a bit much...still it is according to His Will. I think I'm too old to be trained.

At the hotel/guesthouse, Bhai Sahab mentioned to the owner that we saw 'Allah' written in the sky and said "He shows she is His child". Now they all look at me weirdly. However this is juxtaposed by me insisting on putting out my own rubbish at Bhai Sahab's house in the bin he shows me. There are everyday practical tasks which help the balance.

Maybe I was right when I said the dog bit me because he was jealous? Bhai Sahab is keeping him away from me and is uncertain of him.

Today I could barely think, I turn around trying to remember the simplest thing. I feel so much energy yet I know I have to attend to practical matters. I managed to find a Cybernet Café and send emails and do some shopping.

25/1/05

In meditation my mind wants to find something to occupy itself with. Despite that the meditation state was continuing to try and merge and dissolve.

Bhai Sahab had tears in his eyes when he said that last night he was visited by Maulana Fazl Ahmad Khan sahab. Later I asked him what the great Saint looked like? He said like himself with a round face, not thin like the man at Raipur. I asked him who I am? I know I have lived at Raipur and Kaimganj and he agreed, saying also: "you were...." Then he stopped: "Why should I go into that?"

He keeps repeating that I am part of a circle and that is why I am accepted...he keeps referring to that fundamental....protecting me perhaps? It is of no consequence who I was, but rather that I am one of them. But Maulana Fazl Ahmad Khan sahab was with him last night and the energy is intense when I think of anything to do with the revered Saint, like eye-stabbing.

Bhai Sahab says he will reject the disciple and his wife who deceived me and not take them back, telling me: "don't plead for him as he is incapable of learning" and adding: "I would have thrown you out if you had not answered (well) at Sri Ravindra Nath-ji's" His son Pankaj has said many wealthy government people have come here to see Bhai Sahab and been rejected, with his father apparently telling them: "You are beggars".

I speak to his son re jealous disciples but he says they are just curious because I have come from Australia. And that his father would give to the dog, he is just doing his duty in giving to me. I ask what I can give in return and Bhai Sahab says: just my love.

I'm a bit tired and my back is sore today, it's one of those emotional reaction times I think.

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I ask Bhai Sahab about kundalini energy. He says the energy is in all cells. He doesn't think of it as a snake rising. He says the energy is at my crown but that I have to go much further. He says yes, energy can be used to do harm. I ask him about 'sucking others' energy if angry, thinking about Sri Ravindra Nath-ji. He says he wouldn't do it, but could, because the person doing ill and mis-using energy, would be in the inferior (weaker) position.

I said to Bhai Sahab that Sri Ravindra Nath-ji knows more than me. Bhai Sahab said one can receive it all in a second and for some they will never get there in a lifetime. Bhai Sahab's brother Shatish-ji told me that he "got it all in an instant". It happened to him that way. He comes to sit with Bhai Sahab early each morning before he goes to his work as a doctor.

Walking down streets I know what it feels to be drunk with God... Sometimes I can barely walk and could stagger, could pass out, I am being given so much. It's stronger but similar to what I started receiving when it all began last year. It's a miracle I am able to function in the outside world at all.

Shailendra said once Bhai Sahab's father (his Master) touched him with the tip of his finger and started an energetic flow in him. Apparently it's different for everybody, what works for one, doesn't work for others.

"Bhabhi-ji will be your Master," Bhai Sahab announced suddenly during a car trip. I did not understand why he said that.

I had a horrible energetic experience in the afternoon while trying to settle the shawls/money matter with the disciple (of Bhai Sahab's father) and his wife. I felt pressure in my chest, throat and ears like I was being suffocated even while trying to think of Dr Chandra Gupta-ji and Bhai Sahab. I walked back to the hotel and called Bhai Sahab about it and then meditated and slept.

When I went at 5pm to Bhai Sahab for meditation, we discussed my experience. Bhai Sahab made me take off my beret and placed his hand on the top of my head with pressure, telling me to think of my Master. I could feel the trembling in my crown and then a deep relaxation descended in my body.

He said I should have faith that my Master is stronger and more powerful and that therefore the negative energy is of no consequence. He said positive and negative energies will always do battle but later said he would never go into that disciple's house (they had invited him to have dinner with me). He rarely goes to the homes of disciples.

(This was the man who had driven us both to the Jaipur Garden Palace and Monkey Temple and I understood more why he was so pleased to have his photo taken with Bhai Sahab, who would normally not have allowed that. I think it also showed Bhai Sahab's ability to be flexible when he wanted to and firm when he thought it necessary.)

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Bhai Sahab asked me why I had been frightened there when I was calm with Sri Ravindra Nath-ji. I said I wasn't frightened but it was the energy.... "You were being suffocated", he noted and I said yes. For me, this was different from being with Sri Ravindra Nath-ji who I thought was a well-meaning elder. "I had to go, I couldn't stay" I told him.

He related the story of a disciple and his guru who were under threat of death from negative energy. He saved the disciple but couldn't save the guru who was 200km away. He said that we always have to save/help a human in need even if it is not one's own disciple.

I think this has been another lesson for me in knowing body signs when under threat and the power of negative energy.

The disciple's wife came and paid me my cash refund in front of Bhai Sahab. After today I don't feel bad that Bhai Sahab will now 'throw them out'. I've certainly managed inadvertently to disrupt the status quo! However I have been told that the disciple in question has a bad reputation and has cheated many people, so maybe this had to happen eventually.

Bhai Sahab has said even he is sometimes taken in by someone. I wonder if this is said to make me feel better, as I find it hard to believe, considering he is so perceptive.

Sometimes Bhai Sahab smiles quietly, like when he saw my pages of the trip 'accounts' for expenses (keeping a tally of my budget).

Meditation seemed to go further, twice Bhai Sahab stopped me when I was about to move into a sort of void. This morning he asked if I felt energy in all chakras, in all the cells of the body, which I do, I'm almost shaking with it.

Last night he told me about when Sri Ravindra Nath-ji had written to him telling him when to arrange the Bhandharas. He ignored it: "I have direct authority" (to arrange events as he sees fit). Thinking of the frustration Sri Ravindra Nath-ji must feel made me laugh. Bhai Sahab is an unstoppable force.

26/1/05

I wanted Bhai Sahab's opinion on Mrs I Tweedie's book and the Golden Sufi Organisation which was later formed.

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(A few days earlier we had discussed Mrs I Tweedie's book which Bhai Sahab hasn't read.

He said she was not a Master (a fully authorised and appointed successor) and (therefore) cannot be put in the chain as a successor. He says it was ego like Sri Ravindra Nath-ji)

This list was posted on the GSC internet website after Mrs I Tweedie was no longer alive.

Before meditation I showed him the successor chain detailed on the Golden Sufi website (which he called a fraud) and the book 'Daughter of Fire'. He said he didn't know her book or her. She was one of Sri Radha Mohan Lal-ji's disciples, that was all he knew. Later he mentioned being in the world and ego. Pankaj read the meditation in the back of the book and said: "this is her perception, but you know that it is different". I agreed but said that the book was what helped bring me here. Later, Bhai Sahab said of Mrs I.Tweedie: "she is my elder, so I respect her". He also said that she had been trained to a good level and had done good.

I was also thinking, we can be directed to do something by a Saint or Higher Power, but how we perform that duty will also be colored by us as an individual, our stage of development, past experiences and our personality, which inevitably will contain ego and unresolved parts. Even with meditation we all still have psychological and life issues to resolve. I am very grateful for the previous opportunities I've had for getting to know some of these parts in myself. I notice that my 'inner critic' is responding well to all this energy (love).

Meditation is deep, it takes an effort to try and get into a 'neutral' state and I have to make an effort to focus, surrender and let go. I think Bhai Sahab stops it when I'm just entering that space. Afterwards it's like I'm drunk on energy.

Then I go to the squat toilet off the hallway and nearby baby Khushi is being toilet-trained...it's a perfect balance between soul and body.

Dr Satish-ji and Shailendra were at meditation this morning and translated when Bhai Sahab asked me the spelling of my name. He smiled when they told him. My name now makes sense to me. I was named after my grandmother but the spelling was created by my mother to help with the pronunciation of her mother's Danish name which led to a name that was newly made. Now it seems to resonate with certain other Indian names and doesn't seem unusual or different to me as it once did.

Bhai Sahab also asked where Australia is near and when his brother and Shailendra said South East Asia, he smiled again and seemed to approve.

I went to the local street market to order salwar suits and felt exhausted when I got back to the hotel. I slept before going back to Bhai Sahab's at 5pm. He didn't come for an hour and a half and the loudness of the TV show was making my ears (chakra) go mad. When he arrived he looked at me and I knew he could tell immediately how sensitive this

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chakra had become and how I was suffering, because he asked his son if he could turn the TV sound down. I was glad to leave when the auto-rickshaw turned up at 7pm. I need to keep surrendered or I could become emotionally fragile.

27/1/05

This morning I'm feeling emotional and like an intruder. Got out Sri Radha Mohan Lal-ji's photo to look at again as he and the Almighty are the reason I'm here and it is His will that Bhai Sahab and I are brought together. Feeling tearful but more positive as I went to Bhai Sahab's house.

Bhabhi-ji noticed my new green salwar suit and pointed it out to Bhai Sahab, but he doesn't comment about things like that. I don't think he sees them. His attention is elsewhere.

We talked about Mrs I.Tweedie's book and succession. Bhai Sahab drew me a succession tree showing how Sri Radha Mohan Lal-ji did have successors, including Hajrat Abdul Jalil Khan sahab (grandson of Hajrat Abdul Gani Khan) and his father Dr Chandra Gupta-ji. It is in writing. The Masters never die without leaving successors and can leave as many as they want. His father received two successions, as has Sri Dinesh-ji from Fateghar. It is possible that Mrs I.Tweedie did not know of this.

He said Sri Radha Mohan Lal-ji said always to remain positive. It is possible to receive a succession in a dream and energetically without a paper. If the person has the knowledge the paper is not important as other people will see his Master in him. They will look into his eyes and see the Master and the disciple will come to look more and more like his Master. He looked at me deeply in the eyes.

He said one must never believe one is a Master, others can say that when you are dead or so, but never can he say that himself. One is never a Master, one is always learning. He said when his father appointed him successor he didn't want it but was forced to accept it. He also talked about how one must never have ego involved.

I asked him what 'dry-brain' means (I'd read it). He thinks it means to have no heart. This system is not mental or intellectual and certainly this morning I had to separate from mental anxieties and get back to the essential heart of it all and the reason why I am brought here.

We talked about negative energy also potentially being a type of seductive energy. It's all a matter of motivation and whether there is a desire for money or fame or physical relations (sexual).

Apparently Sri Ravindra Nath-ji was also sending negative energy to Bhai Sahab, who didn't respond to it. He spoke about Sri Ravindra Nath-ji's brother who was into 'tantra/mantra' (regarded as negative), and whom he remembered once visiting them and sending negative energy to his father, himself and others.

He suggested I go sight-seeing today. I think he clearly sees and picks up my intensity and when I am feeling vulnerable and also sends me energy at these times. I expressed

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my concern that I disturb his family life coming at night as well as morning, but he says his children are used to it.

He related how he didn't want to marry Bhabhi-ji initially, but his father and Master said: "you can do it with positivity or bad attitude, but you have to because you both have long karmic connections".

He also gave me a hint re others and their opinions, and that I should think: "You are not my Master so why should I care, I answer only to my Master" "I/He represents ...a whole line of Masters".

At 5pm Bhai Sahab was called out to take his grand-daughter to the doctor. I meditated and the energy was there. I also feel I can contact him now. He looked pleased when he came back and talked about the energy of the place, because it also a shrine (it has the Samadhi's of his father and mother in the front courtyard).

I asked him about the Sufi connection of the group I had belonged to as a young person and showed him the name of the founder and his Master from another Order. Bhai Sahab looked but got no connection and said it was a different energy.

Then he directed me to concentrate on my heart in meditation. Next I heard the autorickshaw had come to take me back and he said I'd been in a deep state, although it doesn't feel like it to me.

He asked me about my religion again and I told him about a place of worship at home which I'd made. He immediately 'saw' it and asked was there a Shiva on the altar as well? I realised later this was what the shape of one of the objects would look like to a Hindu.

He said I should sit in meditation with my daughters and give them Sri RKGupta's books to read. I told him it was my younger daughter's birthday today. There is a disciple who comes and massages his feet and leg and knees, he won't let just anyone do this. He has bad circulation, and is 62 years old.

Bhai Sahab is aware of energetic forms around him. He told me once in meditation a tiger came...it was a yogi in disguise who said he must assume human form to be with them, to come to learn. He was not a Jinn, who usually have negative energy or are an entity that has not achieved its potential.

27/1/05

This morning I realised that Bhai Sahab has been talking about arranged marriages etc, because that's what it is like. I do this because it's arranged by Him. And I can do it willingly or unwillingly but it will happen according to His will.

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My mind still wants to worry over daily concerns although I don't want to occupy myself with practical problems at present. I've had years of that which fits with Bhai Sahab's belief that: "family comes first".

After the evening meditation Bhai Sahab was talking about another sightseeing trip I should do...this morning they (the family) all insisted I go on a bus tour to see Jaipur. I said I didn't come to go sightseeing (there is no time for that) but they say I will enjoy it. Bhai Sahab asks if I will come back to India, I said I'd have to, to see him. I was thinking in the autorickshaw, I wouldn't come otherwise. When I am at his house or with some very welcoming disciples, it is different, but outside there are daily challenges and I am the minority...a sole middle-aged Western woman. People can be helpful or see me as an easy target. And my immune system is not strong like Indians. I take various steps/medicine to avoid malaria and other diseases.

After meditation Bhai Sahab asked if I had felt the energy and said that it was universal consciousness. I had seen him as a king dressed in red and gold, which I imagine is to do with another incarnation perhaps?

Shailendra came and I wondered if Bhai Sahab uses the opportunity to get hints to me through an English speaker. He started talking about when his master, Dr Chandra Gupta-ji was alive and he was ordered to meditate with Bhai Sahab and he felt nothing. At that time Bhai Sahab went about his daily life without anyone paying any attention to him, often spending time repairing mechanical things. Bhai Sahab said he was happy. He was forced to take the succession. I said no-one would envy him and I was thinking...I can see how much he does energetically for followers. Last night he said his mission is like a 'cruxificion'.

Shailendra talked again about the 'Allah' sign we had seen on the trip and Bhai Sahab said to me that it was a sign from Sri Radha Mohan Lal-ji and I said I knew. Shailendra had shown the photo to Islamic friends of his who had confirmed that what we all saw in the sky was the word: 'Allah'.

Again Bhai Sahab told me to tune into anyone, him, Bhabhi-ji, the Elders and that signs can come at anytime, he's seen so many he's used to them. He also asked Shailendra to relate the story of how Bhabhi-ji had predicted rain for a picnic - how what she says will happen.

Another story related to Dr Gupta-ji asking Shailendra if he wanted to give up alcohol and the next day his interest in it was gone.

Bhai Sahab warned me not to have sexual relations with lower energy people....I said all my sexual desire had disappeared suddenly but he said adamantly: "I'm telling you!" "Higher energy flows to lower and will take your energy.... they will want your energy". I gathered that people can be attracted to the energy in others and sap this. I found this all interesting although I was glad that I no longer had the complication of a sex drive, and that I didn't have a partner.

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(I could now understand the difference between trying to suppress sexual drive, and having it removed at a certain stage as no longer relevant to the spiritual journey.)

I feel a certain sadness, maybe it's something to do with the isolation of the Path, even though I've never been less alone in my life. I'm starting to understand that it's so true that the further you want to go, the more you have to face - all your parts. Now I'm old enough I hope to know how to deal with it and not go into depression. I know I have to remain positive...the more empty one can be, the more one can be filled. I've never wanted to be in this world. Perhaps that's a part I'm coming up against now and Bhai Sahab knows this.

29/1/05

Last night I cried deeply, I could feel the tears coming during dinner at the hotel. It was a 'hitting the wall' time, the first I've had which is pretty amazing considering everything that I've been through. It was about: 'why do I have to be in this world?', I've never wanted to be' etc.

In meditation this morning I could see that Bhai Sahab is not happy, he must be picking up on my mood. He looks hard at that time. He will go away for February 5 and 6 and I'm being encouraged to go to Udiapur with its lake, for sightseeing.

Later, I'm frustrated trying with difficulty to send emails home from the local cybernet café. It's just one of those days. By 1pm I'm starting to feel better. Exceptional experiences aside, at present I don't have a daily life with goals and a rhythm of life. As I feel the sun and my centre again, I can accept being here in life. Perhaps it's also something to do with the Nothingness, the Void which can only be made bearable by love?

I returned from a visit to a local museum in a samadhi state and went to Bhai Sahab's for evening meditation. We discussed my possible trip to Udiapur. He doesn't think I should go to places on the way.

I gave him some sweetmeats....Prasad I had bought. He said he usually didn't accept this....perhaps it is only given when at Samadhis? I don't understand the customs here. I felt a need to give it, it is something about me trying not to be greedy. I am aware of how emotional I feel at the thought that Bhai Sahab might be angry with me over this gift or over anything at all.

Related to him not wanting to accept the Prasad from me: He said once he really needed money, his family didn't even have R100. He asked his Master if he could write to his brother and request help, but his Master said "No.....a rose always smells and that he had to rely totally on his Master".

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I ask Bhai Sahab if he has trouble being in this world and tell him I have never wanted to be here. His answer is related to children and to being of service to humans and animals. It makes no difference to him which world he is in.

Then he gave me an amazing sitting, only half an hour but so intense. In the beginning my thoughts were trying to come, then I experienced great heat in the head and my upper body was pulled towards him. Sometimes I wasn't breathing and my concentration on him was so focused and intense that I didn't want him to move. I was bowed over and rigid with the energy, like at the shrine of Maulana Fazl Ahmad Khan sahab. I couldn't think of anything but him, it was really surrender and surrender to a higher energy/the Divine - surrender to the Divine in him.

Immediately it was finished he said: 'Your autorickshaw is here'. I was still able to converse about my departure date and ask Pankaj how his day was. He looked like he knew I'd received something special tonight. Bhai Sahab and Bhabhi-ji saw me off, both looking pleased. I felt some progress had been made, especially after the gloom of last night. My thoughts feel quite clear but my upper chakras are all full of energy. Earlier when I had arrived and all his family were there in the living-room, I'd seen a blue aura around him.

I remember that Bhai Sahab and Bhabhi-ji seem to re-assess my state and then give each other little signs. Sometimes she meditates with him and me in the afternoon, sometimes she looks in and 'senses' and gives a nod. They take care of the disciple and their progress. I think Bhai Sahab is constantly working to progress me in the time available.

30/1/05

The dog at Bhai Sahab's tried to bite me again last night when I had tapped on my teeth while I was talking. He tried again today without me making any movement. I think he wants to protect Bhai Sahab and is jealous of me.

This morning was my second and will be my last normal Sunday Satsang. Bhai Sahab said I could sit near him or on a chair in the other room, which is what I chose as I didn't want to be conspicuous and I could see him from there.

The lady often present at morning meditation, the only other Westerner and married to an Indian follower, came and pulled away the rug which my feet were resting on and then rearranged it to suit herself. It was done in an angry manner and I noticed Bhai Sahab was watching all this. Although surprised, I found the symbolism of having 'the rug pulled from underneath me' quite funny and apt in the circumstances, although I didn't show any reaction. I can understand why there would be those who would find the attention I am receiving very hard to understand.

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Before starting meditation, Bhai Sahab had blessed the Prasad, including mine and then looked for ages towards the left-hand corner of the room. He was looking at the picture of the little white western girl on a green river-bank holding onto golden flowers. I asked him later about it as it is the only non-Indian picture and the only picture not in keeping with the gallery of photos of his mother, father, Master and Krishna. He said it was bought by a family member at a market and all that art is beautiful no matter what nationality. Yesterday when I said I spoke French, his eyes widened like he's seen a ghost. I don't know why?

Before meditation Bhai Sahab had looked at me and I'd seen the love in his eyes. I knew his tears and emotion were because of this soul connection. In meditation I was drawn again towards Bhai Sahab with bowed head. There was intensity and tears.

The feeling of deep surrender was maintained for quite a while, but towards the end I felt my concentration wavering. It feels like stamina which has to grow. I can see with deeper meditation how the mind wants to rebel and keep control. After meditation ended I was seeing his aura a bit and those of the women seated near him. He has so much light reflecting out of his eyes. I want to remember that; no-one has eyes like his.

I want to stare at him, but feel it's rude. As he was telling stories after meditation, he caught me looking at him. I would always look at a speaker to pay attention to what they were saying, but somehow this is so intimate that there is a sort of embarrassment in me. It's about having that sort of intense intimacy/closeness with someone that I don't even know. I think the mind, used to the conventions of the outside world, rebels and finds it is quite difficult.

Afterwards Bhai Sahab discussed my Udiapur program with a disciple who offered to go with me on the 2nd, but I refused as I'm only filling in the days Bhai Sahab is away. He seemed surprised at that: "you don't go because of me?" Then he said he would come but I refused that too as I don't want to inconvenience him. I said while he was away I would take a day bus-trip to Agra and the Taj Mahal.

Back in my room, another Indian wedding celebration is being prepared outside for another noisy night! The sun is beautiful, coming in my window and there is a breeze. Bhai Sahab is busy tonight but says to come after my Jaipur bus-tour tomorrow. As I write there is pressure in my ears, like he is thinking of me too and knows I am thinking and writing about him. This afternoon, I slept for two hours, a deep sleep, I couldn't move. I think I am probably physically exhausted although I don't realise it. I've been on the go since I got off the plane.

31/1/05

After stressful scenarios with auto-rickshaw drivers while trying to get to the bus-depot on time, I took a bus-tour of Jaipur. I stayed absorbed in meditation for most of the day, but had mounting pressure in the crown area in the late afternoon which was difficult by

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the time I got to Bhai Sahab's. He said 'will-powers' had attached themselves to me and 'smelt'....sometimes they are visual, sometimes they smell. He said they could be looking for a medium to enter through. I should just ask my Master to deal with them and think strongly of him and they will go away. I didn't know this had happened, other than feeling the pressure like a headache in the crown and I'd been surrendered thinking of Bhai Sahab most of the day.

This also makes me doubt whether I'm too open at present for travel on my own and dealing with stressful Indian situations. If I don't go to Udiapur, Bhai Sahab will send me to meditate with a disciple.

1/2/05

I slept through the alarm this morning and raced to get to meditation on time. I sat in the small living-room so the dog could come out. Two other people came. I concentrated on Bhai Sahab, but when I thought of Sri Radha Mohan Lal-ji, tears came. I find it amazing that I can feel so much for a departed Mahatma. It was really him who made me come here.

Before meditation Bhai Sahab talked about the miracles performed by holy ones. (Although obviously not in that category!) I told him about my experience last year and belief that Sri Radha Mohan Lal-ji had fixed my father's car (which I usually borrowed when in Melbourne each week). I was driving the car and it was making such a loud noise that I was sure it was about to break down. Then I thought of Sri Radha Mohan Lal-ji and the noise stopped and the car kept going with no further noise or problems. It felt as if I was being looked after.

Bhai Sahab says he always gives medicines as well as energy when people ask for help. This is partly to conceal the energy (if not) "everyone would come to me," he explained.

Meditation didn't feel deep and wasn't for very long. Bhai Sahab stopped it and said did I feel heaviness in the Third eye/Brow chakra? I said no and he explained it is closed and is the last to be opened in this system because it is full of energy and can cause madness or the person to leave their body. There is a lot of heat with the Brow/Third eye.

I asked him about Buddhist and other Systems that work upwards systematically, or concentrate on the Brow. He said this chakra should only be opened by the Master. He recounted how when he was inexperienced he once opened all the chakras of a person who then went into meditation for three days. His father had to close the man's chakras.

He said that with Buddhists, once the thread connecting the body with the other world is broken, they die. Followers of the Nashbandia system move between the two worlds. I also asked if there is a risk of Ego in the Brow and he agreed it's possible.

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He said the Third eye shouldn't be opened until the Brow has settled down and something about if I was here longer. I asked if it can be opened when the Masters think it's ready and he replied that it can be opened instantly if they decide.

Bhai Sahab said one leaves the body through the Third eye. A girl was brought to him who had meditated with an inexperienced person and her Brow had been opened. She'd gone mad and had ECT. He settled it and also gave her some of his homeopathic remedies. He has learnt homeopathy, but I think it is his energy that cures people.

Re chakras, Bhai Sahab said one doesn't play with human beings. His father said: "I don't try to put a soul into a dead body" meaning, don't go against nature. Only the Master knows when chakras should be opened.

I've never felt the Third eye open but sometimes without thinking about it, I've experienced at times a link with the universal collective consciousness, but I think that is crown-related.

I told him that in an earlier meditation, I'd seen him dressed in red and gold. He told me he'd had incarnations as a king, emperor.

He was also talking about how he doesn't know at what level he is, but it's like a joint bank account: God puts in the power/energy and he can draw on that if it's for His work. He can also authorise someone who can access his account also. Then he said: "why should I worry if it's God's Will" and immediately my eyes flooded with tears. Those words exactly connected with the psychological challenge that I'm presently facing while being here.

He immediately said that my auto-rickshaw was here, as if he doesn't want the moment to be diluted. I notice that he often seems to time the ending of some conversational theme at a moment when the rickshaw will arrive. It reminds me of psychotherapy. I think he has been trying to build my confidence in myself and in the Masters' (and his) power and strength. He looked soft and happy when I left. He often seems more gentle in the afternoon when I'm alone with him. Mornings with others it can be a bit business-like and I can feel I'm imposing.

Back at my room, while drying my hair, I am thinking I really like simple things and routine. I don't feel I can make the effort to go to Udiapur and all the hassle that would entail. I am also thinking about my age and maybe there are not enough years left to really make the progress necessary to remain with the Elders always. Then there is the question of living far away in Australia and Hindi language problems. I don't know how anything is possible other than by the Will of the Almighty and the Elders. Maybe I am supposed to be a recluse-type Sufi?

2/2/05

I was thinking that 'God's Will' has the two aspects: feeling safe and 'held' and having to accept what is difficult or what we would want to rebel against. I have to keep thinking: 'Why should I worry when it is His Will'.

Before meditation this morning I asked if there was an order of chakras in this System, and he said: "Forget chakras they are only symbols". Then he told a story about himself and two friends (one now a space scientist in the USA), who when young, all practised and experimented with meditation going out into space. He has repeated this story several times so I think it is a hint about what I am supposed to be focusing on.

After meditation he said there is no order of chakras, no rules. It all depends on the stage of the person and of their soul, so they will therefore begin at different places. The most important thing is their ability to cope with energy. Bhai sahab: "People musn't have too much energy or they can go mad or leave their body".

We were both laughing, which I like, as I know I have a tendency of becoming too intellectual, and he repeated: "It's from soul to soul".

I have decided not to stress myself out by going traveling while he is away February 5 and 6. I came here for the spiritual not for sight-seeing.

Meditation was not so deep. I don't know if I'm getting used to the energy or something has been lessened. I feel more alert but can still feel the connection with the other world. Maybe my 'stamina' is improving?

I went to 5 pm meditation and was shown recent photos by Bhabhi-ji while Bhai Sahab took their grand-daughter to the doctor again. When he returned at 5.45pm, Bhai Sahab suggested meditation which surprised me as it was late. It continued until 6.15pm. In the beginning I thought nothing was happening, then Bhai Sahab increased the energy and it was the first time I've felt my legs and lower body become rigid. I was entering a much deeper place and then something let go and it felt blissful. I got cramp and had to move my leg just before he finished and immediately he said: "auto-rickshaw is here". I also noticed that some communication passed between him and Bhabhi-ji. I felt that something new happened tonight. Afterwards and now, my head feels so clear, not 'trancey, yet the pressure on the body must have been great as I could feel the muscle of the right leg contract all the way up and knot and go into cramp.

The only thing I remember through all this, is trying to maintain either focus on Bhai Sahab or enter a 'void-space' and reminding myself to surrender. I was thinking that it's about the only thing I know how to do, although surrendering the mind is tricky, because of the risk of thoughts starting up again.

Bhai Sahab seemed to have entered a deep space himself at the end. For me, the energy was sometimes in the chest, heart space, eyes, lids, then limbs, legs, feet, hands and lower

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limbs. Maybe this is to give me a firmer foundation, so I won't be so vulnerable to passing energies? Bhai Sahab showed me a photo of himself and Sri Ravindra Nath-ji taken at Kanpur and said: "Do I look afraid?" He is right, I do have a fear space within me.

Still I feel very clear and wonder what he is aiming for by ramping up the energy? I've read somewhere that the disciple should be like a rag in the hands of the Master. I think I'd be fairly 'rag-like' and I also feel like I've done all this in another life.

We both looked at photos taken on the trip including of the word symbol 'Allah' written in the sky. He said he didn't believe a photo should have been taken of that and I agreed. He said miracles shouldn't be photographed, it's a matter of respect. I totally agreed.

I feel really 'clear' yet also in the other world – maybe this is consolidation or 'settling-down' of the crown chakra? I think it's a good idea not to put mental and physical stress on myself traveling while this process is happening. He has looked pleased each time I've explained that I would rather come to him than go sightseeing. And the circles under my eyes have been very deep. I think even my expeditions going to street markets etc are tiring enough.

3/2/05

In meditation I was going more easily beyond thoughts into a void-type space. Bhai Sahab announced afterwards that I was to come at 8am on the 5th (the day he leaves for Dehli) and then to have the 6th free. He must have reconsidered the idea of me meditating with a disciple.

Some very kind disciples took me out for shopping and lunch at their house. I was able to converse more easily and yet am still in deep trance. I went back for meditation at 5pm and took tea and talked with Bhai Sahab and Bhabhi-ji about photography. All the while meditation has been going on and I glimpsed Bhabhi-ji concentrating on me. At 5.45pm, Bhai Sahab suggests we meditate for five minutes, although he points out that it has already been going on.

At the end he asks if I am feeling energy in the brow and I say yes, I have felt heat in both eyes and brow activation. He says it's as much as he can do at this stage. I have noticed energy in all the cells of my body and he says this is why we can't say there are only seven chakras. Every cell is a complete chakra.

He also talks about how one can be in two places at once. He says the whole room is filled with entities, which he would not talk about with everyone, but says he can with me. He says they are more respectful than humans as they see where people are. The energetic body moves first, followed by the physical body.

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I ask him if progress will continue when he is not physically present with me. He says it will if I think of him. I try to understand where the personal and the general intersect and ask if I am also calling on him when I think about any of the Masters of this Line? He talks about responsibility and how he has helped me but I am not his disciple and that there is a difference between helping a child and someone being 'my' child. It's a heart connection. When he got my letter, he could 'see' me energetically.

He said he has given me as much as a disciple, more in fact, but that Sri Dinesh-ji is also good and there is Sri RKGupta-ji. He said he didn't write back to me, "I didn't write to you, if I had written to you, maybe you wouldn't have come?" I said he hasn't put any pressure on me.

I ask Bhai Sahab should I think of him or Sri Radha Mohan Lal-ji as Master and he replies that Sri Radha Mohan Lal-ji is not my Master as I haven't seen him (ie met him in person). It has to be a living Master. We discussed this and I became tearful as I thought it was all decided (about me being accepted by him as a disciple). I asked if he thought I had doubts and he said no, and that it has to be a heart connection felt on both sides. Then I said I was brought here by the Almighty and Bhai Sahab said: "Yes, you did not go to Kanpur".

I said: "I did not decide, He decided and I've always tried to live by His Will". Bhai Sahab agree also that it was His Will and for himself also. He said he will present me at his father's Samadhi. I said everything has happened so fast and he agreed.

On the way home I reflected on the big commitment of choosing and being chosen by a living Master. Bhai Sahab has given me more than anyone in my whole life, but I feel energetically that I have lived in close connection with Sri Radha Mohan Lal-ji and Maulana Fazel Ahmad Khan, although I don't know in what way. I cannot deny that felt experience, even the depth of love I feel for Sri Radha Mohan Lal-ji (which I don't feel in the same way for Bhai Sahab). Prior to the trip, Bhai Sahab had told a disciple that he would love to be present there when I went for the first time to visit his shrine in Kanpur. All know is what I felt before I ever knew of the existence of Bhai Sahab. Yet I also believe I've been sent to Bhai Sahab as a living successor, but it wouldn't be respectful of him or me to deny what I feel.

4/2/05

After meditation we discussed my concerns. I said if he wanted me to deny the connection I felt with Sri Radha Mohan Lal-ji, I couldn't stay with him (although he has never suggested or indicated this at all). And it wouldn't be respectful of him or me. I said I could not be unfaithful to Sri Radha Mohan Lal-ji or deny him and Bhai Sahab agreed.

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Bhai Sahab said I had misunderstood him. I asked what he meant by saying that Sri Radha Mohan Lal-ji was not my Master as I had never seen him? He explained that all the Masters are one in the same. I tried to clarify why one needed a living Master if one already felt the connection. Bhai Sahab said it's a closer relationship. I can accept this as I can also accept that one would be greatly helped by the assistance of a human realised soul.

In the end he seemed pleased, as was I, that we had clarified this and that I hadn't just accepted everything without question and that he was not wanting me to deny the connection I felt with others. There was also talk about how ultimately we are all one and heading towards Realisation. He also used the example of his grand-daughter, that if we act like the grand-daughter we have certain rights.

We discussed people who have not known a living Master and he said it's possible. I referred to numbers of Western people who meditate without a living Master and he smiled when I suggested it was perhaps more difficult for them.

He related a time when he'd meditated with a disciple and had felt the presence of Sri Radha Mohan Lal-ji. He had 'forgotten' himself (in his role as transformer/intermediary) and the disciple was trembling all over. It made me think of the role of realised souls as transformers of energy and as protection against too much energy.

I continued with my questioning. Bhai Sahab explained that he takes responsibility in my lifetime that I remain focused on the Path/Masters and that as a disciple I always obey him and other Masters. Then I questioned why remain connected with him in this life when he's given me everything he can, what's the point? And he agreed. He gets nothing from a disciple, only some satisfaction if they become more and more like the Master (his Master). He is just a slave. He also smiled when I said I believed that I'd been sent to him to learn and that many Westerners don't have the opportunity to meet a 'guru'.

He said: 'It's for life after life' and he represents that Chain. He also said he can make mistakes. It's a matter of him and me perceiving things differently...culturally and conceptually, I agreed with him.

That afternoon I had a lot more conscious energy, (not 'trancey' feelings) and went to various markets. It was the first time it wasn't jangling my nerves to be in this frenetic atmosphere, 'it hardly matters' remained with me.

When I arrived for evening meditation, Bhai Sahab was in an excellent, happy mood. A female disciple was doing some ironing with a garment laid on the floor as an ironing-board, and her doctor husband was checking out Bhai Sahab's blood pressure and massaging his feet.

Bhai Sahab wanted to talk to me and told me he had meditated and in answer to my question, eventually in deep meditation I would come to know that I had also known him in another incarnation. He talked some more about the whole disciple/living successor

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subject and said: “if you say Sri Radha Mohan Lal-ji is my Master, no-one will accept you – they will say how?” Then he said that there are exceptions to the rule and also that we are always learning and a living Master is always pushing us from behind. There is no end to it, even at his stage. He made a joke about the doctor disciple, (who was present) that he too will only accept the one Master. He was joking a lot, I’ve never seen him so happy.

He said he had wanted to become like his Master, but his Master said: “no, you must become like my Master” (ie.better).

He always thinks of his mother when sending energy to women disciples: “I am still a man”. Although I also got the impression he had gone beyond that. He wants to be sure there can be no risk of transference issues. I am interested in how careful he is, especially as his strong energy is not at all sexual. He has also said there are a lot of false gurus in India and I guess he is well aware of situations where boundaries have been crossed.

Later he said that being with Bhabhi-ji is like when they were newly-weds, not physical, but on a soul level. He couldn’t bear one day without her. I was reminded of the loneliness of no longer having any live-in family and the solitariness of my life. I thought he was lucky to have his soul-mate beside him, but he merited this. Staying on this lower dimension to help others must be hard I think.

He drove me home and I asked him if he could have me as a disciple. He just said: “that depends on them”, indicating upwards towards the invisible Elders. He said “you can contact me energetically and by email through Pankaj”

So does that mean he will not accept me as a disciple? And then I was sad again and also realising I will miss him and that I do love him. Something shifted once I confronted him with my concerns.

I asked about other disciples. He has never travelled outside India (although I know of one european follower who tried to arrange this). He hasn’t been interested or financially able. He is not even interested in traveling within India.

So now I am back with the solitariness and sadness space. Even if he makes me a disciple, I’m not going to be part of the community who can visit him whenever they want and have that sort of mutual support. Still there are the ‘fors’ and ‘againsts’ of everything. We do go to God alone and I have been so lucky and blessed.

Bhai Sahab also talked about the Master’s role in being able to distinguish between the disciple’s actual experience and their imagination. If they think they can do it themselves, he’s there to push them down to the floor again. This really is an emotional roller-coaster – as he’s said: “so hard and so easy”. Yet again surrender.

He related a story of how he was considered mad when he worked as a bureaucrat because he didn’t accept bribes. As a result he was posted all over the place because

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management wouldn't fire or promote him. He said he never asked the Masters to change things, he just accepted it.

I am really going to miss him. I now love him, and in such a short space of time. The love and attention he gives really is from soul to soul, like nothing I have experienced before.

5/2/05

I went to meditation early before Bhai Sahab left for the weekend in Dehli. He asked how I was and I said sad. He seemed surprised and I said it was going to be hard to leave, aside from connecting energetically and by email.

I asked what happens now re being a disciple and he asked what I wanted and I said I wanted to become his disciple. He said not to think anymore about it now. I said the sadness would be worse when I become a disciple and he smiled. I said how I'll miss the community. He said there are many Lokas (worlds/dimensions) and that I should think of those and not just being in Australia. I said I accept where I live and my incarnation decided by God, but me the human-being finds it hard. Often the West does not value the spiritual. He nodded and I was glad I'd voiced it. Arguably there have to be people around the world following spiritual paths, not just in India.

He said he is responsible for souls in different Lokas and that none of the great Masters will come back – why should/would they? I said I wished I didn't have to come back. But the soul has to be spotless before them, not a black mark.

He told me to meditate as there was only 20 minutes before he was leaving. It felt more predictable, the spiral was happening again and last night. Eventually he came and put his hand on my head to stop me.

I feel better having expressed my feelings. It feels like a burden shared and I was glad I had clearly expressed that I wanted to be a disciple. Last night I felt that leaving him would break my heart. I realised in a deeper way that it was no longer duty (ie God's Will), but Love. He is looking pleased and is very kind with me.

6/2/05

I went to Satsang meditation at Bhai Sahab's which is presided over by one of his father's disciples and another man while Bhai Sahab is in Dehli. The energy was strong and I focused on Bhai Sahab.

Then Shailendra drove me back to the hotel and we had an interesting talk. He has been a disciple of Dr Chandra Gupta-ji for many years and speaks very good English. Bhai Sahab has said he can answer my questions. He said:

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- in this Naqshbandi Line they start at the crown chakra, below the heart is survival aspects and one has no energy to give others.
- The Master has to 'clean' his disciple, as negative thoughts reduce energy. Everyone starts at a different place and goes at a different pace. The throat is sound energy, like pressing on the eyes and fingers in the ears – 'Aum'.
- The spiral turning I have, is one way of manifesting energy. Some people see light.
- There are two sorts of Samadhi (meditation)...the fuzzy, unconscious one (some people snore) and the clearer conscious one which is what I experience. This is the higher one which is why Bhai Sahab has said I'm experiencing high states. And perhaps why they don't feel like anything to me!?
- As long as I'm connected to the Master, I'm protected from leaving the body. The thoughts (of him) connect and I shouldn't worry about where I go.
- Re the 'selection process' ie why Bhai Sahab turns away some people and not others. It's according to the Masters' orders, whether people belong to the same 'clan' or not, and whether they are 'beggars' or 'snatchers'.
- Re: why Shailendra and others believe my visit caused them all to be 'allowed' to visit shrines they hadn't before. It is just sight-seeing, if the Masters don't want you there. One could go to Shrines and experience nothing. They only reveal themselves if you are invited. Bhai Sahab hadn't been to two of the Shrines in his lifetime and Shailendra not in his 17 years as a disciple. He saw Maulana Fazel Ahmad Khan sitting with us at Raipur and recognized him as one he has often seen in his meditations.
- Re Raipur visit. It had been planned to go to Agra, not to the Raipur Shrine. During the night before, Shailendra energetically 'visited' the place with its ruins and in the morning told Bhai Sahab who said he was also with Shailendra during this nocturnal energetic visit. Apparently all the group, including me, were there (which means a lot happens that I never know consciously and explains some things to me). After this Bhai Sahab decided we would all go there and Shailendra recognized the place in his visit.
- Evidently the professionally hired driver started to experience the energy as physical symptoms in his head and has not yet gone to Shailendra to ask for the money he is owed for the trip. The whole planning of the trip happened spontaneously also, synchronistically with the car and driver at Shailendra's work being available.
- Originally the disciple I had difficulties with over deception had wanted to take me to visit the Shrines and Bhai Sahab had said: "she won't receive anything if she goes with you!", then it was to be Shailendra taking me and finally the whole group.
- It's unusual to remain in the Samadhi state with the Master for 72 hours which is what we all experienced and I think this also accounted for my ability to cope physically with the demanding travel.
- Bhai Sahab had only wanted to go to the Kanpur Shrine of Sri Radha Mohan Lal-ji and not to visit Sri Ravindra Nath-ji, but it was Bhabhi-ji who said I/we had to visit him.

- Bhai Sahab and Shailendra were picking up on all my thinking processes and later when my thinking calmed after Raipur.
- Shailendra said as a 'son' he is entitled to anything of Bhai Sahab's and Bhai Sahab of his, so not to think about the finances (I was concerned that no-one would allow me to contribute financially) He thanked me for what had been made possible.
- Shailendra described his experience of being a new inexperienced disciple and finding himself being able to talk for two hours on meditation after being asked to by his Master.
- For me not to imagine that everything is a spiritual symbol. Eg Bhai Sahab's dog not liking me. Also that sometimes it is necessary to lie about something to take care of practical needs. (He gave the example that if one had 2 rupees and was asked by a beggar, one could give one to him saying: 'I have one rupee')
- The energy from the Master is like a transmitter to many TVs with different channels.
- He simply thinks: 'I am Your's and You are mine'
- Following a daily routine: Thinking of the Master in meditation, or meditating when 'called'. He doesn't necessarily think of his Master now, he just connects with the energy. Dzikr is unnecessary, it is only a means of focusing one's attention and connecting with energy.

7/2/05

Morning meditation is again at 9am as Bhai Sahab had come back the night before from Dehli where he attended the hair-cutting ceremony for the young child of a Dehli disciple. He says they were having such a good time and it was three years since he'd been there, they would have stayed and only came back because of me...I immediately felt bad, but he says duty is always first and he is joking and so happy. Everyone is joking and happy and we look at some photos of mine and some others.

Later a disciple says he is surprised I have adult daughters and am 51. Bhai Sahab also says I look young and I notice he looks at my hair (which is dyed). I say I have to do a lot of physical work living on land and he says before having to take their diabetes medication, he and Bhabhi-ji were fit and younger-looking. We all take tea.

He had asked if I knew what Bhai Sahab means? I said 'Elder Brother' and he corrected me saying: "Respected Elder Brother". We joke about 'Bhai' without the 'Sahab'.

He keeps saying that his son Pankaj will fix an email address and this will be better. I think of the inconvenience for the sons, being required to become involved in plans for disciples!

He suggests we meditate and it is very strong and I'm quickly trying to put away thoughts of the conversations we've just had. It's only for 10 – 15 minutes. Afterwards he announces that everything in my system is working smoothly. I think he means there are

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no blockages. I think this is to do with a 'cleaning/clearing' process. I'm certainly aware that my 'inner critic' has subsided and other tendencies have been worked on like obsessive thinking, being too trusting/defended etc.

He tells me the main thing is always to remain connected with my Master at all times, as we can die at any moment. "Death can come at anytime." Is this an intuition or simply to make me suitably attentive?

He tells me to be at his house at 4pm and we will go and look at shawls for an hour. This is a response to my interest in finding some particular shawls. I now don't care if I find a particular shawl or not and I also know he has devoted enormous time to me, even more than to other disciples, as he himself has said.

In the afternoon, I go with Bhai Sahab and Bhabhi-ji and a few others to the markets to look for shawls. I am so fixed on him that I could have followed him anywhere, like a little child. I almost go to follow when he goes to an area for the men's toilets. As we go to the shops, I notice how he is in a deep meditation as he walks, he really is in the two worlds at once and barely in the external world I think. "I am called away," he explains.

We all go into several shops and I purchase a couple of shawls. This is done through others as otherwise I would be charged much more money. Bhai Sahab is with us physically but actually far, far away.

8/2/05

This morning in meditation I had tears again. Yesterday when looking at the photo of Bhai Sahab's mother I had tears and Bhabhi-ji indicated today that her energy was with me.. Looking into her eyes in the photo, I felt I could see that she was Realised and a great role-model.

Bhai Sahab announced to me that:"Good disciples are hard to find" and I immediately thought of all my short-comings. Then he added that there were always those ready to deceive him (like the one I had already had the experience with).

As always his little grand-daughter is gorgeous and Bhabhi-ji is very smiling towards her and saying 'manu' (baby). I think even if Bhai Sahab didn't make me his disciple, I would still have the feeling for him and the connection whether it's made formal or not.

I was thinking of the pure divine happiness generated around Bhai Sahab and his home.

At my hotel a traveller there showed me some recent digital photos of Udiapur. The Lake had dried out with the drought and was not worth the effort of going there, I'm really glad I didn't push myself and followed my feelings not to go.

Went back at 5pm and Bhai Sahab chatted to me then he suggested meditation and Bhabhi-ji overruled that idea by saying something about there not being enough time

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before the auto-rickshaw comes. Made me wonder if it is controlled like a psychotherapy session. So Bhai Sahab went out and I chatted to Bhabhi-ji about the shawl purchases and nose-rings.

I wonder if Bhai Sahab is sending me energy while I am distracted by the chatting? Then we had a short but intense meditation. I tried to imagine Bhai Sahab and Bhabhi-ji in place of me. I experienced heat and lots of eyeball activity. Then we stopped for chai. Bhai Sahab said it was the Brow chakra and heat. We talked about children, horses, the country, physical challenges there etc, but all the time he is 'listening' somewhere else. I wonder if some conversation is to distract me and stop me feeling self-conscious about the concentration he fixes on me?

Then we had another brief meditation which was harder for me to concentrate on because of the break. He announced that just before in that session I had been going in the direction of negative energy but was now going with the good energy and meditation was established and easy. He said: "We can always be in meditation". Later he explained that I'd been heading in a 'dark' direction but he was with me and brought me back into the light. He said even experienced people can't always tell so not to worry about it.

Bhabhi-ji seemed to be talking about me returning soon and Bhai Sahab was pointing out the distance and the money required. I said I would be back and he said I can always stay and have meals with them. We both laughed. I think he knows I would find it hard to accept one-sided hospitality. I also said "The dog would be able to bite me!" Bhai Sahab said the dog was a man in its last life. Perhaps I had a past-life connection with him?

I went to get my autorickshaw, while thinking maybe they will also miss me a bit, as I will certainly miss them. It's comforting to think that. It's also a great lesson for me about how one can remain in spiritual states/trance states without needing to seek isolation. They are robust states.

I'm starting to experience a comfortable familiarity here. At the hotel I'm not treated like a tourist. I will come back and it would be nice to live at Bhai Sahab's house just to be near them...but without the language and with the dog who knows??
No doubt the Masters will sort out whatever is meant to happen.

9/2/05

This morning, Pankaj started to make an analogy between his little daughter Khushi and innocence, asking his father to clarify why she could get to God easily: purity of heart, no jealousy, everyone is equal. I read this as his comment on the past jealous behaviour of the European woman who had just arrived for morning meditation. The family get to witness everything that happens. Bhai Sahab seemed to be stopping that line of comment when he said that even Khushi couldn't differentiate between a snake and her father. I understood and couldn't stop myself spontaneously laughing along with Bhai Sahab. Then Bhai Sahab said, "If a snake bites man, the man will maybe die, but if man bites a snake, it will (certainly) die".

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After meditation (again full of love and tears), there was a family argument involving the younger couple of Bhai Sahab's combined households family. Then everyone was trying to resolve it. I was glad to see how human and normal they all are.

In my afternoon visit to the old silver market I found an old silver pendant sort of heart-shaped and with the lotus feet of Krishna. I understood something now about that feeling for the lotus feet of the guru, after having seen Bhai Sahab's feet massaged by a favorite disciple and my desire to touch them out of gratitude at the Shrines. I could feel how far above me a Great Soul like Bhai Sahab is.

I arrived back at 5pm and talked with others who had come for Satsang and Bhai Sahab repeated some stories I'd heard before. Then he put me in the deepest meditation/Samadhi to date. The minute I closed my eyes I was deep. I found it easier to squash thoughts and focus only on him. I was disappearing as if only he existed. The energy was in the eyes but also in the inner crown and 'contained'. Afterwards he asked if I felt it in all my body and I had...in my feet as well.

He said in the future to put my attention on my heart and to think of either 'Om', 'Ram', 'Krishna' or 'Allah-hu' (you). I told him that 'Allah' had always come to me and he said to use that with 'hu' added, or 'Om' which is simple. Once one has contacted the energy, to let go of the word.

Then he spoke again about how we are always beginners, wherever we are on the Path. I think he is a Master, my children think I'm a mother, my parent thinks I am a child etc and that we should always be children before God. Whatever he has chosen for us (work) we should do with heart. A dancer is playing a role. Whatever role we are playing we need to imagine ourselves in it and play it with heart, whether the role is mother, Master etc.

I asked him about when he was born with a Tilak mark, what did it look like? It was between the eyebrows and he had it also at eight years old. As I was going I looked up at his mother's photo again and Bhabhi-ji made the Namaste hand movement towards me. I asked Bhai Sahab what his mother was called (Darshna). I told him I feel a heart connection with her and he said he knew. Later I remembered he uses her form to send energy to female disciples to avoid any possible contamination.

Now even though I must have experienced a huge 'voltage' of energy and can feel it's effects, I'm not 'trancey'. I watched him giving a blessing to a young woman student with his hand on her head. She was so 'zapped' he had to touch her skin to bring her out, yet it's not hypnosis, it's the transmission of divine energy. Receiving so much energy is energetic permeation, you feel it in all your cells.

I realised how the Master is interested in many practical details regarding the lives of his disciples. I was amused that before meditation he questioned my shoes again after noting them this morning. I had told him they were very practical and supported my feet and

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had only cost \$AUD3 second-hand. He seemed very keen for me to go and buy some other shoes, commenting that they were not his style and not polished!

Perhaps this has something to do with my transformation. I'm certainly looking more Indian-feminine-stylish in my salwar suits and shawls. The shoes do rather spoil the look. I could put on sandals as worn by many women here, but I don't think they're practical in the dust and it's not hot at this time of year.

As well as showing a devic quality, Bhai Sahab can also be incredibly strong and forceful, like tonight. I don't know if it is different according to his aim/goal. This morning felt very soft and I was crying. Tonight I could feel myself saying: "I totally trust this man".

He referred to Hindu marriages, saying they are not contracts but the joining of souls, so there is no divorce. Although he said Muslim marriages are different, one only has to say it's over and the marriage is dissolved. This is illustrating the fact that the soul commitment between a Master and disciple cannot be undertaken lightly.

10/2/05

Second last day.

When I got to Bhai Sahab's this morning, Sri RK Gupta-ji phoned from Dehli to ask how my trip had been and to tell me to write. He is so kind to remember me. Tears started. Then Bhai Sahab had to go off for a while and I meditated with one of his father's disciples. I still managed to get somewhere but my mind wanted to be distracted. It is my effort that is required, it is not just up to the Master. Bhai Sahab came back and I could feel his focus - his energy has no distractions, unlike mine.

He told me that Naqshbandia means 'one who embroiders God on their heart'. My eyes filled with tears. He said something about: someone will ask who is your Master and that it shows my connection with the Chain upwards.

He said that he only gave three sittings to one disciple and that would be all he would be given for his whole life! "Why should I take on someone?" he said, adding that he wants to be free. He is looking at me...is it a test? I nod in acceptance but I still feel emotion about whether he will take me as his disciple. Whether he sees that emotion in me I don't know, but I had tears and later I saw he was wiping an eye.

He says I am to check out of the hotel tomorrow, my last day and come with my luggage and spend the day with him. He will arrange for me to be at the airport at 4.50pm to check-in. I am so grateful and also feel it's all coming to some emotional culmination. I reassure myself that even if I am not accepted as a disciple, I can still be a devotee and my heart recognizes him as my Master.

In the early evening I went back to Bhai Sahab's place and he and Bhabhi-ji were already in deep states. He was walking with difficulty and didn't say "Shall we meditate?" his

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usual invitation to begin. He and Bhabhi-ji just closed their eyes and meditation was deep and it felt like images of the past days were metamorphosing into other things. Was it past and present life things? There were memories which made me feel some things were being lifted from me.

Then Bhai Sahab decided I was to stay for dinner and later he would drive me home. After dinner his elder son offered to take me and on the way, showed me the office where he and Pankaj worked as business partners and he talked about their medical business plans for the future.

I don't think Bhai Sahab ever talks randomly. His topics this time were:

-Related to responsibility and either one doesn't take something on, or if one does, to do it properly.

-There is nothing given without a price and that is obedience to the Master/s (ie the Almighty) as they are never wrong.

I misunderstood something and thought he was saying he didn't want people from overseas to come as he is obliged to give and he has commitments and responsibilities in other Lokas and wants his freedom. I talked about being a burden and asked shouldn't I come back? He just said strongly, "Have I wasted my time on you?" I think he does mean me to be a disciple....He said: "Love is always pain."

I wasn't feeling so emotional tonight, it's interesting how meditations can be different. I wonder what he sees for me? He says: "Fate can be changed". Even he worries that he will not fulfil his responsibilities adequately: "Either I pay or the Master must pay". He tells me: "I didn't want to marry, my Master said: "You will and you can do it with Sorrow or Happiness/Acceptance"

It makes me wonder what my future might hold? He wants me to feel like one of his children and not to say 'thankyou'. All the family are most warm and welcoming to me.

11/2/05 Final Day

I left the hotel this morning and spent the day with Bhai Sahab, my final day. In morning meditation it was initially hard to focus and then I had floods of tears again. Later Bhai Sahab said they are not crying which is emotional, he made an expression screwing up his eyes, showing someone crying. He said the tears are love. I added they are my love for him and for God.

During the day, Bhai Sahab did his ironing (Indian-style on the floor) which he likes doing. He said: "You have seen?" I knew he was teaching me by showing me how he was in deep meditation while performing his household duties. Bhabhi-ji was pounding her clothes to wash them. They were both performing their normal household duties.

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Bhai Sahab does not accept any presents (even from his sons), and when I pressed him further on this he said presents had to be given with love. I insisted that the presents I wanted to give did come with love. He said to Bhabhi-ji that we have to let others have pleasure too. So under great sufferance he and Bhabhi-ji made an exception and reluctantly accepted my presents of a woollen sweater for Bhai Sahab and a sari for Bhabhi-ji which I'd asked a kind young woman, daughter of K, to help me choose. He showed his good sense of humor afterwards, joking with Pankaj about the presents. He wouldn't repeat the joke but I think it was something about the presents being the worth of four disciples.

I didn't go out of the living-room as the dog was around. I think also I was surrounded by the energy of the meditation area and Bhai Sahab: "We are always in meditation". Intermittently we had delicious food and some talking. It's difficult with the language, but maybe that's a good thing also to stop me asking too many questions! (I have been told that Bhai Sahab reads English very well).

I finally asked him if I was going to be accepted as a disciple and he said I already was! So obviously I had missed something....He said he had already presented me earlier on.

Then as we were seated cross-legged on the floor, he formally took my right hand and put his hand on my head and there were some minutes of meditation. It was like a formalisation. Later I heard him telling Shailendra something about me, that I 'didn't know if I was accepted'.

Earlier he had told me not to meditate with those of lower energy at present, as that will take my energy but that later I will be stronger.

Goodbyes to others were said and I appreciated the kindness of those who had accepted me warmly and one who offered invitations to stay next time. Bhai Sahab and Bhabhi-ji also said I should stay with them next time.

We discussed what Bhai Sahab intended for when he is no longer here. He said he has told Sri Dinesh-ji that Bhabhi-ji will take over from him to guide people and that he will leave clear written instructions. I said this was good as it stopped confusion, particularly for people in the West and those who can't come to India.

I told him I was reading about the Sufi sister of the man who built the Taj Mahal. "There are women Masters, women can be Masters," he said looking at me fixedly, "Women often choose to remain hidden and prefer to remain unknown." He said Bhabhi-ji would have to take over after him.

He has also given me a photo of Thakur Ram Singh-ji Sahab and his respected parents after I enquired, saying this will help with my meditation. His parents were both

energetically here meditating this morning and I imagined Bhai Sahab and various Masters in my living-room at home.

I said I appreciated the normality of his home especially compared with ‘spaced out’ people and gurus. He agreed one has to be active and not waiting for others to do things for us. Even as a Master he was working twenty hours a day. One must also have emotions and express humanly, not be ‘cut-off’. He told a story about how an important person asked him to visit but Bhai Sahab never did: “If you are thirsty you go to where the water is” (meaning this man was not prepared to go to the ‘water’!).

I said he was in my heart and it was going to break my heart to leave him. He had tears in his eyes and said it would be hard for him too: “I (am) human too,” he said which touched me deeply.

I said I will miss the community and he said “you can have that” a couple of times. When I replied that I don’t, he said “energetically”.

He said with a smile that people will meditate with me and I indicated that the Almighty would have to arrange it, as I am quite private and I don’t talk about what I do. “You will help people, you will receive and will give to others” he said, adding: “where there is perfume, people follow”.

He told me: “When we love people, we love them with all their faults”. (He must see my tendency to be a perfectionist)
Whatever work we’re given to do we can always be praying and helping humanity. He is not concerned with what happens to this world, it doesn’t concern him, that’s for Allah to decide.

He said certain disciples are at a better level and gave me examples. They see certain things and all were disciples of his father. I haven’t seen all the disciples and there are those in Dehli. He said he is nothing compared to his father or Master: “I am nothing compared with my Master”.

In the space of a month, he has given me everything (and Bhabhi-ji). I wait to see if I’ll feel like a different person back in Oz. I asked Bhabhi-ji to bless me before I left and she placed her hands on my head and it was gentle feminine energy. Bhai Sahab’s is strong, masculine energy. I find it interesting how the energy is different.

Bhai Sahab decided we would visit his Master’s Samadhi on the way to the airport. Shailendra drove us all in his car and stopped to buy the customary flower offerings. He bought marigold garlands. It touched me deeply when Bhai Sahab sent him back to buy a small amount of rose petals. (He was remembering that for me roses were special).

We went to the Samadhi and meditated. Bhai Sahab said “you are full of energy and it will take time to absorb, even years”. I said I would still be around to disturb him and he smiled.

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At the Jaipur airport I remember over-hearing him say to Shailendra. “She is full of energy, it would be too much for a normal person, it is even too much for her.” Shailendra said, “you can see it in her face/skin”. Although I could hear the words, I was in a deep state at the airport and I think he caused this state to help me with the difficulty of leaving him.

He said my progress will continue and he is always with me and I can talk to him. Then he put his arms around me and gave me a ceremonious hug. I had never seen him embrace anyone but I remembered afterwards that he had seen me ask his elder daughter-in-law if I could hug her and I did this while saying good-bye to her earlier at the house. He must have seen it was my custom and he was able to adapt to different circumstances. This also touched me greatly. I remember feeling that it was like he was not in his body. His body was something limp and almost lifeless which housed him as soul. I had never experienced that in someone before.

Bhai Sahab and Shailendra left the airport and I went to check-in my luggage. I would phone him when I reached Oz in several days as he had requested.

Waiting at Dehli airport for my plane home, my crown and ears were full of energy and I knew that Bhai Sahab was thinking about me. My ears felt pressure like I was going up to a high altitude in an elevator. The tears didn't start until I was in the plane and looking down on Jaipur as it got smaller and smaller. I felt my heart would break.

End of Diary

MEMORIES OF BHAI SAHAB

What struck me first was the ordinariness and everyday normality of it all. He was not dressed in a flowing white kurta with scented mala beads or marigold garland. Whatever he was wearing was so nondescript that I barely remember...perhaps gray trousers and a blue shirt. He could have been anyone, any middle-class Indian. He lived as a family man with his children and grandchildren and a very unpredictable dog. The house in old Jaipur was several storeys tall and opposite a small park. It was unusual to have Samadhis at a domestic house, but there in the corner of the small tiled terrace, facing but hidden from the street, was a small marble shrine containing the ashes of his respected mother and father (also a respected Sufi Master). There were no obvious signs that this was the home of a current greatly respected and loved Naqshbandi Master. It would be impossible to find one's way here unless sent.

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You don't come, the Master calls you. Even of those who were brought by others, I was told 'people would come and he would pay no attention'. He would just ignore people whom he did not consider of interest spiritually or who perhaps did not belong to this tradition. They could be wealthy and influential and it made no difference to him. "We are not into conversion," he told me.

True saints hide themselves, they do not need anyone, or to go to anyone's place, if they need anything it is provided by their Master. They can appear rude.

Ego always remains in subtle form until we leave the body. When a realised Master's behaviour appears surprising and apparently displaying aspects of ego, it may be their personality but deep down they are at peace. They may act that way because they do not consider that how it appears is important. They are living according to higher dictates and will therefore act in some way for a reason.

They always act appropriately for the moment and what is needed. I was told Bhai Sahab's father could be liberal in some things but not spiritual matters and he could be blunt, and Bhai Sahab also.

A spiritual Master will say something according to the context and the individual or group they are speaking to. What they say in one context may differ in another context and therefore both can be equally true.

At that first meeting with Bhai Sahab and from the events which followed, I knew immediately that I was one of the luckiest people alive to be in his presence and to be having him pay any attention to me, an extremely ordinary middle-aged Australian woman. I knew everything he said and did was deliberately to show or teach me something and the teaching was constant. "How much time do you have?" he asked when I first arrived? "there is not five minutes to spare."

Although Bhai Sahab looked ordinary from the outside, he was anything but. He was a realised and very advanced Soul, someone the larger present World has no conception of. I now understood what being with Jesus Christ might have been like for those who met him and were his followers and disciples. It was a total soul connection, like nothing I have experienced before or since...I just wanted to follow him around no matter where he went or what he did...just to be in his presence and bathed in the Grace which surrounded him.

Bhai Sahab was at the height of his powers when I met him. He was merged with his Master and only desiring to be with Him. He was 'drunk with the Divine'.

It is the first and only time that I have experienced what it is to have another soul in human form able to see me in totality: my strengths, weaknesses, my past experiences, my future, my sins, redeeming qualities...he could see it all without any judgement. He saw and accepted and understood the whole of me. Bhai Sahab didn't need anything from me or anyone...he had already received it all. It was his duty to give to me he said.

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When some naturally questioned and resented how much he was giving this unknown foreigner, he told them he was following orders from those who had come before him. He was just doing his duty as it was revealed to him. 'The orders came from the Elders'.

He could see what others couldn't, that our connection went back a long way: "You will know one day in deep meditation, why should I tell you?" he said. Sufism in its traditional form is ancient and retains those ancient ways and connections. It is not an intellectual understanding between Master and disciple, but an understanding beyond words, based in Love.

It is therefore hard to write about these things....Rumi expressed it best because he was inspired with his poetry to describe higher truths in a more appropriate form and became a vehicle for these.

After one has had the experience, I have found that some books can help with the understanding of what one has experienced and that can be reassuring when there is no living Master available to explain and demonstrate in living form. Books can also serve as a record of what has been and is possible.

Human minds love to talk and discuss matters, including the spiritual – it is in our natures, however what I experienced with Bhai Sahab and just before I met him is not able to be conveyed adequately in words. It belongs to a dimension beyond the material world, where Truth and Reality exist.

Spiritual experiences can seem very mysterious when they are new. Yet they are happening within a daily routine of human life. I was surprised by this and said to Bhai Sahab: "It seems so natural" and he replied: "It IS natural". What he was experiencing and describing/portraying to me were much higher levels unknown to me. "We are beginners at whatever level we are at, I am a beginner at my level," he said. The developments are never-ending and continue. Total perfection is not possible while we are in human-form, or we couldn't stay in that dimension. "My children will say I am very greedy" he said.

Later I also thought it is necessary to have a huge determination, desire, greed even, for the Ultimate. Sufism is not a path without emotion as Rumi clearly showed. It depends on the emotion of love and hunger/desire and this needs to grow and grow until the soul is consumed by it as Bhai Sahab clearly was. Then the person disappears, although the personality will still be individual, it is subsumed by the soul which is absorbed elsewhere. "I am called away," Bhai Sahab would often say, meaning that he was at that moment in deep soul contact elsewhere and often in deep connection with a disciple who was at that moment also thinking of him. Much is given without the disciple needing to be in the physical presence of the Master once the connection is made.

Grace finds the pathway to those who are suitable, perhaps through their hunger and determination. I think stamina is also needed. Advanced souls like Bhai Sahab arrive here ready and born into the family of another advanced soul. Bhai Sahab's first name in

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this life was Krishna. He told me that his first Master had been Krishna. A great Saint, Abdul Gani Khan sahab saw Bhai Sahab as a child and said: "He is a born saint".

He used to meditate from a young age and he and certain friends used to see how far into other dimensions they could go in their meditation. His father took him to his own Jaipur Master (Thakur Ram Singh-ji) who also accepted Bhai Sahab. The love he had for his Master was clear.

When Bhai Sahab was young he would sit and ask Thakur Ram Singhi-ji to come to him. The Saint did this by energetically materialising. He related how his Master had allowed him to take his photo and when Bhai Sahab had developed it...Guru Maharaj's full aura was showing around his whole seated body. Bhai Sahab felt this was a special favor shown to him through the love his Guru had for him. In no other photo was this evident.

I remember once when he showed me another photo of Thakur Ram Singh-ji Maharaj, I went to touch his arm in the photo as it was so thin and I was fascinated. I stopped as I felt Bhai Sahab slightly flinch that I would be so disrespectful as even to move to touch this photo of his Master.. But I understood because of the way I felt about he himself. He told me about his Master: "I wanted to be like him, he was so lovely," but his Master had said to him: "Don't try to be like me...try to be like my Master". That is the greatest gift one can give to the Master and it is said that you will see some people coming to resemble their Master when they develop and get older. "See how he looks like his Master," people will say. Every disciple would hope for that and that they would be filled with more and more love for their Master.

It works both ways and has to...the Master also feels love for the disciple. (In fact it is the Master, whose love for the disciple reflects and creates love in the heart of the disciple for the Master - both Mahatma Radha Mohan Lalji and Thakur Ram Singhji Sahab have said this)

Once a Master accepts and initiates a disciple they are bound for eternity, not just for one life. Perhaps this was why Bhai Sahab was reluctant to accept more disciples. He took his duties very seriously and I learnt, he was also affected by them. On the day I was to leave I was struggling to express how hard it was for me to leave him, trying to control the tears that were rising and to be brave. His voice broke as he said: "I (am) human too" and later: "good disciples are hard to find".

This is not a path of intellect, of the mind, it is a path of the heart. It has nothing to do with intellectual discussions which are popular with human minds. An example given is that describing sugar is not the same as tasting one grain.

I have been told that Bhai Sahab's Master hardly spoke, but his greatness is clear every time I speak to someone who knew him. Others too have spoken about being in the presence of Bhai Sahab's father and how they would feel greatly affected by the energy surrounding him. This was very strong even if he was doing something as mundane as playing cards with his children or relatives.

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A disciple of Dr Gupta-ji, Shailendra, told the story of himself doubting energy transfer and of Dr Gupta-ji touching his thumb for a fraction of a second with his own thumb. For several days Shailendra had no memory of what he was doing and was frightened. He went back to Dr Gupta-ji who asked him to recount what it was related to and then took back the energy. He could fill the whole room with white light, such was his power...a fine sort of energy.

This disciple continued to meditate with Bhai Sahab as his father's successor. Shailendra told Bhai Sahab that he wanted to know how someone could enter another's body... he felt a sudden blow to his back and thereby experienced how it felt to be a bullock beaten by the driver.... Bhai Sahab meditated to help Shailendra's friend with cancer stay alive for a further eight months. The heat of the energy in the meditation made Shailendra scared, it was so strong. It is said the Master can override death.

I was told about a time when a work colleague of Bhai Sahab's who was sick and approaching death, asked him to prolong his life. This happened until he again asked Bhai Sahab to help him...this time to depart, as he was now ready. Again Bhai Sahab meditated with him and he passed soon afterwards.

The Master always protects his disciple. Bhai Sahab related how he and his friend went to a place of another saint to meditate. Energetically he felt the saint trying to 'snatch' him. Then he experienced Thakur Ram Singh-ji come energetically to protect him.

One of Bhai Sahab's followers asked for help from someone who was always entering his energy field and disturbing him. Bhai Sahab rang up the person concerned and told him to stop. Next day the man was vomiting blood and was very sick. He sent word via the follower and Bhai Sahab restored him.

Bhai Sahab had told Shailendra he could answer some of my questions:

There are different energy types:

Saints are either Jalal –(full of splendour) and what they speak happens, or Jamal, (radiating peace and magnificence) and they pray to their Masters that this person should be helped to do something. They do not choose these states, but these are 'sent' by their Masters. Bhai Sahab's father and Bhai Sahab had both types because they had received them from various Masters.

Sri Radha Mohan Lal-ji was Jalali (full of splendour)ie fire and Jamal (full of elegance) ie cooler,

Because of that Dr Gupta-ji had the two qualities and therefore also Bhai Sahab who, I was told could be unpredictable like his father.

Shailendra said that when Dr Gupta-ji was in Jalali state, disciples were always careful as they didn't want to irritate him.. He looked fierce and his eyes bulged. However when Dr Gupta-ji was in Jamali state, they could all take liberties with him.

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(Shailendra said for me to be careful if under the influence of Jalai flux, as what I say will come true and I will feel heat. I will have both energies because of Bhai Sahab.) We inherit these tendencies through our Master.

Dr Gupta-ji and Bhai Sahab both maintained the purity of the tradition when others were suggesting changes and Bhai Sahab would be extremely firm about this. (This again suited me as I feel the same way).

He would not be drawn into superficialities. When people asked Bhai Sahab if he saw things relating to them and their lives, he said: "I am not a fortune-teller". Yet he would use his abilities to warn or comfort etc if he deemed that relevant.

Things can and are caused to happen by Divine Will. Bhai Sahab told me about the wedding of his elder daughter Seema in 1991. There was only enough food for 300 people and yet he and his father witnessed how the food kept being available to feed 900 guests.

Bhai Sahab believed in being a 'man of the times'. Shailendra said he was also a friend as well as a Master, and used to drop in on Shailendra and sometimes they would go to a hotel for a meal. Bhai Sahab was also a good cook. He was very liberal and relaxed with people, many Masters are quite formal and separate.

Shailendra said that compared to other Masters Bhai Sahab was very liberal, it was only necessary to surrender to receive from him. His son Pankaj said, he believed his bank account with the Master was unlimited. Judging by the strong energy he transmitted, I would imagine this could easily be so. Simply to be in the presence of these great souls is a very great blessing. It was of course the same with Bhai Sahab. People would come simply to sit in the same space as him and receive Grace through him as a channel.

At Sunday Satsang people would come, firstly paying respect at the Samadhi shrine outside and then sitting on mats inside the small living-room and adjoining room with its glass case of photos of past Masters including Sri Radha Mohan Lal-ji. In the main room on the wall there were large photos of the mother and father of Bhai Sahab and another photo of his Master. Bhai Sahab sat cross-legged in front of everyone and while in Jaipur, I sat at the back and listened to him speaking in Hindi although I didn't know what he was saying. Then we all meditated and it was deep and full of energy. Afterwards there was sticky sweet Prasad handed around on pieces of cut-up newspaper.

Bhai Sahab could control the meditation of each person in the room. Those at a lower level are 'cut off' when they have had enough, so more can be given to higher level people without others getting too much. Otherwise people can become unbalanced. It can be necessary even to ban them for a period of time for their own protection.

Bhai Sahab's eyes were like mirrors...so shiny I have never seen that in any other human being. He really was full of light and reflecting that through his eyes. It was like his face dissolved and we could see the Grace which he held to transmit to all of us. That energy

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was strong and intoxicating and lasted for the whole day afterwards. It is said that much can be given through the eyes.

It is also said that the quality of each Master's energy is different as is the color and perfume surrounding him. Bhai Sahab had very strong energy. It would fill the whole upstairs large meeting room which was used for meditation during the Bandhara commemorations for his Master and others. It filled that room also when his young grand-daughter had her first birthday. Many disciples attended and we could barely sing the birthday song because we were experiencing so much energy. I remember Bhai Sahab's daughter-in-law, the child's mother looking surprised perhaps at our lack of volume. The family were no doubt used to living with his energy and I imagine it would be normal for them.

Later he and Bhabhi-ji cut the cake and fed each other cake as they would have done at their wedding many years earlier. He had said both his Master and father had said he had to marry this girl even though he wanted at that time to remain single and to concentrate on the spiritual. He was told they had been together in every other life and were destined again to be together.

I remember as he showed me some old photos of when they were young, there were tears in his eyes when he remembered Bhabhi-ji's beautiful long hair which he had first seen on their honeymoon. He had said she would be the next Master when he departed.

When I first arrived, they sat together with me on their outside patio and meditated to determine what was my 'state'...Afterwards they both agreed the energy was at the crown and I imagined they could obviously see what needed to be purified and strengthened to enable me to progress. It was like a spiritual assessment which I found very interesting as I had never experienced that before.

I remembered him repeating several times the story of how the arranged marriage of his younger son and his wife came about. I thought much later that it was perhaps a teaching story for me about the meeting of connected souls being arranged by the Almighty and about me being accepted by him into a spiritual family. Sufis use stories and example to teach and Bhai Sahab was doing this constantly with me.

By the time I met him, Bhai Sahab had been the Master for a long time and he was very careful and experienced with the transmission of energy. When he first had to take over from his father as Master (after much postponement and reluctance) he told me he lacked experience and gave someone too much energy which opened all the person's chakras and his father had to close them again.

Bhai Sahab gave energy to a man not realizing how strong the transmission was. His father said, "Do you want to kill him?" The man was frightened and left but gradually during subsequent visits, Dr Gupta-ji stabilized the energy.

Once Bhai Sahab hinted that if a Master is not sufficiently progressed there can be a possibility of sexual exploitation. He told me he always thought of his mother when giving energy to women and gave energy through her, even though sexuality was

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something which was no longer relevant to him. I found him to be a totally honorable man.

He also warned me to be careful as too much energy can cause one to leave the body or go mad. I believe this to be so unless the energy has become stabilized. In the beginning the experiences of this are all very interesting and mysterious. He was always very careful with people and after a very short period of meditation would announce 'bas' (enough) .

Apart from group Sunday Satsang, the personal meditation I received and observed him give others, only went on for a relatively short time. I found this surprising and think this is because it was so intense and he could transmit so much instantly. Bhai Sahab told me that when he would "forget himself " he could transmit too much energy. I think he was very careful about that. After returning from the Shrines trip I was reading and my eye started hurting. Bhai Sahab said not to read, just to rest that day and absorb energy.

I remember one night in my hotel room thinking I would read a novel I had packed. This idea ended quickly as I realised with fascination that I could not make sense of the words on the page. It was impossible for me to read and understand it. I was so full of energy and my mind had been switched off by meditation with Bhai Sahab.

He was very aware there was not much time for him to try and improve me. As it was, even with his conscientious determination he could only get so far before I physically had to leave and return to my responsibilities. But his work with me continued when I was back in Australia and I could easily feel this connection and when he was particularly focused on me. It was such a blessing and I was so grateful.

It is also said with this Line, that one must be in the physical presence of an authorised Master at least once. I now understand why. It is different from the connection which I have experienced from a departed transcended Master. There is something about the humanity of it all and the fact that one is witnessing and experiencing a transcended, realized soul in human form. I had argued with Bhai Sahab about why did I need a living Master in this life? I already felt a connection with Sri Radha Mohan Lal-ji and he agreed but said "People will ask who is her Master?" He was alluding to a worldly connection and credibility.

But I discovered that it is so much more than that and of course he also understood the gift of a Great Soul's human presence.

He gave me the human experience of the traditional Sufi way wherein love for the Master is everything. With that everything can be given and progress made without effort from the disciple. If I had not experienced it first-hand I would not have understood the difference, or the rare gift which is given to those fortunates, whose destiny it is to be brought to the lotus feet of a Great Soul.

It is also said that seeing such a soul in human form can help encourage the follower on their path as they have witnessed what is possible.

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The Master is always trying to help the disciple advance: “The higher you go the more they (the Masters) will push you down,” Bhai Sahab said. This is because the Ego is a big obstacle to advancement.

If you are lacking in confidence the Master will build it up and demonstrate his love. Bhai Sahab had given me a handkerchief when I had tears at the Shrine of Sri Radha Mohan Lal-ji. I was very pleased when I asked him if I could keep it and he said yes. This old handkerchief was very precious to me because it had belonged to him. On one occasion Bhai Sahab took the handkerchief he had given to me and that I was now using and he deliberately washed it and put it outside to dry. This imprinted on me greatly to have such a revered person stoop to wash something belonging to such a lowly person as me.

He also allowed me to take photos of him on various occasions which I learnt was not a regular occurrence. He told me he did not usually go to the houses of disciples, yet we did this together several times. He made an exception in order to demonstrate something to me I think.

On the other hand, if you advance over the line into potential and dangerous inflation the Master will nip that in the bud too. This I learnt when I left my sandals in an inappropriately casual place in the living-room which I soon realised was taking liberties and did not show respect for him or the space. He moved them slowly with his feet to where they should have been and I would have usually placed them. I got the message immediately and knew that he had picked up on a subtle change in my attitude which was over-confident. The Master often teaches by showing and by example.

He was humble: “we are always a beginner at whatever stage we are at,” he said and when I looked surprised that he would be a beginner, he said “I am a beginner at my stage just as you are a beginner at yours”. “I am nothing compared with my Master,” he said. Once he said: “People could think you are a Master... I do not think I am a Master... you might think I am a Master,” He looked at me for my reaction and I nodded. He was testing and observing and teaching every minute I was with him. At the Bandhara celebrations for his Master, he was not seated on the dais but among all the other male disciples, a stranger would not have realized he was the successor and current Master.

He could also be very strong when necessary and discipline anyone who stepped beyond acceptable behaviour. No-one would want to incur his displeasure because it would be energetically so painful not to be able to bask in his sunshine. It would be real deprivation.

Bhai Sahab was no ‘push-over’. People often have the mistaken idea that a ‘spiritual’ person is all gentleness and sweetness. Bhai Sahab possessed tremendous authority which came from a Higher Authority. I was told later that people would come, hoping to be received, even brought by his respected brother and Bhai Sahab would ignore them.

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Apparently this was not uncommon – evidently he would make an assessment and that was that, they would leave empty-handed.

He could instantly ‘view’ the energetic information relating to an individual...I witnessed this when we were traveling and I asked Bhai Sahab if I could continue to meditate with a friend at home who followed another tradition and was devoted to her own guru. He was making such an effort with me, and I didn’t want the process to become potentially undermined. He reflected for an instant and said that he had seen (her) and that she was following the right path: “you can think of your guru and she can think of hers”. Another time I was saying I had a personal altar at home where I meditated. He said: “I know I have seen” and he described one of the items on it. He told me when he received my letter that he was able to see an energetic impression of me.

He also told me “never think you are alone”. He could see other souls around us and also had disciples in other dimensions which he talked about.

Shailendra once saw some of Bhai Sahab’s disciples in another dimension meditating on a lawn. Bhai Sahab had thousands of disciples in that dimension. He also told me about them, although I never saw them myself. Perhaps this was why he was not interested in increasing the numbers of his own initiated disciples although another Master, Sri Ravindra Nath-ji had encouraged him to take more?

One morning he remarked that he could feel how far my energy field was from my body “I feel it out to here” he said, showing me with his hands where it ended.

He was also able to talk about faults in a way that was also accepting. I am sure he could see my greedy streak when he commented that his children would say he was greedy. I also observed that perhaps he thought I might need to learn to be more accepting of different peoples’ behaviours. Several times he made comments or displayed deliberate behaviour that someone else might have judged bad-mannered, while looking at me and saying: “if we love someone we love all their faults”. This was effective because I had so much love for him that I could accept anything he did.

Another favorite saying was: “It hardly matters to me”. No matter what was going on, he was always absorbed in his Master, the Almighty. “It hardly matters to me if I am here or there,” he said. He was truly a free man; he was not attached to the world so it had no hold over him.

If he thought I might waver in confidence in relation to another person, he suggested: “He is not your Master”. He was always pointing towards the Almighty.

His life had not been without its challenges. I know when he had a young family and was a public servant, he was posted far away from them because he would not join in the common corruption practices. He just accepted that situation and would travel on public transport to see his family when he could. Bhai Sahab used to work several jobs and

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refused to manipulate others for better work. He told me there were times he could not afford to buy ghee for his family and had to ask his father. His father had also experienced deprivation and hardships I was told. I think he could see that I had also experienced financial hardships as a single mother with two young children.

After morning meditation, he would say: “do you take tea?” and I always said yes as I wanted to prolong the time with him for as long as possible. While I sipped the delicious, sweet Chai, I could also ask questions or listen to him. Sometimes he showed me photos of his family...his honeymoon, other Masters.

On several occasions he told me to wait while he took his bath and dressed in street clothes, then he dropped me off at my accommodation, or left me in the car while he filled a medical prescription. When I first arrived I remember him telling me not to leave the car as he could see I was so affected by the energy I might have wandered off. He was careful. Another time he asked his children to turn down the TV after he had looked at me and evidently could tell that the loud sound was physically painful to me because an upper chakra was very open and sensitive. He resigned himself to them ignoring his request...how could they understand? Children growing up in a household with such parents would not be aware of the energies surrounding them I decided. It was normal for them.

Once he decided to take me to a Jaipur monument and got one of his father’s disciples to drive us. Afterwards we took a sack of flour to the nearby leper colony. I was constantly in a blissful state in his company.

After we all returned from traveling to visit Shrines, he decided to accompany me to do some shopping for some Indian shawls that I was keen to buy. Members of the family accompanied me including Bhabhi-ji. Bhai Sahab apparently did not much like going to the markets and was making an effort for me. I was so absorbed in him, I didn’t realize until the last minute that he had gone off to the men’s toilet area and I was about to follow him there. Although we were paying attention to shopping I could see that he was totally elsewhere, while his body just followed along. I could see his look of incomprehension when I was saying I did not like one of the shawls. It was totally irrelevant to his focus. Sometimes I noticed that Bhabhi-ji had to bring his attention to some outside thing. Yet he knew exactly what was going on with everyone, and could move his attention to whatever was his priority. He was seeing everything from a different centre of attention.

LOVE

I have learnt that everything that has been written before about these sort of spiritual matters is true. The love of Bhai Sahab for his Master and for the Almighty; his years of devotion since childhood; the love from his Master and his father and other Masters in the linking chain – all flowed through to those of us lucky enough to be accepted into his

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and their presence. To us he gave freely as he was directed to do. He followed those inner orders which were his only consideration or criteria.

He was totally focused and absorbed in that loving energy at all times. At the same time his human personality displayed inner strength, integrity and courage as a man. He paid attention to practical matters himself as needed and liked to perform various household duties.

Before the Shrine trip, he opened the living-room cupboard and took out a worn file containing bank cheques donated by followers over a seemingly long-time...I wondered how long they had been gathering dust! He selected one at random, barely looking at it. It was a justified means to an end: we would need funds for the Shrine trip we were to go on. Also in preparation I accompanied him to a nearby shop which sold biscuits. He knew exactly which ones would be needed as snacks for the trip and refused my attempts to buy some others as a contribution.

He and Bhabhi-ji used to buy the fruit and vegetable for the household and knew who to recommend for the best quality and price.

Now he was retired he drove his grand-children to school each morning in a little car bought by his two sons. He said to me: "Family comes first".

Family-life was attended to, as well as Satsang with disciples who came constantly. However no matter what was happening around him he was always absorbed elsewhere at the same time. He attended to the details of the material world as needed, but he was not captive to them. He was a truly free man and free soul, merged and following inner directives. This duty included feeling compelled to give me his attention according the inner directives he received.

GRIEF

While in India, I had asked Bhai Sahab how much longer he would remain in his body. He could see the tears in my eyes and said perhaps 16 years but added that he could be taken at any time and that he had already been given two Grace periods when he had other work to do. But looking back on the Shrines trip, I think he was preparing for Bhabhi-ji, Shatish-ji and Shailendra-ji to succeed him in their different capacities. I have been told that Bhai Sahab is training Shatish-ji through the medium of Bhabhi-ji, so he will be ready when she departs.

Bhai Sahab's departure (16.6.2005) was a shock to everyone, and I was in Australia and not with others in Jaipur to share their grief and support.

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I felt secure that I would be returning, he had said next time I would stay with them or alternatively he might be able to arrange accommodation. I spoke to him by phone when I returned as he had requested and I continually felt him with me as I went about my daily life again. The energy was strong and I remembered looking back, the particularly strong energy waves during the night of June 16, when I couldn't sleep.

I had received an email earlier from another disciple who told me Bhai Sahab wasn't well and I had prayed for him. Then looking up at the photo he had given me of his mother I received a message. The words were: "He's already gone". I pushed this thought away as negative. Later I received another email on the 18th telling me the sad truth. I read the email while I was meeting with two friends I had meditated with....one understood through her own guru experiences and tried to explain my loss to the other woman (who followed a different tradition) - that it is a 'soul-connection'.

I would not have understood either how painful the grief of a soul-loss feels until I had experienced it myself. The Master/disciple connection is a heart-to-heart love of two souls.

Now knowing when he had departed made sense of the intense 'energy visitations' I had experienced all the night of the 16th. They were so constant and intense and I couldn't sleep at all. I think he was connecting strongly with us all as he left. I was told later that Bhai Sahab visited everyone he loved on the night he left his body.

The worst grief I have ever known was after Bhai Sahab departed his body. I thought I would die from it and I understood then why some disciples have committed suicide in order not to be separated from their Master.

I also understood from a soul level the loss Rumi felt for Shams. I did not realize how an evening of Rumi poetry later held in Melbourne, would affect me. The psychic pain I suffered that night was excruciating as I understood exactly what Rumi had been describing in his poetry. I could hardly bear it.

People said I was one of the last people to spend time with him before he went and that the experience was extremely lucky and invaluable, but I didn't feel lucky anymore, I felt like I had been given everything and then it had all been taken away.

The morning after the news about Bhai Sahab, I woke up and didn't want to get out of bed...there seemed to be no point. Then a strong voice said: "Get up!" and I obeyed.

I planted a white rose in my garden in his honour. I lit candles all over my home altar and burnt rose incense. After two days away in Melbourne I came back to my house and on opening the door to the large living-room I was struck by the smell of roses, as strong if not stronger than it had been the day and night before I left. I also noticed that occasional wafting perfume I had previously experienced when thinking of Sri Radha Mohan Lal-ji. This was a further comfort to me.

Apparently Bhai Sahab was writing a letter to me, its contents unknown...It was sometimes hard to get email responses from Jaipur.

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Later I was told he sent me a message, something like: “Someone near to her is going away, she will feel she has lost everything but it is not a loss.”

On a later visit to India and Jaipur, I was told by D (another disciple of his father’s) that Bhai Sahab was adamant in the hospital that he wanted to go. For him it was liberation. He was always in other realms so it was hard for him to stay in his body. His son Pankaj said he had to go, the Masters wanted it. A disciple said he had wanted to go and for three days there was nothing that could be done for him. He had said that the body was a limitation and once free of that he would be able to go everywhere instantly.

The energy is stronger when the Master departs his body and joins Universal Consciousness. “He is everywhere...”

I remember at that time, getting off the tram in Melbourne and having the sensation that his face was huge and covering the entire sky.

Pankaj has explained that there are people who are not really in the body and Sri RK Gupta-ji has said that at higher levels you don’t notice the energy much. Shailendra has said eventually there is no looking for ‘where is Bhai Sahab?’ because he is in us. At the cremation Shailendra felt like jumping on the Pyre but was glued to the spot (apparently Bhai Sahab had foreseen this).

Pankaj said his father did die young as 70plus is the norm. Looking at a photo he said how much energy there was in his face and what a good-looking man he had been right up until the end. Pankaj prays each morning at his father’s Samadhi and has felt his presence more and more. (“He is everywhere”).

AFTERWORD

“Everyone has choices, chooses what’s best for them,” Bhai Sahab said. I could have been sent to a Master who wasn’t leaving this dimension five months after I first met him. But it was a pre-arranged connection, like the arranged marriages of his children. His brother Sri RK Gupta-ji, on whom I could always depend especially when in need of comfort wrote:

“Your meeting with Bhai Sahab was not a chance but part of Divine Will. Your association with Bhai Sahab is forever. It is the God’s desire that it had to be this way. Even one meeting with the Master is enough, if the link has been established. Bhai Sahab has accepted you and this is a permanent link.”

I knew that a person can have only one Master and I had the experiential proof of that, when five years later in 2010, I went back to Kanpur on my own for the Bandhara of Sri Radha Mohan Lal-ji. The presiding master was his son, Sri Ravindra Nath-ji whom I had

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met years before with Bhai Sahab. Bhai Sahab had been right when he had told Sri Ravindra Nath-ji that I would return there. It was a successful visit arranged through his son.

The blessing of feeling Bhai Sahab with me all the time while I was there was wonderful. It also seemed to me while I was there that the experience was also about having to leave a familiar place in order to gain another perspective on it.

All the while I was in Kanpur, I was totally surrounded by and seeing vivid wonderful memories of Bhai Sahab which arose constantly as if he were with me. It was a blessing and a reassurance. It is said that one can only have one Master and that was clear to me.

If the disciple asks his Master to accompany him when visiting other Masters, then he goes not as himself but as a representative of his Master.

VISIT TO KANPUR 2010

I revisited Kanpur during celebrations for Sri Radha Mohan Lal-ji's annual Bhandhara and had the opportunity to speak a little with Sri Ravindra Nath-ji (then 80 years) and his son Ashok-ji, who had been invaluable in arranging my visit there.

Sri Ravindra Nath-ji gave me a copy of his extremely helpful book, which is based on notes in Urdu of his father and grandfather. He wrote this at the request of a disciple who was concerned that when he died this information would be lost. His father and grandfather did not believe in books: "Be a book yourself," they said.

I was grateful for the copy of this book which he does not distribute widely, nor does he have a website as he does not wish to be inundated with people. I found him very gracious and encouraging towards me as well as testing me.

I was also interested that they regard The Golden Sufi Centre (GFC) in California as low-level and commercial. Western followers of that organisation have also come to Kanpur to see him.

Sri Ravindra Nath-ji was very cross with the GSC site's version of the Chain of Successors, saying that even if someone were to be given full authorisation, it did not give them the right to be on a Chain of Successors. He said the list was also wrong and didn't include various branches.

(This list referred to was amended from the original by the GSC and posted on their internet site after Mrs I Tweedie was no longer alive).

He said his father was very definite and that people should stand up for what they believe in, otherwise how can people rely on you. He said sometimes he feels anxious that he will not be adequate for disciples' needs and then he thinks of his guru.

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I imagine following in the footsteps of someone as great as his father could be daunting especially while feeling the weight of that responsibility.

I did not know at the time of meeting Bhai Sahab that all those I saw sitting with Bhai Sahab and receiving from him, were not his disciples, but disciples of his late father and Master, those whom he had inherited responsibility for.

I only learned in a later visit to Jaipur that in his lifetime he only accepted three people as his disciples. His choice of disciples was two humble, devoted and honest policemen of limited means that I remembered seeing regularly at the house. The third and by default his last disciple, was me. This came as a surprise.

During a subsequent visit to Jaipur, younger son of Bhai Sahab, Pankaj said I will always be his 'last disciple' and that I was the last one who was lucky enough to spend time with him before he departed this world, in the last six months of his life.

He told me that there were only three people that Bhai Sahab gave to fully in his life, and I was one. He said that some think his father was staying alive just to work on me some more. After I left he started to get sick and never again visited a shrine, even that of his Master Thakur Ram Singh-ji. Pankaj said he had never seen his father give so much to a person as he gave to me.

These words were hard for me to assimilate while also being of great comfort. It was proof of the Great Love of a Great Master doing his duty to his Masters until the end of that incarnation. But I could also understand why there were those who were jealous of me and who couldn't understand why this was happening.

Shailendra later confessed to being jealous of the amount of energy Bhai Sahab was giving me and after dropping me at my hotel, went back to ask Bhai Sahab why? Bhai Sahab replied that he had to...the orders came from the Elders. Masters fulfil their duty. Shailendra confirmed that I had known Bhai Sahab in another life...Bhai Sahab had told him.

I wanted to know why some were apparently given more than others in sittings, and was told that some are more receptive, others might feel something but it would seep away. Pankaj said it's not just that the Master gives, but that the individual has the capacity/ability to receive.

During that visit Pankaj said he saw I was full of energy and when that was gradually absorbed I would come to know everything. He encouraged me by saying there will be more and more purification so I could go up to be with Bhai Sahab. Bhai Sahab predicted it could take years for me to digest/absorb the energy I had received and that it would be like a coil ready to unwind at some time in the future.

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Sri RK Gupta-ji said: What Bhai Sahab did for me is not unusual, he has swept the way clear for further development/growth so I can absorb more and more energy. Some will receive spontaneously, it happens rarely, but it does happen. Spontaneous experiences are one in a million. Seeing a Master once dispels doubt.

The effect of the Master is to accelerate karmic debt to help the disciple finish with the rebirth cycle. As a result many difficult things can happen to the disciple. This was certainly my experience in subsequent years with several deaths of people close to me in quick succession.

Subsequently, I had the experience of difficult dealings with a family member after the death of my father and was surprised to be sent a message from Jaipur that Bhai Sahab (then departed) had sent certain words to me received by Bhabhi-ji in meditation. These were very specific words about a situation that no-one knew the details of except me. Hearing his assessment and encouragement was very comforting to me.

Some explain that a Master gives the disciple an experience of a high level which might go away but the memory/impression is there, which helps the disciple to reach the experience again. After some time there is the potential for one to become established in that high state like Bhai Sahab was.

Perhaps noting my disappointment at finding him so late in my life, other disciples told me that the number of years one is a disciple is not relevant to one's stage of development. I was 'given to', some are made to work for what they are given. Shailendra told me that he had been made to work by his Master.

D said that a departed master is part of universal energy but each Master retains the individual manifestation of that which we have known in human form. One can feel the different energies of past Masters. They have a flavor, a perfume and an energy.

I personally believe Bhai Sahab was the most capable Master of his time relating to the Line he belonged to.

Some might say everyone feels that about their Master, however there would be others who would agree with me.

Others spent years enjoying his company and would know more than me about Bhai Sahab. My experience was very intense and condensed. He left such a deep impression on me that my life has never been the same since.

I can now understand why there have been disciples who have leapt to their deaths in order to join their master. The human part of me still misses him in physical form. In my soul, I am grateful that he still accompanies me, within myself as in a larger form.

In the week before he departed his body, Bhai Sahab came to me in a meditation showing me a beautiful quilt with autumn colours in leaf shapes like a flower. I heard myself saying: "isn't it beautiful" and knowing somehow it was mine, meant for me through and thanks to him.

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About a week later at the end of meditating I felt myself saying to Bhai Sahab and the Elders that I couldn't do this on my own and that my heart was broken. Then I heard Bhai Sahab's voice from far away, saying: "Look how your meditation has improved since I've gone!" It was his humour again which I loved. He was serious and relaxed without being ungrounded. His temperament and personality suited me very well.

After he left this earth, he was in a dream I had at the end of 2007. In that dream he is surrounded by some female disciples like he is our father (including K, one lady I had met who also knew him in another life). I come close with my hand near his and he takes my hand and holds it. His hand is warm.

I am told that those sitting together in daily meditation in Jaipur feel my soul is also present with them. It is also thanks to Bhai Sahab that I have been joined to my soul-group even though they live geographically thousands of kilometers away in this life.

As time goes on I become less interested in or motivated by various external things of everyday life. I understand that this is a normal process. At the same time I have felt a duty to write this before I go, in memory of Bhai Sahab and meeting him ten years ago. It has also been at the same time a most difficult task. I hope others will forgive the imperfections.

FURTHER...

I have also been told:

There is always further to go.
Masters are various but the System remains.
Eventually you have to go beyond systems.

D.Y. 2015
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