

ANANT YATRA



Part - III

ANANT YATRA

correspondence

Between

Revered Shri Babu Ji Maharaj

And

Saint Kasturi Bahin

Volume III

Nov. 3.11.53 to July 19.7.55

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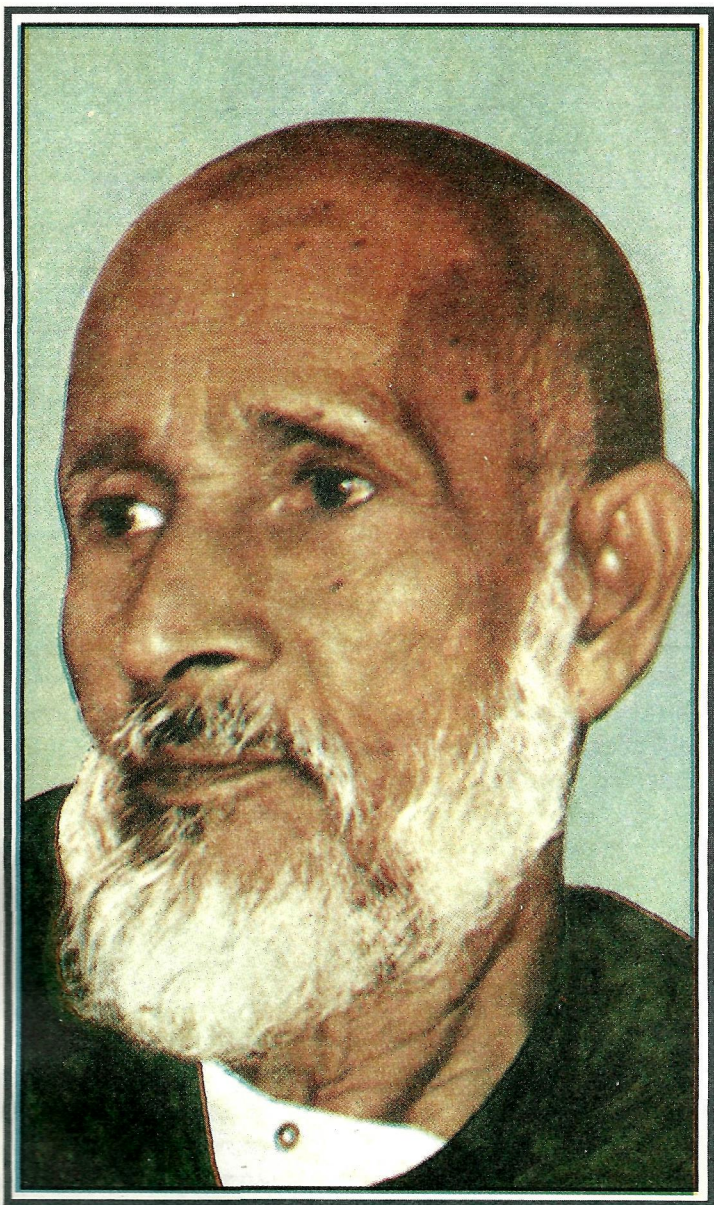
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Sri P.D. Chaturvedi**

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SHRI RAMCHANDRA JI MAHARAJ

Shahjahanpur
(Uttar Pradesh)

Few Words

Dear Abhyasi- Brothers and Sisters,

Today I am happy in handing over the third volume of Anant Yatra in your hands. The journey for reaching the Ultimate is also endless (Anant). Sri Babu Ji Maharaj, the real founder of Sahaj Marg has descended on this earth, having complete control and command over the Ultimate Power for the betterment of humanity. Even today, His divine light which is spread all over in the atmosphere is endeavouring knowingly or unknowingly to envelop the hearts of the human beings with itself. The saying of Sri Babu Ji Maharaj has revealed this ultimate truth that if we may remain bringing the extinguished-coal in contact with the burning-coal, a day would certainly come when the extinguished coal will certainly begin burning and emitting light. The Shaj Marg Sadhna has undoubtedly proved this truth of His above saying. It has also made it possible for the heart of abhyasis to follow this dictum. During meditation, when we start feeling constantly that Divine-Light is present within us and try repeatedly to concentrate over it, then what to speak of the heart even every part and particle of the body gets illumined with divine-light and we begin to feel the presence of Ultimate-Power in all our system.

The Book 'Anant Yatra' is the divine example of the kindness and benevolent love of my Babu Ji Maharaj for His abhyasis. By adoring me with divine-beauty and by giving me entry into the realm of Ultimate Reality, He has opened the doors of the Infinite kingdom i.e. Bhooma for the whole of humanity. Now it is my sincere and sacred wish and prayer that all of you may enter into it (Gate of Bhooma) and achieve the real and ultimate goal of life.

Kasturi Bahin



K.M. KASTURI CHATURVEDI

Letter No. 351

Revered Sri Babu Ji Maharaj ,
Sadar Pranam

Kanpur
3.11.53

Hope you would have received my letter. God knows the reason, why , five or six days back, the thunder of the cannons was heard by me. By Master's Grace the fire and the sound of the crying was in front of me. I came to know from kesar that you are under the treatment of some Unani Vaidya,. Please write to me if there is any improvement. I am writing to you about my spiritual condition whatever it is by the grace of the Master (you).

The condition is such that in fact the word 'condition' is too heavy to be used for the purpose and it can only be called a feeling, because when ever I try to feel the condition, I have to dip very lightly but very deep in it, even then the deeper I go the less it seems , Though I myself may remain immersed. If I remain in natural condition to feel the condition, I fail to feel the pure crystal clear condition without immersing or going deep into the condition. Now the question is what is to be felt and experienced, because on the back of all these conditions, there seems a strange stream is flowing in which I remain drowning & then coming out of it. Now the condition is such that I do not know why and where the value of bliss is gone and lost in that stream. Even then I have such a lovely feeling in which there is no place for bliss, but there is something within me., I seems that if a part of it may overflow and come out, the heart will not be able to bear it and it may burst out. But the binding of the love of Babu Ji does not allow this to happen. I do not know the reason why I am feeling very much depressed since yesterday and often I began to weep. The condition seems to be completely vacant and lonely, deserted and charmless.

Received your kind envelope just now. I am happy to go through it. Babu Ji, your blessings and grace is my life and the life is only for You. With the grace of the Master,

everything is going on well and you need not to worry at all. It is just possible that as you have explained about tree and jeeva, nobody would have explained it so clearly. Swami Vivekanand Ji has explained very vividly and clearly in 'Gyan-Yoga' but please forgive me for writing this that possibly, He could not have explained it so clearly as you have explained. Somebody can say it that whatever you explain, I follow it more easily. Sri Babu Ji Maharaj, the Golden -Era is passing but we have not yet awakened from deep slumber. In Lakhimpur, the interest in satsang (meditation) is almost nil. Whatever you have written about Shukla Ji is correct He has surely little time for meditation. I, myself can not hurry up in this matter even though I want to do so. You are going to Kukra. In fact they are all very lucky. Please do not worry about my illness. I have to die for my Master. This is the aim of my life. For me, there is no difference between life and death because the present life is the real life, I am the servant of my Master and shall always remain indebted to him.

Your humble daughter
Kasturi

Letter No. 352

Revered Sri Babu Ji ,
Sadar Pranam.

Kanpur
10.11.53.

Received your envelope and was happy to go through it. What is the improvement in your condition with the treatment of the Unani vaidya? I will have to take last injection tomorrow. Often I feel a lot of monotony. It is because I remain lying down all the time. Although I walk a little as well. Had you gone to Kukra or not? If you had gone to Kukra, you must have gone to Lakhimpur as well. Thinking this, I am facing my illness with a hope that when I would go to Lakhimpur, I will also avail the opportunity of going to Shahjahanpur to meet my beloved Sri Babu Ji, Under the present circumstances and time, I am nothing less than a curse in my family but this is the kindness and

generosity of God that he somehow manages the whole domestic affairs. I have written uselessly this but please do not mind or pay any attention to this. Now I am writing about my spiritual condition whatever it is due to the kindness of the Master.

I have written you earlier that there was some sweet fragrance of pleasantness in Brahma but now my condition is such that as I am entering into the condition that smell of pleasantness in Brahma goes on fading. Now I feel such a condition that my Master has dissolved rather melted me in Nature. Moreover even each and every movement of nature takes place with my consent but it appears that my beloved Master has shut my eyes from that aspect and I have no concern with it, but I have already reached my Master who is far-far away from me. It is just possible that I might have failed in expressing this condition clearly. It would be proper if I say that the lightness has finished completely. Now the condition is becoming natural. My beloved Sri Babu Ji, my condition is such as if the Jeeva has started feeling the fragrance of its Real Home. It seems that the cause for the Jeeva to become Jeeva is disappearing by the grace of the Master and it has started getting its own real form. I am now dissolving in that fragrance. Now all the threads are linked with that condition and to call it mine is just for the sake of saying only. Every thread has become laya with the heart of the Master. My Babu Ji, in short, this is my condition. Most of the contents of Gyanyoga are the same as described by you in words. The description of Dharma is also resembles the same as expressed by you. I often feel that if ever my abhyasister and brothers will spare time that they may try to see their beloved Master with open eyes. I see that everybody has enough spare time for it but we do not understand the value and importance of time.

Your humble daughter
Kasturi

Letter No. 353

Revered Sri Babu Ji,
Sadar Pranam

Kanpur
21.11.53

No letter from you since long. Kindly inform me about your welfare. I am almost cured. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

Babu Ji, it seems that all the particles of the inner are scattered and have adopted a parallel condition. In fact it is not a condition but a strange experience. I feel that these particles are free from Maya. I do not know about purity and impurity. Sri Babu Ji, God knows the reason, why the power of experience has gone. It seems that all the particles have such innocent condition which can not be described in words. By the grace of the Master, I do experience it but it is beyond me to describe it in words. It is a fact that these particles seem as mirrors.

My Respected Sri Babu Ji, if I write this that I feel that every particle has a reflection of a world and if the particles may be united in one, it will form a complete universe. Though the condition is this that it becomes impossible to have the idea of any power. If I may write that the 'Force' here is totally in slumber or it is dead, it would be appropriate. Here the consciousness has also died. The purity is such that it appears that life has been extracted out of it. There is nothing to purchase that is why no purchaser is found. If any purchaser dares to purchase, there is no guide to take him there. But I have got the guide & He is taking me and encouraging me as well. But still I feel that my Master is preparing me for bestowing upon me something which I don't know. I pray him that auspicious day may come soon when I may become the real receiver. I am sure that one day it would happen certainly. There is slight weakness that I fail to drop you letter early. I have now understand that man is not only a man but he changes rapidly and becomes something else. I realise that Brahma (My Master) is preparing me and moulding me. He is taking me in such a way that I have neither feeling of Jeeva (existence) nor that of Brahma.

I do not know why there is a lot of hope from Shukla Ji. There is something in him which will certainly help the mission. Phoolo Ji and Kesar are conveying their pranams to you.

Your humble daughter
Kasturi

Letter No 354

Dear daughter Kasturi ,
May God bless you.

Shahjahanpur
22.11.53

Your and Kesar's letters to hand. I remained in Kukra during Diwali but could not go to Lakhimpur Kheri. Chaubey Ji, Master Sahab and some other people had come over there. The proof of Eng. Book is coming from Allahabad, so I am awfully busy. If the reply of your letter may be dictated, it will be a very long one. Now you should leave all the work and care only for your health. Chaubey Ji (your father) had also told me that he would come to Shahjahanpur along with you & would stay there before leaving for Lakhimpur. It would be very good if you come over here. I am under the treatment of a Hakim these days and there is improvement by his medicines. In fact you have progressed spiritually yourself. No doubt I have given you some help and I would continue to help you. If I had the ability and capacity, all the abhyasis would have progressed a lot. May God make you healthy soon. My blessings to Kesar & Phoolo & her children.

Your well wisher,
Ram chandra.

Letter No 355

Revered Sri Babu Ji ,
Sadar Pranam

Kanpur
27.11.53

Received your affectionate letter & noted the contents. It does not matter, if you are not getting enough time due to

the receipt of the proof of the English Book but I would be satisfied if I may remain getting your post-card regularly. I am not sure about my coming there because there is no limit of injections. After that the electric fomentation will start. You should not worry at all. It is very good that Eng. Book has gone to press. We are all happy to read that you are having improvement by taking Hakim's medicine, I pray God that you may never again suffer from Asthma. You are only the reason of all my spiritual progress. You are the only one who has accepted to row my shattered and broken boat of life and take it across the river (world). You are the only capable Guru who has freed me from the bondages of this world by accepting me as your daughter and disciple. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It seems that my inner is broken into pieces that are spread over within me and I am feeling the presence of my Master in all the particles of my inner. My Babu Ji, my spiritual condition is such that I am advancing in such a field where, in spite of vibrations, the activity has almost stopped. Now it seems as if the whole nature has become silent for me. It can also be said that the movement or activity in all the particles has become silent. My condition is such as if I am pervading in all the particles of the whole world. What should I write about this 'I'. It can only be said that it has become lifeless and free from Maya. It seems that all the particles have broken and spread over and become free from Maya. All the movements have become silent. The feeling of the relationship between a servant and the Master has died out. It seems that the inner eye has become sightless and it also appears as if all the colours and forms have finished. I remain totally blank now. Kesar is very busy and conveys her pranams to you. She requests you to help her in spirituality because she can not do sadhna regularly. Phoolo Ji is saying pranam to you.

Your humble daughter
Kasturi

Letter No 356

Revered Sri Babu Ji
Sadar Pranam

Kanpur
5.12.53

You must have received my letter. It seems to me that the God has cleaned my inner completely through this illness, so that He may sit in my heart. I am writing you my spiritual condition whatever it is by the grace of the Master.

My condition which is getting laya in me is such that it can not be explained in any way. I feel as if the nature is itself becoming laya for me or it can be said that it (nature) is fading for me. Now I have reached at such a place where everything is silent all round. It appears as if this is not a ground (Place) but a burial place. I hope you will be healthy now.

Your humble daughter
Kasturi

Letter No 357

Dear daughter Kasturi,
May God bless you .

Shahjahanpur
7. 12. 53

Received your letter. You have often mentioned in your letters about 'to die in harness'. The meaning of 'to die in harness' does not indicate that one should try to leave this body. It is our duty to keep our body healthy, but it (to die in harness) means that we should try to remove our pure or impure ego and when the ego is gone, the real and pure human-being remains as 'he should be'. Many saints devote their whole life trying to become free from their ego. Now you have understood the real and spiritual meaning of 'Dying for someone'. At this time you should try to become healthy. If once you will become healthy, you must think, how helpful it would be in your meditation and mission's work. You must concentrate on this thought that all the diseases are leaving you and you are becoming healthy. By this practice, you would become healthy soon.

Your well-wisher,
Ram chandra

Letter No 358

Revered Sri Babu Ji
Sadar Pranam.

Kanpur
11.12.53.

Hope, you must have received my letter. Now a days, by the grace of the Master, my spiritual progress has become slow. It may be so due to the change of point. The proof of the book must be coming. How is the print of the Book? Amma is saying her blessings to you.

Your humble daughter
Kasturi

Letter No 359

Dear daughter Kasturi ,
May God bless you.

Shahjahanpur
14.12.53

Received your letter dated 5.12.53. It is our duty to keep our body healthy. When the body is healthy the subtle body will also become healthy and mind works very sharply for thinking and analysing. In my last letter, I had written to you that the meaning of 'Dying in harness' is to remove once own self or ego. It does not mean that we should leave caring for the physical body and it may grow weaker and weaker soon and ultimately die. People try very hard to get rid of their ego. In our mission it is very easy to get rid of our ego. The method for it is the same as you have adopted. Though there are other ways also but these are slightly difficult. As the people do not take interest in it hence who should do it and these methods can not be told to every body unless there is complete faith in the system. Even if the methods are explained, nobody is going to adopt it. The teacher or preceptor must be free from ego otherwise the methods will not work successfully and nicely. Do not worry for me as I am not going to die soon. The proof of the Book is reaching me continuously.

Your well-wisher,
Ram chandra

Letter No 360

Revered Sri Babu Ji ,
Sadar Pranam.

Kanpur
14.12.53

Received your kind letter dated 7.12.53. It was a pleasure to read it. By the grace of the Master, the energy is increasing day by day. I am confident that your labour on me will not go in vain. My only mission is to receive your blessings and this is my puja also. The meaning of 'Dying' that you have explained to me is very good but I was not wrong due to the grace of the Master. Revered Babu Ji, the mission is mine and I shall serve it whole-heartedly because this is my duty also. Moreover, I have to attain my aim (Master) completely. So I have to make myself healthy and there is no doubt in it. Bad health is a set back in our Sadhna but I pray you that you should not work hard. Please do not care for me much because you are also physically weak.

Your humble daughter,
Kasturi

Letter No 361

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
27.12.53

You should have received my letter and Master Ishwar Sahai Ji would have reached you by now. Hope, you would be healthy. To-day the whole day my ears were eagerly waiting to hear your voice, the legs were anxiously run towards the office again & again , the hands automatically got folded as if they were giving the proof of their unity, the eyes were craving to have the darshan of your sober and gracious face. The eye-lids were eagerly and anxiously waiting for the heartiest welcome to their beloved Babu Ji. But now the night had fallen and the time of your arrival is over. That is why I am writing this letter to you. I think that due to Proof-Reading and physical weakness ,you could not come. I have full faith that wherever you are, you are

mine and will remain so for ever. Now the Basant Panchami is coming near and I will certainly have your darshan.

My Babu Ji Maharaj , my spiritual condition is such that I feel that the state of forgetfulness is spread everywhere. The condition is such that there is no fragrance of pleasantness in the condition. Neither there is meloncholiness nor anything else. It seems that the condition has lost its identity in solitude. The condition of forgetfulness and unforgetfulness often comes turn by turn but in fact the heart dives somewhere but gets nothing. Now the condition is such that nothing is written on the heart so what should I read. Revered Sri Babu Ji, kindly tell me whether my attachment to you is decreasing? Although I do not hope so at all. God knows, what has happened to the heart that it finds itself everywhere and no where. In fact it is no where. But it is just possible that my inner pain is suppressed somewhere and the heart might be there. There is such a condition that there is no form of it and the colour is also faded out. Now the condition is just like the flame of the extinguishing lamp that flickers. Sometimes it shines brightly and there after it fades out. Please keep a watch on me what ever I am , I am before you. My condition is such that neither it is deteriorating nor it is progressing.

I have not written you about my physical condition because it is alright and Tauji would tell you but now Tauji (Father) is also not coming to you. Amma conveys her blessings to you & kesar conveys her pranam to you.

Your humble daughter
Kasturi

Letter No 362

Revered Sri Babu Ji ,
Sadar Pranam .

Lakhimpur
3.1.54

I was much relieved to hear about your physical condition from Master Saheb. You would have received my letter. My Babu Ji , now I am unable to bear the slow speed of my progress. I am helpless in this matter, so I request you to

help me so that I may progress at a rapid pace as in the past. To see my slow progress, I am not at all feeling happy. Now due to outside pressure there remains pain in the veins of the stomach. You should not worry about that. It would become alright slowly. I may inform you that I have started my working whole heartedly as before. I do not feel any trouble. I am writing about my spiritual condition whatever it is by the grace of the Master.

Now my spiritual condition is such that where I am, there is no possibility of feeling even the breathing. The feeling of inner & outer is no more now. Subtleness is disappearing from my eyes. It seems that it has melted. Even the feeling of breathing is not there, still there is some life. The oil of the lamp has started finishing. It seems that the subtleness is melting and is penetrating in me. It seems that I am totally absorbed in Sri Babu Ji. Revered Sri Babu Ji, I simply use the word 'subtleness' otherwise I do not experience its condition or weight either in words or experience. I used the word 'Life' above but that life is not in fact the life but it has been gifted to me by my 'Master' Sri Babu Ji and which would keep me progressing further. It seems that my subtle form is merged with Sri Babu Ji. I do not know what is my condition. I am sitting, putting my one hand on the other but without any touching sensation but I am not unconscious. The same condition is of 'subtleness'. Now I am not in touch of my subtle form. It seems that I am entering into it (subtleness). Previously I always remain in touch with my Master in my inner but now I remain free from the feeling of touching. Now the touching sensation has not come in my experience. Now there is only the Master. Now it seems that the feeling of touching is also disappearing from the inner senses (Indriya). This condition is now advancing in right direction. Amma conveys her blessings to you & kesar conveys her Pranam to you.

Your humble daughter
Kasturi

Letter No 363

Revered Sri Babu Ji ,
Sadar Pranam.

Lakhimpur
5.1.54

I have already dropped a letter to you. I had forgotten to write to you that one Mr. Chaturvedi is living in Lucknow. His son has gone mad completely. He had written to Tauji (my father) for bringing his son here and taking him to you but Tauji had refused it. My uncle had come to Lakhimpur recently and he has taken your address. That chaturvedi has taken your address from my uncle and it is just possible that he may come to you along with his son. My mother and all of us want that, you should not deal with this case because you are very weak. I am writing my spiritual condition to you whatever it is by the grace of my Master.

Respected Babu Ji, as I used to write to you occasionally about my madness but now it does not persist any longer. The condition is some what such that it has not been touched by the condition of nothingness(zero). It can also be said that the feeling has become 'Touchingless'. Master is bestowing upon me the effect of the condition of vacuum. Now I remain vacuum in which there is no feeling of touching at all. Even the spiritual air can not touch it. By the grace of the Master, I am getting laya in it and what is to be said of getting laya, there remains vacuum only. My Babu Ji, the condition is such that He has vacuumised the whole thing. Now He may do whatever He likes.

Today Shukla Ji has come here. He has not come to my home yet, but due to love, he has got the attraction. There is laya-awastha also in him. My condition is such that there was nothingness (shunyata) in me, but now there is no scope of it. Mother has weakness in her mind now a days. There is dryness also, so she feels giddiness. There is nothing to worry. By the grace of the Master, she would be alright soon. She is conveying her blessings to you and kesar conveys her Pranam to you.

Your humble daughter
Kasturi

Letter No 364

Revered Sri Babu Ji
Sadar Pranam.

Lakhimpur
10.1.54

Received your letter for respected Master Saheb and noted the contents. I am writing to you my spiritual condition whatever it is by the grace of the Master.

Now my spiritual condition is such that even if I may feel that Master is merged in me, there is no pleasantness in this condition and neither I feel anything else. It (condition) is as it is. There is no feeling of 'touching' in it. My condition is beyond the condition of Brahma, and it is continuing up till now.

My Babu Ji, my spiritual condition is such that even the divine stream of Transmission can not touch me. It does not enter into me. This same condition is developed in me for the Master. If I concentrate my thought on Him, it seems that I can not touch Him. God knows the reason why He remains untouched by me. Due to above condition the pleasantness has gone away. Now only you know about it.

My Babu Ji, though I am totally absorbed in Him, Yet I have no feeling of touching Him. The condition is such that the Master has vacuumised me. In the same way, my Master also appears to me to be vacuumised all the time. If I concentrate on His form, I find nothing in it just like a blank sheet. It is just possible that my previous feeling that the Master is in bondage though He is free, has faded like a dream. It seems that heart is free from bondage, therefore I feel the vacuumised condition. Not only this the same condition persists both inside and outside. Neither the condition is of Brahma-Darshan nor it is perfect and motionless (Avichal). Now the condition is such that there is no condition.

For last seven or eight days I am not having any sleep. What is the condition? I do not know. I remain in a condition of half-sleeping as if I remain awake at night,

but I have no trouble at all. Do not worry for my health. I am all right.

Your humble daughter ,
Kasturi

Letter No 365

Revered Sri Babu Ji ,
Sadar Pranam.

Lakhimpur
18.1.54

My letter must have reached by now. I have written an article entitled, "Love and Devotion in Rajyoga". If you permit me, I am trying to speak this time. I am sure, I will be able to speak because once you asked me to write and I started writing. Last year you told me that "you can deliver the speech", since then I have developed the confidence that I can speak. Anyway I will do as you would wish me to do. I shall obey you. If allowed in Hindi, I would have tried to represent my mission in Religion conference but let us see what happens. Now I am writing to you about my spiritual condition whatever it is by the grace of the Master.

As I had written to you that Transmission does not touch me. Same is the case with purity and innocence. These do not come(felt) near me, neither humility nor anything else. My heart does not even touch these things. If , I meditate on the form of my Master, I do not feel even the purity. Only there seems a vacuum form. This vacuum form is now my condition and the same is my form. My condition is such that my form is totally absorb in Him I have forgotten even my colour It seems as if the Master's form is vacuumised or empty. It is so free that whether I may take it as my form , or my heart or I may place it in front or in my inner, it remains the same in all conditions. It is so light that it appears to be floating. My own form has become empty. It is so light as if it is floating. It is just possible that even a particle may seem heavy from it. I am now absorbing in same such condition. I am unable to express my condition in any other words. It is just possible that it is more heavy than my inner condition.

I feel that a desolate plain is absorbed in me and my subtle form is also become just like desolate plain. It has also become completely vacuumised.

Amma conveys her blessings to you and kesar conveys her pranam to you.

Your humble daughter ,
Kasturi

Letter No 366

Revered Sri Babu Ji ,
Sadar Pranam.

Lakhimpur
23.1.54

Hope, you would have received my letter. Your loving letter was shown to me by respected Master saheb. In fact Master Saheb Ji is very fortunate that he is always busy in the service of his Master (Sri Babu Ji) and is very sincere in discharging his duties towards you. He has brighten the name of Lakhimpur and this opportunity has been given by the Master (Sri Babu ji) to him. We all are much thankful to him.

I do not know the reason why your benevolence and love had told me the work which I had to undertake in advance and had made me conscious of the same. Though the work has already been done by the help of the Master and it will be completed by your grace and Master Saheb's endeavour. The work of Master Saheb seems to be very fast and spread all over the Mela-Ground but the atmosphere is spiritually saturated. In fact you know everything and it is your unique grace.

By your grace, I will take-up and manage the work of inner-cleaning of the people there. I am not feeling tired at all. I am also seeing a new thing that whenever I see towards Mela-Ground , I feel as if my own shadow is present there and busy in work. In my own shadow I find the presence of the Master. I was seeing this before receiving your letter.

We are also waiting for the function. It is approaching gradually. I have already written my spiritual condition in my

previous letter. Further more I do not feel even the condition of laya-awastha. It is such a light word that I remain floating in it but I am unable to experience this condition. I pray God for the complete success in mission's work at Allahabad. Though this is the time for the disclosure of the Reality and undoubtedly it is bound to be happened. Revered Sri Babu Ji, I fail to devote much time in Pooja, I have complete faith in your kindness. Kesar conveys her pranam to you.

Your humble daughter
Kasturi

Letter No 367

Revered Sri Babu Ji
Sadar Pranam

Lakhimpur
31.1 54

It was a pleasure to receive your two letters and go through their contents. Whatever I have , has been given to me by you. I have no knowledge and I have no concern with it and it (knowledge) has no concern with me as well. I only care for it and need it at the time of reading and writing about Him. I often become restless to reach you but I have to keep patience and control in me. I shall try to reach there on 5th or 6th Feb 54. I shall be all right within a day or two. Respected Master saheb is going to Allahabad today and likely to reach there the next day.

The article that was written by me has not been clearly copied out. I will try to copy it out wholly within a day or two. Now a days my spiritual condition is satisfactory. Instead of the article, my condition has become fair (pure). It seems that I have become free from the conditions that are heavy. My condition is as free and light as it becomes after death. If I see my inner, it is quite empty like that of the outer. My condition is same internally and externally. It can be said as if a small boat goes on floating fearlessly and effortlessly in a big ocean. There are no waves in the ocean that may capsize the boat. There are no creatures. Even there is no rope to entangle the boat. The ocean before me is pure and clear.

Revered Sri Babu Ji this is the condition of my condition. What to speak of the Master , there is nothing to think. Moreover, there is nothing to see. It has no weight of its own. It appears that the wise boat man has cut all the ropes of the boat silently and left it (boat) in the vast ocean with the hope that it will move forward. It is also free from the feeling of its existence. But some light air often comes which gives the feeling of His presence and the boat goes on and on only with the support of that feeling. Revered Babu Ji , my condition is such that where ever I am, I do not have any idea of my own. Kesar conveys her pranam to you.

Your humble daughter
Kasturi

Letter No 368

Dear daughter Kasturi
May God bless you.

Shahjahanpur
2.2.54

Received your letter. You have written very nicely that " what ever I have, has been given to me by you . " If there is question of 'Give & Take", I think and feel that "whatever I have, is given to me by you" Now reading your spiritual condition , it appears to me that you are liberated from bondages but God knows better. A lot of swimming is still to be done in it (condition). You have already got your aim fulfilled and the efforts to fulfil the aim has come to an end here. But my eyes are not eyes now, so how may I see anything else. I do not know about my condition but I am thankful to Almighty in every condition.

Your well wisher
Ram chandra

Letter No 369

Revered Sri Babu Ji ,
Sadhar Pranam

Lakhimpur
16.2.54

We all have reached here safely. Revered Sri Babu Ji, it is

very difficult to take leave from your place but we have to leave it. Its function should be like this. I am writing here whatever I have experienced by reading the smallest particle of that place according to my reading capacity but I am sure that he, who has greater reading capacity and better spiritual condition than that of mine can read and write in a better way. I have experienced that even the smallest particle there had such a spiritual power that it can bring up spiritually the whole universe or by the spiritual force the whole of the universe. I realized that the heart of every abhyasi was totally engrossed in such a spiritual state that even a true abhyasi under the guidance of the Sad-guru may or may not attain this stage after thousands of years of meditation. I have been able to experience only a little but I am sure that by your Grace, I would be able to experience it more and more. Where we can feel such spiritual and divine conditions and where we can get such Transmission Power! One, who attends the Basant function gets such a pure spiritual condition which can not be described in words. It has been read and heard that when the abhyasies used to become capable of receiving higher spiritual conditions after many years of sadhna then and then only the Mahatmas used to bestow upon them the higher spiritual conditions. I bow down hundreds of times on the feet of Revered Sri Lala Ji Sahab, who, in such a time blessed us with such a divine light which is emitting out the spiritual light continuously whether we know it or not. What should I write about my spiritual condition?

My condition is such that I feel it difficult to breathe in this worldly air. The condition is lighter than the feeling of breathing even. It seems that the breathing is quite separate from me. It does not touch me and does not reach me. It seems that the air of the feeling of being absorbed in the Master comes and I breathe in the same air. That is bringing me up. That air is such that if both of them be mixed, even then, I remain untouched with both of them like the currents of Ganga and Yamuna. I simply utter the word 'By the Grace' but these words have no significance for me because I have in fact become one with love and grace of the Master. It seems as if the spiritual conditions are opening themselves and I am simply

getting absorbed in them. It appears that my each and every particle is totally drowned in the condition mentioned above that now it (particle) has started drying out slowly. After I came over here, I have felt that the bondages of the subtle body have started breaking automatically and the inner eyes are remained wide open. There arise some feeling of joy or of craving that sometimes I just sit by pressing my heart. Amma conveys her blessings to you.

Your humble daughter
kasturi

Letter No 370

Revered Sri Babu Ji ,
Sadar Prnam.

Lakhimpur
18.2.54

You must have received my letter. I am writing my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that I want to beat my chest regularly. I feel a sort of pain in my heart but I do not want to cry., I do not feel any solace in it. Possibly, because of this reason, often a sort of pain in my heart arises sometimes lightly and sometimes severely but thereafter it subsides, but it is not a new or painful affair for me. I begin to experience such a condition since I have taken shelter in the feet of my Master (Sri Babu Ji). Revered Sri Babu Ji, it seems that the condition of humbleness has now become like a crystal clear mirror. It is not so that my own form has become like it, but this mirror has stuck into my eyes. Such a light is emitting out from each and everything as if it is reigning every where. It seems that the light of my eyes has absorbed in it and spread everywhere. It appears that my pupil of the eye has spread all around and I only see my own face everywhere. If, I say that I have somewhat a pure-condition, it gives me the impression of some pressure and solidity, so I shall simply say it a pure condition. Now it seems that my eyes are spread all condition over Now it is difficult what to see and whom to see. The power of seeing is spread all around and hence the

light is emitting out from everything. My condition is such that I will simply say these words, "What to speak of my awakening, my inner has awakened".

Amma conveys her blessings to you and Kesar, conveys her pranam to you.

Your humble daughter
Kasturi

Letter No 371

Revered Sri Babu Ji ,
Sadar Pranam.

Lakhimpur
21.2.54

I am sending both the letters together. I am writing about my condition, whatever it is, by the grace of the Master. Though there is rein of oneness but the feeling of submissiveness is in my heart which is the path of progress and is illumined by the grace of God. I am seeing only one Marg in my vision and I am following it. It appears that there is no end of it. In my vision, I am progressing on this straight and simple path of Sahaj-Marg. There is no turning and crossing in it and I am simply moving on it. If any body asks the question why it is so? I have only this answer that this submissiveness is the gift of the Beloved (Sri Babu Ji) and I am moving on and on simply for returning it to Him, because I have nothing to offer Him except this. By the grace of Sri Babu Ji I have become a symbol of submissiveness. Each and every particle of my body is the proof of submissiveness. Now if I say that submissiveness has penetrated into me, the word penetrating seems to be too heavy to utter. I simply say that I am expanding in submissiveness or it can also be said that the submissiveness is spreading in me. The pure divine-light is coming out from my inner-outer and all around me.

Revered Sri Babu Ji, oneness is such that each and every particle of my body is spreading in it in such a way that it is impossible to see this (oneness) separately even for a moment. Now the condition is such that the dirt (grossness etc.) has been cleaned in such a way that there

is no sign of it and it appears that such clean path is laid right from the beginning. The consciousness of my body has already melted away and the inner seems to be free from bondage. It appears as if Master has cleaned even the subtle-bondage and has expanded my inner totally free from it. It appears that beloved Master has cleaned all the sanskars of all the previous-births. Every thing the physical body, and all the senses have become so faint and dim that even the idea of existence or non -existence is not there. It appears that Master, after freeing me from bondages has left me on a pure and lighted path of submissiveness. Actually I am nothing without it (submissiveness). If, I am there, He has already absorbed in it. He is guiding me on the path of spirituality, showing me all the conditions during the journey. The condition of Keser (my sister) is so light that she is unable to read and feel it so she becomes impatient. It is all due to the grace of the Master.

Your humble daughter
Kasturi

Letter No 372

Revered Sri Babu Ji ,
Sadar Pranam.

Lakhimpur
22.2.54

You must have received my two letters I am writing to you about my spiritual condition whatever it is by the grace of God.

Now I simply call myself a beggar. It seems that my bowl is spreading all around but I do not know who is holding the bowl and how it is balanced but the eyes are closed, only the presence of bowl is everywhere. Sri Babu Ji , the inner longing sometimes becomes so deep that I often wish to cut my throat and remove all my clothes. No voice comes out of my heart and it appears to be silent. The heart is feeling restlessness. Only the loving face of Revered Sri Babu Ji is in front of me and He is my only support. It seems that the atoms of restlessness are coming out of me but my Master has got full

control over my heart, due to which I am unable to carry anyone of the above acts. He does not let my mind to become upset but the condition of my inner is such that I wish to hammer-out my heart but there is no gain out of it. It seems as if my inner is eaten up by white ants. The same condition is hidden under the bowl.

Respected Sri Babu Ji as soon as the night falls, I begin to feel a kind of fear for the last one or two days. Why it is so, I do not know. Though everybody is awakened in the house, yet I feel fear even coming out of my room. I can not bear the darkness, although fear is beyond my nature. My condition remains very simple and light but it appears that something has happened to me. Kesar is also feeling the same but it is something light than fear. The heart throabs perhaps due to fear but I do not understand the cause of this fear. I sometimes feel sad, sometimes restless. This is my condition. Kesar conveys her Pranam to you.

Your humble daughter
Kasturi

Letter No 373

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
27.2.54

Tulsidas (your brother) had come here and remained forty minutes with me. He had given me your letter of 16.2.54. That letter was full of praise of our Beloved Lala Ji who is actually worthy of praise. It is all His grace in the function. Whatever may be your reading, it is all correct. In fact, I even, do not know about the spiritual conditions that are developed through me. There is nothing particular here but during journey, I have been scolded very often because I fail to estimate properly. Whenever I charge the lifeless things, I charge them more than required. I had kept in mind that children were also there in the house. I had committed a mistake for the first time, on the Govardhan-mountain. At that time, I did not even have the faint idea that I could even

do such a thing because that was my first chance. It is no use writing at this point. My notes contain all this.

People do come to me. I conduct the Satsang but when anybody stays with me for sometime, only then, it correctly hits me what to do. When I do it after understanding him, the result is always very good. The same has happened in your case with the result that the bondages of soul have become light to such an extent that it is difficult to feel them.

I am explaining briefly about the spiritual condition, you have written in your letter dated 18th and 22nd of Feb, 54. The purity in you is such that my heart also longs for the same. If there is any purity in me, it is the same which has been bestowed upon me by my Revered Lala Ji Saheb. You can understand me as if the whole universe is in my stomach. Whatever sound is there, it all knocks (dash) me. The purity and impurity both are included in it and hence, when I see purity in you, I am delighted to see it. I have got no words for thanking the Almighty. A higher approach i.e. the spiritual advancement which has already reached its highest peak has such a characteristic that it is very difficult to describe it in words and it is also a secret. My heart does not want to hide it and I do not disclose it completely because nobody would be ready to accept it. Even if anybody would accept it, he would not like such spiritual advancement. That progress is such that if God helps anybody in reaching there, then it is difficult for the abhyasi to keep away from it (condition). I try my level best to disclose it but my mouth does not open to tell it and my heart stops me. Let it be remained a secret because it is such a deep secret that possibly I may give hint to some one who has reached that stage or attained that condition and I am sure he will be able to understand it. I shall be happy, if during my life time somebody else may attain the same condition or reach the same stage. You have written to me that wherever you see, you see your own face. This is a very good

condition of Realization. Such persons who have reached such a higher stage are hardly available in a natural course and if available, he would be one step higher than the above condition and this is known as Perfection. All the efforts for spirituality come to an end here but in my opinion, this is the first step towards Realization. If I may say something about Realization, I would only say that you have just started it's A,B,C,D. If, I may tell this to anybody, he would call me mad and if he knows that I have also stepped in spirituality, he would simply say that this person is parsing himself. This fellow does not know anything but in my books (writings), I have already described everything in one way or the other. You may call the present condition as cleaned Turia-Awastha.

You have written about submissiveness in your letter dated 21st of Feb, 1954. It is very high stage. Sadhak always remains a sadhak who accepts Him as his everything (sarvasva), must have this thought of submissiveness. This thought remains haunting my mind the whole day and I tried hard to retain it because after all it is a good thing. I could not experience it and if I could experience it any time I did not remember. As far as possible nobody should leave 'submissiveness', because now this would lead you to higher stages. Write to me or you should also consult Master saheb (Iswar Sahai Ji) as to how I could get this condition of submissiveness? Really this is a very good thing. Pranam to Amma.

P.S.-After I had finished writing the answer of your previous letter, I received your letter Dated 22.2.54. also. You have written that you want to tear away all you clothes etc. I think all these longings were meant to reduce your restlessness. This is also a condition of pain. You have also written that it seems that somebody is holding your heart so that above mentioned actions may not take place. This is all the miracle of our Beloved Lala Ji Saheb, otherwise such a condition or especially that condition which have attained a few months back, there was a fear of becoming as ascetic (Avdhoot). In our mission nobody becomes an ascetic.

You have written about Fear. It is a very good condition. As far as I remembered, I already wrote to you in some of my letter, seven or eight months ago or I asked you orally whether you ever had the feeling of Fear or not. You had perhaps told me 'yes'. At that time that condition had not been in full swing, but now it is in full swing. This condition is called 'Khuda-Tarsi' Taras means 'Fear' i.e. development of fear from God. After the development of this condition if anybody wants to work against the Shatras, this fear of God will not let him to do that work and the Fakirs (Saints) have appreciated this very spiritual condition very much. May God bless you for this condition. I shall not reduce it. It will become all right in due course. Keep in mind the work, I had entrusted upon you for doing and for which Master Saheb (Ishwar Sahai) must have remembered.

Your well-wisher,
Ram chandra

Letter No 374

Revered Sri Babu Ji ,
Sadar Pranam

Lakhimpur
27.2.54

Your letter for Master Saheb has been received. After going through it, I am really worried. I am sure that God would certainly listen my prayer. By the grace of Almighty, the interest for meditation developing nicely in Mr. and Mrs. Sinha. After returning from Shahjahanpur both Mr. & Mrs. Sinha have become regular abhyasi and visit Respected Master Saheb or me regularly. Their faith and experience are also quite encouraging. The Master knows everything. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It seems that the sense of Giving and Taking has completely gone away. The bowl is there in my hand and it depends on His will and wish what He gives me and what He takes but the bowl is shallow. My eyes along with my senses are directed somewhere upward and there

are nothing in the heart. The bowl is unique as all its particles are saturated with the grace of the Master. It can be said that its each particle has been studded with the remembrance of the Master. It means that He is present in all the particles. It seems that all the particles of my body have become symbol of Remembrance or it can be said that He is completely merged in my self. If, I may unfold my each particle, only His presence is felt. It appears to me that all the particles of my body are already spread over automatically. Not only this the particles of my subtle body are completely spread over. There is no contraction there. In fact, He is spread over in each and every place. There was no time when He was not there and I always remained with Him & Him only. What may I say about Him, I am moved by such an air that gives me the thrilling sensation about His presence only. Each particle of the body is having such a free and light condition which gives me the feeling of His presence. The condition is so light that it remains in that very atmosphere which gives the indication of His presence. In fact I have no sense of perception and He knows all. Revered Sri Babu Ji, it seems that the seed has been completely burnt and only the flow is felt. The condition is like an magnifying-glass in which I have been photographed. Now the condition is such: "Har Dil Mein Hai Tasveere Yaar, Jab zara Gardhan zukai, Dekh LE."

i.e. the picture of the Beloved is in the heart. Whenever I bow my head, I saw Him.

I wrote to you about the fear but it faded away the day, I had written to you letter but sometimes only it's thrill is felt and then again it goes away. My condition is such that my nature, my living and my movements are all corresponding to Nature knowingly or unknowingly. Nature has become my heart and dwelling place.

Your humble daughter ,
Kasturi

Letter No 375

Revered Sri Babu Ji ,
Sadar Pranam

Lakhimpur
2.3.54

Received you letter yesterday. I was glad to read it. Whatever work you had entrusted to me at the time of my departure from Shahjahanpur, is mine and how it can be possible to forget it. I am sure that by the grace of God, success is sure. I am writing my spiritual condition which I am experiencing now.

My condition is such that although my sight is spreading over everywhere, but I am unable to see anything. It can be explained like this also that power of seeing (vision) is spread all around but now it appears that there is no light in my eyes or the divine-light of inner has also faded out. It appears as if the oil of the lamp is consumed and the wick itself is absorbing all the oil. If, I may try to remain in laya-awastha it is not possible for me. It seems as if the air of His presence is felt in every particle. Revered Sri Babu Ji, it appears that the Laya-Awastha has merged its condition in me and it itself has become free and it (laya-awastha) has also freed me from the bondage of its feeling. Now to remember Him seems a sort of bondage itself. Now the purity is the proof of His presence. It seems as if the condition is sucking the purity or is digesting it.

By your grace, I can successfully read the spiritual condition of others. Whatever you have written about the Realisation, I also see that actually A.B.C..D. has just begun and even the condition of Purity has also started now. Whatever you have written about submissiveness is correct. In my opinion the submissiveness is for the devotee and not for the Master and the Master is such who has complete mastery over the Universe and who is free from the knowledge of it. The Master who can not bear the weight of Mastery how, can He bear the weight of submissiveness. How the

Master (Sri Babu Ji) who is capable of creating the power of 'Om' can give shelter to submissiveness. Tau Ji conveys his pranam to you.

Your humble daughter ,
Kasturi

Letter No 376

Dear daughter Kasturi ,
May God bless you

Shahjahanpur
6.3.54

Received your letter dated 27.2.54. In my previous letter, I had forgotten to write to you for your knowledge and experience that when the condition of Fear from God starts , then the fear is felt but it can not be ascertained that from whom there is fear. This is the only difference between the ordinary fear and fear from God.

Your whole letter and this condition gives the impression that you have the condition of Realization for which you were striving. I am really very happy that somebody has attained the condition of Realization. Daughter what may I do? People do not listen me. Otherwise some of the old abhyasis would have attained the stage of Realization. I want to scatter pearls but nobody wants to spread his clothes to collect them (pearls). This is my hard luck. There can not be any fault on their part. For you, I shall simply say that no doubt you are having the condition of Realization but you should not take it as enough. Now there is still a lot of ground to cover. I am still unable to reach its end and unable to understand how the people begin to think themselves as great Saints and Param-Hansa. I have seen here that the sanyasis and the people of other religions think themselves as Brahma by reading books and reciting spiritual-songs , performing Kirtan and by doing various type of pooja etc. I have not taken you further from the point of W due to the consideration of your health. It is true that the spiritual-journey of this point is coming to an end and whatever condition you have written, is all connected with that point. I have already come to know

about your health. I do not think about spirituality much in your matter because it is very easy for Lala Ji saheb to bestow spirituality on you.

Your letter of 2.3.54. has been received to day. When Laya-awastha is attained, then to strive for it seems a bondage. After getting Laya-awastha, the heart gets disturbed in practicing. His remembrance. I have come to know from your letter that you are entering in the second chapter of Realization.

Your well-wisher
Ram chandra

Letter No 377

Revered Sri Babu Ji ,
Sadar Pranam

Allahabad
9.3.54

It was a pleasure to receive your letter and to go through it. I am unable to understand what to write to you except "Thanks a lot". I request you kindly give me such blessings that I may move along with His Will. I have totally given myself to you. Because you have purchased me. It is your extreme love & kindness. The fellow from Kashmir has arrived here along with his friend. He attends the Satsang & asks questions. By your grace he seems to be satisfied. I am really feel sorry to read about your worry for my ill health. I request you not to worry about it. Whatever you have written about the Fear, the same condition was prevailing as I do not know actually from whom I am fearing. I am writing to you, whatever spiritual-condition I have.

On 3.3.54. while I was sitting in meditation at 8 A.M. in the morning, I felt as if something has opened in the middle of the head and light fragrant condition has spread all over in the head. It was such a light condition that the whole body was also affected by it. It appeared as if through the medium of veins, this condition has spread all over the body. Some such a slight condition emerged out that there was some mild noise and thrilling condition for a few minutes. After

getting its reaction like an injection on the whole body, it became silent. The condition has become such that if anybody says that to-day it is a 'Fast' (Vrat), it appears as if I remained on 'Fast' for ever and if anybody asks me to eat, it appears that I was never hungry and remain busy in eating.

Revered Sri Babu Ji, I feel that the realm of submissiveness which was spread everywhere, has now filled in my heart and the purity which was my covering like a mirror, also gets absorbed in my heart and it (heart) has remained as an empty thing. It seems now that I am unable to see even the glimpse of spirituality. It appears, as if it (glimpse of spirituality) has been left behind. My Babu Ji, it seems that I am in the plain of complete purity. The realm of purity and submissiveness appears to have converged. Not only this, the pure condition gets digested fully. I am unable to know what it is. I feel as if I am wandering in the field of soul. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No 378

Dear daughter Kasturi ,
May God bless you.

Shahjahanpur
13.3.53

I am often concerned about Amma's health and pray God for the recovery of her health. There was some obstruction between the points x and y but now it has been cleaned. It is still in the left corner, but it will also become clear within a day or two. You have written your condition in your letter of 9.3.54., is that of the same point. The spiritual journey of this point has started but it is the combined journey of both the points. You have written that if anybody reminds you about the Fast, you feel that you are already on Fast. This is a very good condition. This shows that Reality or God is now connected with your condition. Its one good attribute is this that He (God) never eats. If anybody says to you, for eating, you feel that you keep on eating. This means that you have

established a relationship with God who remains same in both the conditions (In eating and in non-eating).

You have written about submissiveness that it is getting absorbed continuously. The complete absorption of it is a very good stage of Reality. I am writing to you one more thing as an indication. It may possible that people may think about these writings at any time. Till there is submissiveness, we are sadhak and when we are absorbed in it, we ceases to be a sadhak or abhyasi, but the human dignity lies in the fact that we should acknowledge the Master as Master. This does not mean that abhyasi should stop feeling submissiveness, thinking that if we would go on feeling submissiveness, we would remain an abhyasi always. This is only a condition which can be attained through submissiveness. It is just possible that you would get a better condition on point 'Z'. Your feeling that you have moved already a step further from spirituality. As I have written in my book, "Reality at Dawn", " Having no feeling of purity, is called the real purity and when everything finishes , there remains only Reality."

This was all in your praise. What should I write further. I only wish that all the abhyasis should understand these subtle points like you. There is no end of this knowledge and if you ask the truth, I also even do not know fully about it. When anybody attains these spiritual conditions only he can know them. The intelligence goes on developing by self thinking, but people here have no time. If people have developed interest in it, then they surely would have got the time. I wish, that whatever little I know, I may give it to all the abhyasis, so that they keep on progressing further. But nobody seems to be coming forward except one or two. What a natural and easy way it is , even then people do not prepare themselves up to that limit. This is true that it is seen that one or two people are only available who have progressed much in this field. My pranam to Amma.

Your well-wisher ,
Ram chandra

Letter No- 379

Revered Sri Babu Ji ,
Sadar Pranam

Allahabad
13.3.54

Received your both the letters and it was a pleasure to go through them. I am thankful to God that He has listened to all. What should I tell you about prayer? The day I started from Lakhimpur, it appeared to me, as if, the work had already been completed and I have left the idea of Prayer. I am really very thankful to my Master for bringing me on both the points x and y. I am unable to understand what should I give Him when the consciousness of 'Give & Take' has already been controlled by the Master Himself.

Both the points x & y are being opened and their spiritual journey has already started but the condition is not fully felt, though some feeling is certainly there. It is strange that I was waiting to pray and thank you for crossing me these points (x and y). I was waiting for your letter.

Revered Babu Ji, I am feeling strength in my body. I am trying my level best to remain healthy. I am writing to you about my spiritual condition, whatever it is by the Grace of the Master.

It appears now, as if, I am wandering in the field of soul. Neither there is worship (Pooja), nor Laya-Awastha. The condition itself is my Pooja and Laya-Awastha. I felt disturbed as I wanted to meditate but now I have understood its (meditation) way by the grace of the Master. Neither I am in the field of purity nor in the field of submissiveness. I find my eyes beyond these two and in lifeless condition. The condition which is completely in my vision, will be expressed to you in my next letter. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No-380

Revered Sri Babu Ji ,
Sadar Pranam

Allahabad
24.3.54

You must have received my letter. I also hope that Master Saheb (Ishwar Sahai) must have reached there in Holi. Now I am writing to you about my spiritual condition, whatever it is by the grace of the Master.

I could not write letter to you for the last four or five days even though I wanted to write. Revered Sri Babu Ji , the condition is such that the word 'craving ' hits my heart like a spear. The songs of poetess Mira begin to tear my heart but they are very good. Even on listening the same words in the songs of the film, the heart becomes restless. Only the needle of your love and the thread of the word Ah (Hai) check my heart from a complete split. It appears as if death like stillness has spread all around in the world. The signs and symptoms of bloodshed, collision of trains, fire, valcano'es, earthquakes on the earth are seen. It appears that in the city of London in England, the valcano is going to erupt soon. There is only some shortage in its eruption and the ocean is going to replace it. Now it should be understood that the whole earth is full of bloodshed because every where such molecules are found but in the midst of all this, India is decorated like a queen. The green creepers have decorated the Earth like 'Fastoons' (Bandanwars) and the rivers of milk are flowing. It appears the Will-Force of the Master is present and working in the atoms and the whole creation.

I feel, as if, my heart has become like a stone because whatever may happen, it remains unmoved and it remains as it was. Previously I used to write that my heart was shinning just like marble and mirror but now I see that it has become a blank stone but there is slight wetness in the inner part of the stone which helps in reading the condition. Now only Master knows what He has bestowed upon me.

The spiritual condition of my uncle is better now. The chakras of the forehead are all cleaned now.

Your humble daughter
Kasturi

Letter No-381

Dear daughter Kasturi ,
May God bless you

Shahjahanpur
26.3.54

Today from 2 (o) clock (pm), I am continuously remembering you and the thought (rememberance) , often works. I had such condition at about 4 pm, that I craved to visit Allahabad. Reply me by the return post what is the reason of the above. I am very anxious about it.

Pranam to Amma.

Your well-wisher
Ram chandra.

Letter No-382

Revered Sri Babu Ji,
Sadar Pranam

Allahabad
29.3.54

Received your letter just now and noted the contents. Revered Babu Ji, you have mentioned in your letter that you are remembering me. It is simply my good-luck. I never knew that your heart will long to come over here to see me. It is your kindness. Please continue to do so. Your grace & kindness can not be repaid. You have asked me about the rememberance how can I reply to you? I am unable to understand anything except some restlessness in me. I do not remember anything else. I pray you with folded hands that if you think it proper please write to me the cause of this. Please write to me if I have developed some weakness in me or unknowingly I have committed some blunder. I only have faith in the mercy of God and this has become a part of my life. Kindly write to me certainly. My life has become complete now by coming at your feet. I request you to please reply early.

My condition is such that when I remember you, my heart feels disturbed. I have become free from the bondage of automatic pooja. Both humility and poverty have got no place in me. I do not even feel humbleness. I feel a kind of touch with some kind of condition except this I am unable to do any pooja. Now a days I feel that my progress is slowed down. Though the experiences are very clear and there is feeling also along with it but I am unable to read the condition. Shri Babu Ji, now a days if anyone asks about my condition or about working, I can not conceal it. I always tell him the truth because my Master has already bought my heart. The condition is lighter than the Ether (Aakash-Tatva). I think that it will be lighter than the smoke. Leaving myself empty, does not appear to be so good. I do not know the reason why my heart feels a sort of disturbance if I peep into my inner. If there is any defect in me, it has been totally removed after getting your letter. Though I do not feel any defect in me. This time I am also anxious to know it, please write me definitely. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No-383

Dear daughter Kasturi ,
May God bless you

Shahjahanpur
31.3.54

Your letter dated 24.3.54 has been received by me. The events which are to take place soon as you have written may come true. Today I have received your letter dated 29.3.54. I am myself surprised as to why I became so restless to come to Allahabad. Now when you ask about me the reason, it appears that this attraction was from your side. It is just possible that due to some reason you would have remembered me intensively. When the remembrance reaches the subconscious mind, it becomes intense and the attraction becomes more deep. The thought for a research of Sub-conscious mind has struck me just now. How far the research is to be made, you should think about. I am giving you so

much hint that sub-conscious mind is at such place where a sort of electricity is produced. The intensity increases towards the person or object who is remembered. It is said that the recitation of Mantras should be done silently so that such a power may develop in that condition and its effect may contribute to its results. At this stage the will-power works very fast. The special-will emerges out of this subconscious mind. Though there is one higher region beyond this. The special-will that emerges out from this higher Region can change the pattern of the whole world within few minutes or seconds. When any special Personality descends on this earth with the order of Almighty, He has the will-power of the higher Region. If God is more kind on some person and if He wishes him to do some special work then there are three more places of special-power further. There are tremendous-power in them (places). The human-being reaches up to this place of the will of God and it (power) remains with Him only. It is just possible that perhaps nobody yet is capable to attain this Power but there is only one method for becoming worthy of attaining it, that you should made your condition such as it should be. In other words one should completely get laya in Him so much so as is possible for the abhyasi. I am writing to you a very ordinary thing and if it is understood then the difference between Jeeva and God as people ask generally fades out and many things regarding the will power becomes clear. In fact we have to reach from Higher Pressure to Lower-Pressure. The air is the same every where but its pressure towards the earth is higher and as soon as we go upward, the pressure of air becomes low or the air becomes light from heavy. Not only this, if we go higher and higher there remains no pressure at all and the vacuum is caused. I had sent you an article which is written about the Brahma and Jeeva, I have added these two sentences to it. When there is Higher Pressure, this is the state of Jeeva (Jeeva-Gati) and the Lower-Pressure is Brahma-Gati (State of Brahma). The thing is the same. The twenty-four Brahmas as written in vedas, can be tested in the above light. The lighter the air, the Brahma-condition is like wise. It is just like a hint to you.

It is just possible that some learned-people may like to ask you the question about Brahma & Jeeva in future.

You have committed no mistake. Remove this thought. Now it is very difficult for you to sit in meditation. That is why I had already refused you to sit in meditation regularly. Find out new techniques for it (pooja) but these would help you for a short period and the result would be as above. If you tell your eyes to see themselves, how can it be possible for them or it is also not possible that mirror itself see its face in the mirror. You have written that you do not feel humility, poverty and humbleness. These all are the temporary phase on the spiritual-path. It should be understood like that, that a man while living on this earth, loves all the things and when leaves the world (died) nothing goes along with him. The complete Laya-awastha with Him should be understood in the above light. Abhyasi never keeps anything with him after getting complete Laya-awastha with Him. It is also the beauty of the Maha-Pralaya that there remains nothing. You have written that the speed of your progress has been slowed down. The progress is actually not slowed down but the feeling of that condition is so light that it appears as if there is static condition. With the grace of God you are progressing day by day. Show your letter to your uncle. It is just possible that there is something beneficial for him. Thank God that Amma is getting well.

Your well-wisher
Ram chandra

Letter No-384

Dear daughter Kasturi ,
May God bless you

Shahjahanpur
6.4.54

Received your letter of 4.4.54. to day. It is difficult for you to meditate, hence I have already left this restriction. Now your spiritual condition is such that other people should worship you. But there should not be feeling of pride because it is the religious duty of everybody to become like that. Feeling of pride can not develop in you. When we meditate on somebody, there

develops a feeling of dualism and your condition is that of Non-duality and in this condition when you meditate, you have to go towards duality, hence the restlessness develops. When the presence of other will be accepted, then we would meditate. When you conduct satsang then you must have the idea of Duality that is why you feel restlessness. As you have mentioned in your letter that when you remember, you do not touch Him. Here there is no question of touching because He, whom you remember is nothing else but 'you' yourself. On account of this you develop this thought that you can not touch Him. If there is some other thing then you would feel that you are touching it. You have written whether your condition has become static. Though it is impossible but both of the points are correct. The condition is stationary and not stationary as well and it is. The meaning of this is that your condition is simply clear in the plain of x and y you remain in touch with them. The breath of this plain is so much and so wide-opened that your presence is there in that open plain and your eyes go deep inside. But nothing is seen to you except the plain. You can call it the stationary condition but to call it a stationary condition will also not correct because the courage and strength of going further is being developed in you in this plain. Unless the courage and strength of moving beyond this will not be developed, I will not take you to the next stage. If God so wish, it would be developed in and I would certainly help you, if I could do so. There is immense power at this place and it would be better to stay here for a short duration. Whatever you would write for Lakhnaur Function, send it to me. I shall try to get it read there.

Your well-wisher,
Ram chandra

Letter No-385

Revered Sri Babu Ji ,
Sadar Pranam

Lakhimpur
19.4.54

Yesterday Tau Ji (Father) and Master Saheb both reached here comfortably. To listen about the Lakhnaur Function I

feel great pleasure. How nice it would be that like Lakhmichand Ji the eastacy may develop in all the satsangi brothers & sisters. I have given an English book to Dr. Tiwari in Kanpur, a Homeopath. He was very glad by going through this book. He was of the opinion that as the educated person will come in contact with this book, all would like it and there would be enough publicity but it may take some time as the Mahatmas have put black curtain on the minds of the public. Now one more book of English and two books of Hindi are sent to Prof. Ranade of Allahabad. He was saying that he would have been very happy by meeting you but I did not know about it that he wants to meet you. The Kashmiri gentleman, a friend of Prof. Ranade, who used to come with him told that Prof. Ranadey had informed him about it but I could not think about it. If the Master so wish, it would be done in near future. Amma desires and all of us request you to come in the function which is going to be celebrated on 23rd April. If you are tired and feeling weak, we do not press you to come. Master's grace will no doubt drench us. In Allahabad almost everybody has come to know about meditation. My inner says that the time will come when people will know the name of the Master and will know about meditation. I am writing about my spiritual condition whatever it is by the grace of the Master.

Now it appears that the heart which was appeared like a big plain of spirituality, has become same inwardly and outwardly due to the break of some bondages. It is because of that, that I have got some strength to go further. The condition is such that whatever is there, is due to the grace of the Master. I see that there is no time for meditation, because the bondages of my relationship with day & night, morning and evening are broken, I do not know whether in conducting the satsang, if I feel duality, the heart starts feeling suffocation. I do not feel good in satsang. If I, remain sitting thinking that I am sitting in a simple plain of spirituality then I do not feel suffocation. I do not even understand whether I am conducting satsang or not. The condition is not humble but it is such that neither I am empty nor filled

but I am as I am. If I think that somebody is sitting for meditation, both his form and name do not come in my thought. Even this very thought of duality binds my heart. Revered Babu Ji, it appears that the large simple plain which was in my heart has come in front of me by breaking the bondages and thus stationary condition is not felt. I used to listen 'Tatvamasi' or 'you are the same'. Now I felt the same condition (Tatvamasi) both inwardly and outwardly automatically. I see that this condition is so light that if I try to experience it, my heart becomes restless. It is spread over like a natural condition. I do not understand why people want to attain it by saying or cramming. It is the result of the grace and kindness of the Master. Revered Babu Ji, now I am free from everything or I am empty now. I have no power, no air, no Sadhna, no Master (Aim). Everything is over. Whatever is there is the result only. Result is also offered to God. I have no place to keep it. The condition is becoming humble & humble. The condition is neither deep nor shallow. There is only an uniform condition. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No-386

Dear daughter Kasturi ,
May God bless you

Shahjahanpur
25.4.54

I have received your both the letters, sent from Allahabad and Lakhimpur. You should send the book entitled "Efficacy of Rajyoga" to Prof. Ranadey. Now I am replying you about your condition. Before writing, I recollect one line of a song written by Saint Tuka-Ram that "Gur Se Meethe Hain Bhagwan, Bahar-Bhitar Ek Saman". It means that God is more sweet than Gur (a product from sugarcane) which is sweet both inwardly and outwardly alike. Now I feel that you are having the same condition. When the existence of body is not felt at all and the feeling of the existence of soul is also lessened, then such a condition as mentioned above is felt.

There is no trace of duality in you. This is the glory of Sri Lala Ji Saheb's teaching which remains one step higher. Non-duality is there but its feeling is hardly experienced, but this stage must be developed. This stage is like a limit less ocean and God knows how much swimming is there. The Vedas have described this as the condition of Non-duality. It is just possible that somebody might have said something beyond this but the possibility is less because many things are left for self experience. I can not help saying and it is just possible that people may disagree with me. When we reach at such a stage where neither Non-duality nor Duality is felt and then if we meditate for hundred years or thousand years on the condition of Duality or Non-Duality and it may not come in our mind whether we are in the condition of Duality or Non-duality, only then we get mastery over this condition. At first, those who really enjoy this condition, have no power to meditate on it. If one meditates on it (condition) for even a minute his heart will become restless. When one reaches on this stage, it can be said that he has reached the condition of Reality but lot of swimming still remains and there is no limit to it. Dear daughter! like scholars who are expert in oratory, I speak out sometimes unknowingly. When any abhyasi attains such conditions, I come to know it. I do not know anything but whatever I know, I wish that people should learn it so that they may become likewise. It does not matter if they are not capable of helping any other abhyasi to reach that stage. I was thinking yesterday that if my luck favours me, one or two abhyasis may attain that stage but it will be very difficult to help others in reaching them to that stage unless each and every atom of the body is full of real condition of Bhooma and it can be possible. I can say with firm determination that my Guru Maharaj (Lala Ji Saheb) has no weakness. It can not be present in me also. People may think it my ego, but I do not care for this. Though I am physically weak but I am strong enough in my courage and strength. This work can be done within a second. Dear daughter! I think that in spiritual-field if I take more than one second in bestowing some condition to the abhyasi (provided I want to work for a second).

Then I shall not remain worthy of imparting spiritual training to others. People may take it as my ego, let them think like that. Now the question arises whether the abhyasi can bear the jerk of completing the work in a second? I often regret for this and want that somebody should be available in this Mission to reach the above stage and impart training up to that condition. This is all in the hands of the Master. Whatever He wishes, will be done. In the end, it can be said that after all we are abhyasis and we have to maintain spiritual etiquette. Here the condition is such that if I may wish to use special will for training, abhyasi will put bondages in my wish. Now it is their luck or my luck.

Regarding duality I have already written you in the letter sent to you at Allahabad. Have you not got the idea of conducting satsang and this thing is felt? I think when you progress more, this thing (restlessness due to feeling of duality) may not be felt automatically. I have not taken you further from the points x and y. The power is developing but I am waiting for more power. The impact of this has not spread all over the whole body. If God wishes, this will also be completed but there is no stability in the condition. The power is increasing. My blessings to all.

Your well-wisher ,
Ram chandra

Letter No-387

Revered Sri Babu Ji Maharaj,
Sadar Pranam

Lakhimpur
25.4.54.

I am sure, you must have received my letter. I could not get any news about your physical condition since long due to which I am a little worried. Function was celebrated day before yesterday nicely. It is due to your grace. I am writing my spiritual condition whatever it is by the grace of the Master.

The condition is such, that it seems as if it was never when I was not here and it is not when I am not here and it would never happen when I shall not be here. Even

when I returned back to Lakhimpur, it appeared as if I had not gone from here. I went to Allahabad but it seemed as if I had never gone from here. When I went to Kanpur, I did not felt that I had just arrived here.

My condition is such that the power which is motionless and everywhere and it is in the same condition, is myself. This condition never changes and would never change. The divine power (Authority) which is said to be animate or inanimate remains the same and it is I myself. That place where I dwell has got neither night nor day, nor light, nor darkness and also there is no pressure of air. Neither I speak nor I am dumb. God knows what I am. I am only His. I seem conscious because I have a knowledge of it (divine power), but it is not so because the condition is of forgetfulness. But perhaps there is consciousness of the conscious-mind which gives knowledge of it (power). It is always remained unchangeable. In fact it is a natural condition. It remain always the same. By going deep into that condition, I feel a sort of inactiveness but by Master's grace the consciousness is never lost with the result I get the opportunity of moving forward. I am very much thankful to Him. Revered Sri Babu Ji, I feel that such condition could not be attained before death. It is due to the grace of special personality that in life time it is giving the pleasure of this condition and surely it would continue, giving the same in future also. It seems that the hidden or secret chapters of life have started opening before me. It seems that the consciousness is felt only with the little pressure on the heart. I do not know the reason why it seems that the condition has reached beyond Nature. I do not understand why it is more than before but now I feel some ditch occasionally in the middle of the forehead. Now the condition is such that there is no scope of purity in me. It can only be experienced if somebody turns and looks back. Now it seems that my condition is entering into the power-less condition. For the last one or two days, I have begun to feel that I was never here, neither I am here nor I will remain here. Yesterday in the evening it is felt in the sole of the left foot, that something is going to beopened.

There is some tickling in it. Now you know it better that what it is. I feel laziness and dullness much. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No-388

Revered Sri Babu Ji ,
Sadar Pranam

Lakhimpur
28.4.54

Received your letter and it was a pleasure to read it. I have seen in you only this sort of grace and kindness because you are selfless. Whether I am able to do anything or not, you have been showering your blessings without a break. The truth is that a person like me has approached only in your court (Darbar) and would remain so. Knocking at many doors at last I have found permanent shelter at the door of the Master (Sri Babu Ji) , who is also happy with this unworthy person like me. I have now got everything. I wish that the same affection may continue in future also. Each and every particle of my body is praying for the same. By the grace of the Master, the anxiety and restlessness of doing meditation and conducting satsang has finished automatically because now the old method has already been rectified by Him. The work is being done according to the condition. It seems that the condition is absorbing in me. By the grace of the Master whatever gain is possible whether it is the condition of Bhooma or something else, is to be attained under your guidance. Without Your grace there is no spiritual-peace for me. Now I am progressing with this condition, so I am not feeling any kind of weight. God knows the reason why I am feeling laziness, sleepiness and a sort of meaningless disgust for the last few days though it is not particularly on anybody but still it is there. I also think that spiritual-journey of points x and y has almost been completed but there was no absorbness in it. Possibly, due to some weakness, the experience may not helping me much. But you have written that lot of strength is produced in points x and y. I am unable to

understand it correctly. I think that it is the power of absorbing their (x and y) conditions. Though the condition is very light and humble but I feel that this lightness is absorbed in me. Revered Sri Babu Ji, I do not know the reason why it appears to me that the path is not the path as it used to be. Now it is not so and I am moving without any path, progressing without any movement or I am unable to feel the momentum. I feel that I am walking without feet, listening without ear, working without hands and speaking without mouth, words & voice. Thus how the feeling of Power can possibly be there. In moving further (as you write to me) the power of feeling of Duality and Non-Duality fades out there and the mind gets perplexed, is correct. Now this condition is such that if I look back, it is felt. It appears to me as if without yes or no, I am responding in affirmative. I do not know what this condition is. You have written that the feeling of Duality is not in me but I am unable to feel Duality and Non-Duality at all. Revered Sri Babu Ji you have written that you have completed half the century (age above fifty years) and may cross any part of the next half century but I think that without you, this world never existed and would not exist. The day it will come in your heart, that will be the doom-Day (Maha-Pralaya) and if anything will remain, it will be the existence of God only. It is my firm faith and natural feeling. You have written that you will live long. This has given more pleasure to everybody. I only want that I should always live under Your guidance and I am sure that by Your grace, it would certainly happen.

Revered Sri Babu Ji, as you have started throwing the disease out of my system but I request you to keep this thing in mind that not even a single drop of that (disease) should reach you. You are the Master, so I have written to you all this.

Amma conveys her blessings to you. I am the servant of the Mission and would remain so throughout my life. Whatever I have, is all for the Mission.

Your humble daughter,
Kasturi

Letter No-389

Dear daughter Kasturi ,
May God bless you

Shahjahanpur
29.4.54

Received your letter of 25th and 28th. April, 54. I am replying your first letter. Your this idea that it never happened that you were not there and it would never happen that you would not be there, is perfectly correct. Reading this I was puffed up with joy. Though the perfection is there but this is the A, B, C, D, of Reality. You may say that I always call your good conditions as A, B, C, D, or beginning. What should I do about my eyes that I always feel so. May God bring that day that you may reach this stage of real & higher conditions which I have called as A, B, C, D, then you would come to know that I was totally correct. Beyond this, there comes a place where Godly secrets take place. It means that here the secrets of God have opened before Rishis and above this stage Shruti starts coming. Now I can not say that who had reached this stage. If I search in Brighter-world , apart from Guru Maharaj, one person reached much higher than this. It is possible that writer of Nardiya-Sutra may be the same person and two more are there who are having lower condition than the above one (writer of Nardiya-Sutra). I go on leaving my writings here. If these are printed, perhaps people may sometimes understand this that the saint who has written the Nardiya-Sutra was not be able to cross the seven-Rings that is why his expressions were not clear. It was my Guru Maharaj (Lala Ji Saheb) who reached the central Region and who opened the path for others to reach there (central Region). Now it is very difficult for such a personality to come again. Often I write unnecessary things to you in my letters only because people may develop some interest by reading them.

Whatever you have written about your condition that there is no vibration is correct. This is the condition of x and y points. You have also written that due to special personality, you are enjoying the condition of death in life

(Jeevan Mrittu). I will say that you are enjoying only on account of yourself only.

Now I am writing a good news. Chaubey Ji (Your Father) has not offered me sweets when you got the condition of Realisation and now you have got the state of Liberation. I am sure that Amma would certainly offer me sweets for this when I will come there. You have written that you are feeling some vibration slightly away from the middle sole of foot of your left leg. To meditate on that place, the point of Brahma Randhra can be opened. The feeling of vibration on this place means that the place near it wants to be opened. The place of Brahma-Randhra is such that when God wants to convey anything to someone, it comes from this place, as if, it is a Receiver and when an abhyasi (sadhak) wants to convey any message, it is sent through the middle-leaf of Sahastra-Dal-Kamal. Thus it means that one thing is for the work of God and other is for the help of the Abhyasi so it is clear that Sahastra-dal-kamal is the Transmitter. There is one thing more. God gives through Brahma-Randhra but it is felt in Sahastra-dal-kamal. It is my Research which I had told in reply to any question put-up to me sometimes by somebody. Now I reply the second letter briefly.

You have written that absorbency of x,y points has started but it has not started in its complete form. When it will be completed I will take you further. I want that the absorbency of it should be in all the particles & nerves of your body so that the condition of Liberation may come in perfectly ripen stage. The reason of your excessive sleep can be due to this fact that I had given you a few sittings for the improvement of your health and the irritation can be due to weakness of the physical body. There is no spiritual reason behind it. You have asked me the meaning of the strength at the points x and y. I think that, whatever condition is at point x and y may completely merges with you and you may have complete command over it. Now I am telling you about its power. If its power may be focused on some star, it (star) will break into pieces but I do not allow the abhyasi to be felt its power to

such an extent. If anybody wants to use it, it will be necessary for him to break the limitations. There is one thing undesirable in it that such condition can be created in others by using this power. Hearing without ears and moving without hands and legs as you have written, is the condition of Brahma. You are progressing on the right path but you do not realise it (as you have written) as you have no consciousness about yourself. You have written that you are feeling constantly a big ditch in middle of your forehead, I am unable to understand this. It will be understood when I meditate on it. You yourself may think and write to me. The Mission's Foundation-Day which was going to be celebrated in the month of May at Moradabad, has been postponed due to some unavoidable reasons.

Your well-wisher
Ram chandra

Letter No-390

Revered Sri Babu Ji ,
Sadar Pranam

Lakhimpur
1.5.54

Received your affectionate letter and I was pleased to read it. My physical weakness is considerably reduced. Master Saheb has asked me to take complete rest but to day I am unable to control myself from writing letter to you. You have written that it is the A,B,C,D, of Reality, it is correct. As you have mentioned in your letter, "of which Reality this A,B,C,D, is, you should reach there, only then you would come to know that my eyes were correct." Your letter also tells me something. Occasionally I feel such condition that the chapters of secrets of God, get cleared to some extent. I used to write previously that the intelligence opens and spreads over. Still I am writing something but God knows the reason why I do not have the above experience. I do not even feel intelligence but it appears to me that I have no place for Intelligence in me. Revered Sri Babu Ji I used to write about my 'I-ness' but now it is not felt at all. Now I begin to feel that my existence is also finishing or extincting and it is getting laya somewhere. What is existence, I do

not know. You have written to me that "you are walking on the right path, but you do not feel it because you are not conscious of yourself." Revered Sri Babu Ji, I do not know why I am not conscious of myself, I do not even feel this. It is so, because I am unable to give place to meditation in me. My condition is such that not I but the dull shadow of my existence is floating on a calm sea. There is no vibration in the ocean. Though my existence floats in it yet. Gradually my existence appears to be mixed with the water of the ocean drop by drop. It seems that when the existence will totally get merged with the water, the condition of Liberation will become complete. God knows the reason why I also feel that the water crossed by my existence, is totally filled with my existence. If I say my condition is light & subtle, the expression is not correct because it also has been left behind or it may get laya in it. Now you can know better. I feel now that the each particle is drenched with the condition but it may take some time for absorvancy. The reason of the ditch in the middle of my forehead is as I understand, has some connection with Brahma-Randhra. Perhaps this may be its path. You can tell me the correct reason.

Amma says that one year has passed without seeing you. If you want to taste the sweet , please come here early. When are you coming? Every body is remembering you very much. Amma conveys her blessings to you. By the grace of the Master , I have now started becoming laya with the condition.

Your humble daughter,
Kasturi

Letter No-391

Revered Sri Babu Ji ,
Sadar Pranam

Lakhimpur
4.5.54

You must have received my letter. I have developed lot of strength. By the grace and kindness of the Master, I am feeling a lot of inner strength in me. I am thankful to Him.

For last two- three days I have such craving in my inner that it appears that you are standing in front of me with your stick and sometimes it appears that you are calling me. Now I am writing to you whatever it is by the grace of the Master.

The condition is such that it seems that each and every particle of the body is lying scattered. There is no spot left for meditation. The fact is that the condition is itself assimilating in me. It seems as if the ocean of condition has started merging itself into my dim Identity and the wonder is that the entire water of the ocean is getting assimilated into my existence without any change in it. It has become like a guinlahen. The whole water has been soaked-up by the hen but a drop of water does not stick to its feathers. It remains dry. Though the water of the ocean of my condition is entering into each nerve of my body but it remains vibration less and silent.

Revered Sri Babu Ji, it seems that the ditch I am feeling in the middle of forehead in the back portion of the head is connected with Inter-commune and it also appears that a hole has gone up after splitting the head and it is related to the higher world. It works like a instrument for receiving information from above. Only you would tell me the reality behind this. My condition is such that even if I want to read it, it becomes impossible for me to read it. But by the grace of the Master I can read the condition without even looking into it.

My Babu Ji Maharaj, the condition is such that I cannot bear myself even for a moment. My heart has no place even for myself due to which it seems that whatever dim existence I have, does not lie in my heart but it lies very far off anywhere and my link with it, is broken. I have forgotten it (existence) and if my identity has remained, I do not know why it is so? It is so because of meeting and realizing somebody (God). It seems that craving is my only existence and there is nothing else. It is linked with the Master without any thread and is united with Him without heart. If I say He is far off or

He is very close, the heart belongs to Him only. Amma conveys her blessings to you.

Your humble daughter ,
Kasturi

Letter No-392

Revered Sri Babu Ji ,
Sadar Pranam

Lakhimpur
10.5.54

Received your letter. It was a pleasure to go through it. I will try hard for my health. I always want that my Master may have no worry for me and He may not work hard for me. Hence I shall try that I may become free from sickness. Revered Sri Babu Ji, occasionally due to physical weakness, I feel laziness in concentrating the mind and heart although your letter infuses energy into my each and every vein of the body. Some sleep and laziness do not allow the concentration of will power in me. Anyway the body will become free from sickness at every cost. I will become completely alright. By the grace of the Master, I am writing about my spiritual condition, whatever it is by the grace of my Master.

It appears that point z is in front of me. The condition is such that it seems that Sahaj-Awastha is getting absorbed in me. Nay, the sahad awastha has become my form. Each and every particle of my body has attained the sahad form. Revered Sri Babu Ji my condition is nothing but a wonderful beauty which is worth seeing. It can not be described in words. I am feeling the same condition inwardly and outwardly or it can be said that the fragrance of Sahaj-Awastha is fully absorbed in every particle of my body. There is no touch of Balance State (Samya-Awastha) and individuality in my condition now. If I think of these conditions, I feel some pressure on my condition and there appears a sort of blot on my freedom. The condition is such that neither there is any bondage nor any freedom. Even if there are pearls in the ocean, yet I feel the presence of water only and nothing else. It appears to me that the inner

and outer tendencies have lost their existence. The same is the case with the things outside me. They are visible but they have lost their existence. Revered Sri Babu Ji, my condition is such that I look like a worldly woman. Not only now but since many births I am immune of any thought for any sort of worship (pooja) and God. Now there is no hope for this. It seems that I never had sanskars of Pooja and love & devotion to God. Hence there is no question of the presence of faith and devotion in me. Only God knows about it. I do not know the reason why the expansion which I used to feel, is now not felt at all. I do not remember now what expansion is. Now it appears that there is swimming and only swimming. If there is any swimming, I find myself in it and whatever swimming has passed away I remain absorbed in it. I do not know the reason of it. It is something strange that I am everywhere and I am also no where. I am having such a strange condition. Revered Sri Babu Ji, I fear whether I am mentally tired or whether I have mental tiredness. Amma conveys her blessings to you.

Your humble daughter ,
Kasturi

Letter No-393

Revered Sri Babu Ji ,
Sadar Pranam

Lakhimpur
17.5.54

Hope, you must have received my letter. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

My condition is so light that I feel that my body flies here and there. It seems that there is no need to take it (body) anywhere. Instead it automatically flies here and there. The condition is such that even the minimum pressure can not touch it even in the dream. It seems that the lightness itself gets exhausted in reaching my condition because I see that my condition can not come under slightest pressure, it can not be bound. How it can be bound because the pressure

of even calling 'Freedom' can not touch it. It is as it is. Nay, it wanders freely. It has no pressure of anything, not even of Liberation because forgetting everything, it is in the condition of Liberation. God knows the reason why it seems to me that even in the field of this condition, I am moving forward freely and unconsciously. The condition is such that wherever I see, I am seeing my face and nothing else. In that I see only my self or the truth itself. Even then I remain free. My Babu Ji, the condition is somewhat strange. The condition of Liberation has penetrated into my each and every pore, but I can not say about it because I do not even feel the presence of pores of my body there but still I feel this condition in each and every particle of my body. Previously I used to write that I find myself quite far far off but now I cannot say so because both the nearness or distance are the same for me. The question of distance and nearness does not arise, both have already gone to oblivion. I do not know what has happened to me. I am unable to see anything. Perhaps the light is gone but I do not know anything. I did not have neither Dualism nor I feel unity. I am free from all and do not know anything. It is because of the grace of the Master, I am somehow moving forward even without light. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No- 394

Dear Daughter Kasturi
May God Bless you.

Shahjahanpur
21.5.54.

Received all your letters. I am giving the reply of letters dated 10th and 17th May, 54. You are at the points x and y and the absorvancy of their conditions is also satisfactory but absorvancy is still required in the Pind. You have written that you have not been taken up to the condition of point Z. I am waiting for the absorvancy of the condition of Liberation in you. Your feeling that the Non-Duality is reigning in you, is correct. You have written that each and every particle of

your body has attained natural form. I am unable to understand what do you mean by this. It is correct that the existence of outer tendencies is ceased to exist (not felt) All your tendencies have reached to the condition of suspension and this is again the beginning of Laya. Awastha but still the tendencies have not come in pure condition. I will have to clean and purify them. At this time I am only concerned about your health. There still remains a lot to be done and so there is necessity of good health also.

You have written in your letter of 17th May, 1954 that you used to find yourself far away from yourself but now there is no feeling of distance and nearness at all. It means that nearness to God has slightly increased. The ditch which you had experienced in Triputi (Forehead) I had asked the reason of it from you. Whatever you have written about it, is perfectly correct. You may now try to feel whether there is any breath or ditch at the roof of the tail? I am unable to fix up the date of my coming over there. It would be known within a day or two.

Your well-wisher,
Ram Chandra

Letter No- 395

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
21.5.54

Hope Master saheb and his wife must have reached there safely. Now a days, it seems that my whole system has become free from diseases. It appears to me that there is no symtem of any disease now. A very clear condition is seen. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

It seems to me that my consciousness remains in my sub-conscious mind. It does not see downward, instead it (sub conscious mind) has become its abode or it can be said that for it, there is nothing below this. Perhaps it would be correct also. It appears that I am completely got absorbed in it. It (conscious) has become such a mirror that wherever I

see, I see my own face. But God knows the reason why I feel myself free, even though I see my own face every where. I can not remain in bondage. Where I am wandering only God knows it.

My condition is such that I feel a lot of happiness but there is no bondage in it. It is a free happiness. As I do not feel any happiness in my heart, instead there is independent (free) condition all around, Neither it develops, nor it is mixed with ecstasy but it is automatically like this. Sometimes it seems that this happiness is mixed up with some sweet-pain. It is so thin that it is difficult to catch it but it pricks slightly like a thorn. It appears that some pure and clear condition has developed. Revered Sri Babu Ji, though the condition of happiness is spread everywhere inside and outside as well, but I do not know the reason that living so close to it, I remain forgetful of this condition. It seems, as if, I have forgotten my consciousness too. Not only this, I feel, as if, I have no relationship with anybody. I am not conscious of my soul even. Perhaps my connection with my soul is also broken. Brahm or I am Brahm, have become like a dream to me. Previously my soul used to prick me but now it has stopped pricking. Now what to speak of pricking, I do not have the feeling whether I have soul or not. It seems to me that I am having the glimpses of the Brighter-World. When the prayer is sung, I feel some vibration there (In Brighter-world). Please write to me about it. I feel so light now a days that I can wander everywhere even when the body remains present here. Though I am related to all the animate and inanimate things but still I am not related to anything. I have immense pleasure and the whole system is crystal clear like a glass. Everything and every condition is visible to me very clearly in its real form. Nay Reality has filled in the light of my eyes, only you know all this. I have only that which you have bestowed upon me. It seems that some new chapter is opened before me. It appears that I am entering into the Real Tatva or Real condition.

Revered Sri Babu Ji, I am yours and continue to be yours. I do not know whether I have great pleasure or pain. I fail to recognise it. When you would write to me, only then I would be able to know.

Your humble daughter,
Kasturi

Letter No- 396

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
22.5.54

You must have received my letter, sent through Master Saheb. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

Often my heart becomes impatient for coming to you but I have learnt from you to control over the heart in all the circumstances. I have therefore kept my heart on your feet. If it becomes impatient, it can be controlled by you. Now you are coming here on 6th or 7th June, 54. I wish to keep you always in my eyes. Though He has kindly bestowed upon me this power but I remain forgetful about this, otherwise there is nothing left in me except Him.

I feel, as if, I am living in Brighter World. I have said this only as I think, otherwise you know it better. Where you are taking me I begin to live there. I live in this world which I do not know myself like an innocent person. My power to recognize myself has not only faded away but it has almost vanished. The whole system is shining and there is no sign of sickness. The weakness seems to be leaving the nervous-system also.

My condition is such that my memory remains sleepy but by the grace of the Master, I am learning something from Him even in this sleepy condition. I am very conscious about my health. I shall try hard so that the Master may do less labour for me. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No – 397

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
23.5.54

I have already dropped one letter to you yesterday. Kesar (sister) has passed her M.A. in IInd Division. It is by your grace only. You had asked me in your letter dated 21.5.54, that at the roof of your tail (Choti), do you feel any ditch or breath there or not? I have given you the reply of this in my letter of 10.5.54 or before. Now I am replying it again that I feel both ditch and breath there. There is slight thrilling and vibration and it appears to me that from the forehead to all points, the path is completely clear and also open. There will be some link from above about which I can not say and I have no concern with it. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No – 398

Dear daughter Kasturi,
May God bless you,

Shahjahanpur
24.5.54.

You must have received my letter. I wish that you should become free from diseases. It is a fact that in wordly matters people love others on account of some interest and my interest is that abhyasi may be benefited by you, but, unless the string of the instrument is not fastened properly, it does not give a good sound.

Now I come to the point. You have mentioned in your letter dated 22nd May, 54 that perhaps you have started living in the Brighter World. Now this is the only difference that you have written 'Perhaps' but if this condition actually comes in you, the word 'Perhaps' would not have arisen in your mind, Now I tell you that the Brighter-World is so far away that if you may try to see towards it your eyes would get tired. But your present condition is the grossest form of the Brighter-World.

This (Brighter world) is only meant for saying because there is no appropriate word which may express its real meaning. The word 'Brighter' is used because it is meant for the persons who have progressed very much spiritually and where great spiritual persons live. The name of such a place is expressed with some big name (Brighter world). If any body may ask me what I will call it? I shall simply reply as 'No world'. Since you have in your mind 'The Brighter world', the word you have listened from me, it is good that you are interested towards it. But has any intelligent person reached there till now? The foolish persons are miles away from it (Brighter world). It is just possible that meaning of this query, whether any person has reached there can well be explained by Chaube Ji (your Father). Please keep it in mind that at the time of explaining it, he (Chaubey Ji) does not interpret Intellectual Persons as learned-one. If this is the meaning of it, there is no place for learned-persons there. If it is said to an elephant to enclose itself in a narrow passage, it can never be happen. The foolish person can not reach there because he possesses something i.e. some luggage etc and he wants to carry it alongwith him but there is no place to put that luggage. Now listen about the learned persons. They try to leave all the wordly things and think themselves totally empty but they (sanyasis) still have the load of knowledge of their reach. If they may reach there, for them. There will be no difference between the 'World' and the 'Brighter world'. Now the question is this that who reaches there. The person in whom both the 'world' and 'Brighter World' merge together in such a way that their creative Power gets absorbed in Reality. But how it can be? when our eyes do not watch our understanding and remain there from where we can see our Real Home. How can this thing be achieved? This can only be achieved when people should leave their wordly Base. Now you can ask me this question. Why any person should desire to reach such a place where he may have no base. I think that this is the reason that people do not try to reach such a place.

You have mentioned about the happiness in your letter dated 21.5.54. If anybody is happy, there is a feeling of happiness. In marriage-ceremony every person feels pleasure. The environment plays a very vital role. When the faculties are intact and come in contact with external objects, the manas (inner) takes the same effect. If faculties become pure (I shall not now call it originality) and the manas has felt its taste they (tendencies) see the same thing outside which has such a taste. That is the thing, worth seeing by it (Manas). This is the state of all the conditions also. If we may engross our self completely in it, it leaves its effect on the depth of the manas (heart) and the same thing is seen to us. For example, a thief can take lot of care of his goods and being a thief, he also thinks others as thief. In the same way a good person always thinks others likewise. But when Originality starts in all the faculties, the scene changes totally and the happiness which is there at that time, turns into Bliss. Those who become worthy of the Brighter-world, their condition becomes such that even the Bliss does not exist. This is the story of your happiness. Possibly the story of Bliss may start after my reaching Lakhimpur, provided your health is good. If you wish, I may write the story of its future. Suppose the originality is developed then what speciality will be in me. This thing (originality) was present when I had taken birth for the first time in this world. Though this is not good to say but I will say it certainly that there was no obligation of God. If we may progress, we would then certainly say that now we have attained that condition which was present in us before the formation of the originality. I write one point to you and it is just possible that people may pay attention to it after me that we become entitled to the Brighter World in this way. But I am in search of such a prescription which, if adopted, may enable the Brighter-World entitled for taking us. I have been stopped from saying further.

You have written about the craving, it should continue to remain. It (craving) is such a dew which evaporates upward with the heat of 'Will-Power, This is the only way

(medium) which takes us to our Goal. This (craving) is the instrument which always strike the target. It starts with restlessness and its advanced stage is craving. You have written at one place that you have forgotten even your consciousness. This is correct. This condition is developed when Reality starts. At one place, you have also written that you are unaware of your soul. As your attention is completely diverted to some other direction, so it is not known to you. This is the only way of the completion of that condition. But this thing still is not complete. You have written that Brahm and I am Brahm' have just become like dream. It is almost correct but its offshoot (Ankur) is still there. The things have changed now. They were the things of the spiritual-journey. I take the persons of 'Aham-Brahmasmi' (I am Bhamn) just like the wrestlers among human-beings and I praise them by saying that Sando was very powerful and Ram-Murti (a wrestler) was the top of among wrestlers. This is the reply of your letters. one thing I have also noticed. You have written, "I have, whatever you have bestowed upon me," I also say that, "I have, whatever you have given to me." Now there remains no obligation of anybody and there is no need of thanks. Convey my Pranam to Amma.

Your well-wisher,
Ram Chandra

Letter No- 399

Revered Sri Babu Ji,
Sadar Pranam,

Lakhimpur
27.5.54.

Received your both the letters, including one sent through Dr. Saheb. They are all very happy by reaching there and it is also true. It was a pleasure to receive your letter. I had written to you that the health-molecules are flowing into each and every nerve and these nerves are continuously sucking the health-molecules but I feel that the veins of stomach are accepting the same very slowly. I shall write to you when there will remain nothing for the nerves to suck. This is sure that I am not suffering from any disease now. I am worried

about my health and it appears from your writing that I need good health. I do not know what has happened to me that by realising everything about my health and by writing the same to you, I feel as if I am writing about my spiritual condition. I shall go on fully Co-operating and contributing in the labour and wish of my Master. My condition is such that by the grace of the Master, both my inner and Manas remain simple, hence I have no interest in putting-on good clothes or ornaments. I like to put-on simple, white saree always. Anyhow I feel simplicity and purity both within and outside. I love my Master and want to work for Him. If anybody shouts at me, it seems as if I do not have least concerned with it. Though I also sometimes and somehow feel angry and irritated but I cooldown within a minute. If I may think that I shall say this and do this thing tomorrow and repeat this thought four or five times, I begin to feel temperature, perhaps due to heat of that thought. I have no place left in me even for myself. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

My condition is such that it seems that I have stepped into the new world and frankly speaking a new chapter of Laya-awastha is opened but I understand it the Brighter-world. Now everything has become crystal clear to me because of your letter. Revered Sri Babu Ji, I am unable to understand how should I progress quickly. It is beyond my power but I will act as you would wish me to do. It seems that the condition is so light and like a smoke it is merging in me. I see that my present condition starts getting laya in me from outside and inside as well and then comes the turn of Pind. The condition is just like light smoke. It is nothing but the existence of self. Though the condition is thinner than the word 'Whim'. It is such that everything is felt as truth and nothing but truth. Earlier each condition remains in view and thereafter it started getting laya in me but now the condition is such that it remains in view but I often forget it or forget myself. Now it happens automatically by the grace of the Master. It is beyond my control. This can perhaps be the reason that the condition now takes more time in getting laya in me. Previously the condition

was limited but I was also limited, But now the condition is very light and like smoke and infact it is beyond my sight but I do realize it, I do not know where my sight is but I think that pain remains in the core of heart (Kasak) which reminds me of my sight. Perhaps this is the reason that it takes more time in getting laya in me. Revered Sri Babu Ji, my condition is such that I remain uninformed of the Non-duality Not only this I also remain uninformed of my this condition also. But I do not know the reason why I remain conscious of everything for which I should remain conscious. Each and every particle has attained its real self. It means that all the particles have got their purest form. Solidity and unwanted things of every particle have faded away and some what saturated condition has filled in them. It appears to me that now the condition has got laya in every particle of my body and every particle has become lively and has got a new life and a unique awakening. Only Kasak (pain which remains in the core of the heart) is the support and happiness. This is not the reply of your letter and I am not able to reply it, I only try and will try that by swimming in and experiencing every word and every condition and every aspect which you write to me, I may reach your feet. If anybody wants to accompany me, I may also help them by your grace. As instructed by you for pressing the vein in the hand, I do it four or five times daily and I feel better you would see me healthy this time certainly. Please write the date of your arrival. Here everybody wish that you stay with us. Revered Sri Babu Ji, I have already forgotten the place of my heart. Amma conveys her blessings to you and Master Saheb.

Your humble daughter,
Kasturi

Letter No – 400

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
1.6.54.

Hope, you must have received my letter. I am writing to you about my condition whatever it is by the grace of the Master.

My condition is such that neither I feel purity nor impurity. I am just like a simple worldly woman who has no speciality. Only a simple condition is my covering and also my bed. I neither feel harshness nor softness in my condition. I am just like other worldly human-beings and truly speaking this is my world. Everybody is same to me, He may be a devotee, learned person, good or bad person. To me they are all equal. Revered Sri Babu Ji, my understanding has become so light that the word 'Innocent' is also not appropriate for it. If I call myself ignorant, it is also true. I do not know when cleverness has left me. The worldly people are fed up with different type of thoughts, but I am not worried even if different thoughts crowd-up in me. I do not know what has happened to me. If anybody calls me weak, I feel as if I am miles away from weakness. Previously when I used to think that my Master is not weak, how weakness can come to me but now my real condition is such that I am neither strong nor weak. I do not feel weakness in me and the same is the case with diseases etc. I do not even know that I am sick, though I am not careless towards it but it has become my natural condition. I somehow feel that it is my condition unless it (condition) looks like a whim only. My Master, my condition is such that both the phases i.e. life and death are same to me, because I remain happy in all the conditions. It can be said, "I live as Almighty wants me to live. Pain and pleasure are the same and can be paid at the same price."

My heart feels pleasure in restlessness. There is no solace in peace. In spite of all this, 'originality' has not yet started but by your Grace, I enjoy a glimpse of the same (originality). I get the vibration of that atmosphere. I feel a strange awakening from the glimpse of Him. I feel that the curtain of Sanskaras has become so thin that I do not even feel whether the Sanskaras are within me or not. I feel a strange condition of purity in the whole universe which has no scope of sanskaras but you know better about this. I have now started understanding your writing to me that "Whatever you have given to me is with me and whatever I have given to you, is with you." What I have understood is not known to me. I have really become free by getting you.

Kesar says that from to-day morning she feels as if she is in the condition of Shunya. Shunyata is spreading all around her and she is entering in that Shunyata.

Your humble daughter,
Kasturi

Letter No- 401

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
18.6.54.

I am sure, you must have reached Shahjahanpur safely from Kukra. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

My condition is such that neither I have the wish for Liberation nor interest in Realisation. I have only deep craving for meeting the Master. Revered Sri Babu ji, God knows the reason why, I do not feel any hesitation now in my heart in adding anything in what you have already dictated. The case of Pathik Ji is an example. Previously I had certainly hesitation and the heart did not agree to add anything from my side but now it is not the case. This is the reason that I say that whatever I am having is nothing but the grace of my Master. It is true that I can only attract as much as I had the capacity to absorb. the condition is such that it seems that even the eyes have lost sight, hence if anybody calls me blind or deaf, I do not mind it at all.

Now it seems as if my each and every nerve remains asleep. I may sit in mediation or otherwise, I feel action only corresponding to veins otherwise every subtle particle of the body seems to be in slumber. Only the craving to Realise Divine gives life to them (Particles of body). In fact they are not sleeping but remain in fathomless ocean in which there are waves of deep craving like that of fire in the ocean (Badawagni) due to which all the creatures get burnt. All the veins of the body have become so empty and transparent as if Sri Babu Ji has cleaned them. It seems that all my inner senses have disappeared. I fail to understand that

why even in your presence I can not remain alert. God knows it better. He has always rectified my faults and would do so in future also. You were here on 14.6.54. I do not know what had happened to me that I used to weep and sing that very day. The tears rolled down the eyes without any reason. There was no sorrow or love in my heart but still the eyes were bedimmed with tears. It occasionally happens but it's reason is not known to me. If I raise my hand I am unable to realise whose hand it is and why it has been raised but now the same condition prevails within me as well. It seems that the feeling of subtlity is also dying. Every vein has slept. All the faculties are lying in dying condition. It seems as if subtleness is also dying. It happens that when I sing, there seems no relation with the voice, I weep but there is no relation of tears with my inner. The relation with everything, every action and even with subtleness has also broken because I do not have feeling of subtleness even in me. The relation between action and cause has broken. Revered Sri Babu Ji, now everything has got absorbed in me. There is no scope of cause left in me because the relation with the understanding is also breaking. Not only this, now the craving has also got laya in me. It (craving) has entered in all the veins and particles of my body.

Revered Sri Babu Ji, you left this place and in these four days it appears to me as if you had left long ago. When you told that seven days had passed away after my arrival here, I immediately awakened from a sort of sleep because I did not feel it. It is your greatness that you come here to bless us all. I had heard that God is merciful but now I have seen it with my own eyes, Due to this not a single desire rises in me even in the dream. Sometimes there is a light shower of cold drops on the body and eyelids also. My elder sister often says that Revered Sri Babu Ji gives me transmission early in the morning daily. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No- 402

Revered Sri Babu Ji,
Sadar Pranam,

Lakhimpur
25.6.54.

You must have received my letter and Dr. Sinha (an abhyasi) must have reached there. I am writing to you my spiritual condition whatever it is by the grace of the Master.

Now the condition is such that there is no vibration either within me or outside me. It is neither within me on closing the eyes nor outside me on opening the eyes. There is no vibration. My condition is such that I do not feel any vibration in the body or in the veins of the body, only the feeling of inanimation is there. But it is sure that the condition is improving and changing also but if Sri Babu Ji wishes me to write anything, I do and can do by the grace of my Master. But again the feeling of Inanimation prevails. Day before yesterday, there was a lot of throbbing below the left foot but previously there was a thrilling sensation. This sensation lasted for about fifteen minutes. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No – 403

Dear daughter Kasturi,
May the Master bless you.

Shahjahanpur
27.6.54.

Received your letter. It is your good characteristic that you are not feeling the pain from injection. When you developed confidence in me, your spiritual power did act. I have written to you many a times that your spiritual progress is the result of your own devotion and practice. If I had any speciality and such a spiritual power, every abhyasi would have attained the highest state of spirituality. You have written that you neither have the wish for Liberation nor longing for Realization. This is a very good spiritual condition. You have already attained the condition of Realisation and now you are heading towards Liberation. When the thing

has been attained, then the question for wishing the same does not arise. when any human-being does not get his desired thing, the desire of getting that thing remains in him but when he gets it, the desire has no meaning. You have written that every vein and particle of your body seems to be in sleeping condition. It means that whatever wordly-show or artificialities you had accumulated since previous millions of births have now faded out and the real state of spiritual Truth has now developed. It means that the condition now is such which you had enjoyed prior to artificiality. But still much is to be attained.

You have written that your inner senses have vanished. Your this feeling is correct and the sleeping condition which you feel, is the result of the above. To bring the faculties back in original state, I have told you three points after doing research. I have the experience of all those points that they are correct and you have also experienced it. There are three subtle points after this in the same straight line. They came to my mind while dictating this letter to you. After this there are no points beyond them but there is something. When you will become healthy, I shall then concentrate on these subtle points and also whatever is beyond them. you have written about weeping, it is due to your deep love. I remained thirsty of this love and if anybody may give me this love, then possibly I may give him hundreds of Godly-sub-states. When I do not have any control or when I become helpless, I create Duality by singing a song so that a little wave of love may begin to flow. You have written that "the subtleness has also started dying." These conditions are felt because of Laya-Awastha'. But I do not see this condition in you now. When the subtleness dies, the feeling of having a soul, fades out to such a limit that even the person who reached this state for the last thousand years, can not feel the existence of the soul, even if he meditates on it. When this state is reached, abhyasi should treat it as the preparation for Negation. There are lots of stages in it. I do not know what has happened to me that the thought of innumerable stages exist in me. God knows what others will think of me by seeing my writings. I

have not got the end of them. Here the people are such that they think themselves that they have become Paramhansa and have attained the stage of Liberation very soon. If any person attains this stage, he stops his practice to go forward because it is possible to progress beyond this only when some person who has already lost his 'self', is made available. I only like one stage i.e. condition of 'Complete Ignorance' and condition of Negation.

You have written that sometimes you feel light shower of cold water like Peppermint in whole of your body and eyelids also. The reason of this feeling is the sitting which I give you for curing you from snophelia (a disease). You have written that your heart remains linked with the heart of the Master, is correct to certain extent. You are still wandering in the spiritual plain. In the Search of the Ocean, it is essential that the inner should crave and cry for more and more. The abhyasi is satisfied only there where the distinction between 'Individuality' and 'The whole' is not at all felt.

The Will-Power of your mother is very strong. This creates a sense of fear in me. Please ask her to exercise control over her tongue as far as possible. Convey my Pranam to her.

Your well-wisher
Ram Chandra

Letter No- 404

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
29.6.54.

Received your letter dated 25.6.54. you have written your spiritual condition that "you do not feel any vibration both within and outside you." The reason of this is that when we reach the Lower Pressure, cleanliness increases and the pressure decreases. I have already mentioned about Jeeva and Brahma in certain letter that as we go on progressing, pressure goes on becoming less and less and thus gradually we attain the 'Brahma-Gati'. As we progress a lot, the pressure remains nominal, Even it is difficult to feel it and

When we progress beyond it, it does not exist. I have written this much which is sufficient for you to understand your spiritual condition.

Your well-wisher
Ram Chandra

Letter No- 405

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
29.6.54.

You must have received my letter. I am perfectly abright now. The weakness has completely gone by your grace with the medicinal-tubes given by you. There is nothing to worry. I am writing to you my spiritual condition by the grace of the Master.

It seems as if some condition is opening in the heart. My condition is such that the condition or heart with which I used to remain adhere to, has totally absorbed in me and my whole become the same. My condition is of such happiness and bliss that if it may be poured into me all of a sudden, my heart would burst out or I would become almost mad because I have no place to keep this condition in my heart, though it can give me immense pleasure. it seems as if my whole-being has become a panorama of bliss but the condition is not such that its feeling may be full of divine-happiness but it is itself the divine-bliss. Revered Sri Babu Ji, for the last two days, the condition does not appear to be changed but there is a slight difference in it . It seems that it is totally absorbed in me. Whatever I had written about 'Oneness' is now not there and if I may see it closely, my all veins have sucked it and almost digested it. Mostly my condition is so called 'empty'. It appears that in the ocean of spirituality even the subtlest-current has stopped rising. There is no vibration hence the question of rising and flowing of the current does not arise. It appears that the Barren land has become more Barren. Wind does not blow there so the particles do not even move. There is not a single particle is

felt, hence how it can fly. Now the heart is nothing but a barren land. Revered Sri Babu Ji, whatever may be my condition and even Master may live in my heart, but I fail to remember anything at all. I live in a empty condition of forgetfulness. Amma conveys her blessing to you.

Your humble daughter
Kasturi.

Letter No-406

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
5.7.54.

Received your letter of 29th June, 54. I am replying to it. You have written that it seems that your form has become a Panorama of Bliss. It is true, but I want to bring your condition up to Sarva-Anandmaya (Complete Bliss). I am waiting for your becoming healthy, that is why I am not pulling you up to this. I wish that I may let you feel the condition of complete Bliss. At this stage I will have to keep full watch on you and it would be certainly be done by the grace of my Mster because Revered Lala Ji Saheb is really the Protector of all. Many persons might have attained the condition of Liberation and possibly they might have understood that they had attained the condition of Liberation even before it's start. They must have reached upto that stage but I do not know if anybody has reached the final stage. This is surely the highest stage of Liberation and after that another stage starts. I have already written about Vibration and Pressure. In fact there is no vibration in this field. But there is something which is silent. It is the good condition of Brahm. I will open and increase this in time.

You have already crossed three stages of Laya-awastha. The fourth one has not yet started. As far as I remember, there are only four stages of it (laya-awastha). The fourth stage takes lot of time and when it is crossed, what happens I can not say. This fourth stage was told to me by my Lala ji saheb afterwards when I had crossed all these four stages

of Laya-Awstha but by chance I had crossed it before the inspiration by Lala Ji Saheb but that method was approved in the dream. When it was completed by the grace of Sri Lala Ji Saheb, I came to know about its fifth stage. In order to make it understand this, the method was Negation from Negation. But He had not permitted me to do it and stopped me at the present stage and shifted my thought from that side. He told me that when you started to achieve this fifth stage, I (Lala Ji) opened up your condition because you would have become useless for my work. He (Lala Ji Saheb) also told me that if you would have not searched out the fifth stage, I would have taken some more time, convey my regard to Amma.

Your well wisher,
Ram Chandra

Letter No- 407

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
5.7.54.

Received your letter. It was a pleasure to read it. I do not know why my condition has now reversed and I started taking care and interest in improving my health. Since you asked me to pray for my health, I am doing it and it seems that I am standing in front of my Master like innocent child, begging for my health. I am writing to you about my spiritual condition whatever it is, by the grace of the Master.

Now the condition is such that I do not feel the condition of remaining stick to my Master's heart and if I may feel like that, it does not give me any pleasure. The heart becomes restless sometimes. God knows the reason why I feel that my condition is empty or blank and I like it. The condition is such that I fail to feel the condition of Oneness (Ekta) in me but I am not at all worried about it. The condition of meditation is such that it appears that my eyes are focussed at one point in a smooth plain. It is the point (Bindu) for the sake of 'saying' only otherwise the eyes

seem to have caught something which is the point of meditation for me.

Revered Sri Babu Ji, I used to write that some attraction was pulling me towards itself but God knows the reason why it does not happen now and if I try, I feel restless. But the same attraction is seemingly present within me. I feel that the same attraction which is present in me, is getting assimilated in me automatically. Whatever the attraction may be, it has faded out for me. My heart has begun to absorb that attraction within itself. Whatever may be my spiritual condition, it has absorbed completely in me and the heart has become empty. My condition is such that if I think of the condition of oneness, my heart becomes restless and the eyes get open immediately. It seems that each and every particle of my inner remains crying for my Master. Now a days my condition is pure and innocent like that of a child. Revered Sri Babu Ji, it so happened that I have become free from bondage. I request you that the writer of the letter should write the same words whatever you utter. It does not matter if the words are of Urdu or any other language, otherwise the natural flow of the letter loses its charm. It is my prayer that whatever may happen, the feet which are moving to reach the Master, may get satisfaction only after achieving Him (God). Undoubtedly it would certainly happen. Your Research about three points of Laya-awastha is quite new and true. Whatever you have written about the subtle points is your correct hit. I told Amma what you had written for her. She conveys her blessings for you.

Your humble daughter,
Kasturi.

Letter No- 408

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
9.7.54.

Received your affectionate letter through respected Master Saheb. It was a pleasure to read and to come to know about you all. I have copied out the letter of Putti Babu

(an abhyasi) I am writing to you my spiritual condition whatever it is by the grace of the Master.

I feel that the inner craving (Kasak) has absorbed in my blood by melting gradually, due to which there is blank (dry) crying in all the veins and particles of my body. If anybody may ask me about the words, I do not feel any vibration within me but If I may observe very minutely, the word 'Master-Master' is heard in each vibration. These (Master-Master) are the words and vibration also. The condition is such that the fermentation of any condition does not occur in me but it seems that my Master, instead of fermentation, establishes each condition in me thoroughly. Since yesterday my condition is such that it appears to me that somebody is holding the string of the heart in such a way that the condition of divine-happiness, that precipitates in every vein of my body, is balanced by that (String). It appears that some new chapter is going to be opened up, but the controlling string allows to work gradually. In fact, it is not the condition of happiness (Bliss) but I myself have become a complete Panorama of Bliss. My Babu Ji, the physically sick Kasturi will be somebody else, I do not suffer from any disease. I feel peace in sitting by holding my heart. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No- 409

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
16.7.54.

Hope, you must have received my letter. I think that you get a lot of relief from Master Saheb.(Ishwar Sahai Ji). I am writing to you about my spiritual condition whatever it is, by the grace of the Master.

Respected Sri Babu Ji, it seems that something is melting within me which results not in the happiness but in 'Spiritual Happiness' as it is called. Though there is no

effect of it on the external body but the inner seems to be puffed up with happiness. The melting gives me the impression that some curtain is going to be opened and the inner wants to expand and spread because behind that curtain I feel the melting of the Inner. It appears as if the inner has started melting. I have written it the melting of the inner because I find that Sri Babu Ji's eyes are stable there because they do not drift from that place. It seems that the condition of divine happiness is awakened in me. The condition is somewhat strange. Restlessness is flowing in my blood. The inner is full of divine pleasure. Not only this but every particle of inner & outer is full of divine pleasure and in the root of it there is cry for the Master. My Babu Ji, my condition begins to open but it is not fully opened. I somewhat forget it (condition). My changed condition is such that neither there is any colour, nor love, nor sickness, nor medicine. In fact it is something else. I am immortal but neither I seem to be omnipresent nor no-where because it is said that the Immortal never dies but It is spread like the sky. Avichinna (undivided) can not be divided but It is not hidden and It can be attained. I feel that these conditions can be attained only by the grace of the Master, otherwise not. My elder sister has written that she feels such happiness in meditation which she never gets in any other Pooja. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 410

Dear daughter Kasturi,
May God bless you

Shahjahanpur
20.7.54

I have started replying your letter after 1 O clock because I have got the writer for the whole night to-day. Received your both the letters dated 1.7.54 and 16.7.54. I am replying your both the letters.

I am not sure of reaching there on Janmashtmi. If I decide to come there, you will be informed four or five days in advance. I want you to complete the journey of your present condition and to enable you to feel the divine happiness of this stage. This is the result of my wish that the condition is opening in you gradually. You have written correctly in your letter of 1st July, that the string of your progress remains in my hand, so that you may not go fast beyond limit and go out of my control. Somebody has said correctly, "Those who sit at the high pedestal, have greater difficulties."

Whatever you have written about deep craving would continue or persist till then it will get laya in craving itself. Whatever is your present condition, its Happiness is opening. All the particles of that stage are melting so that they may open upto that stage so that the abhyasi may bear the happiness of that condition. Your eyes remain inside and remain drowned in the condition and you are vigilant of your progress. The presence of craving are all enough for your spiritual progress. Spiritual progress is your own thing. You can progress as much as you wish.

I am writing something for your experience. There was delay in rain and I was perturbed. When I used to analyse the Nature, I did not like to concentrate on the Nature's work of bringing rain. But after some reasoning and by exercising my right, I got the order of Nature to bring rain. But there was no source for raining. In order to save my labour I asked Saint Attri to do this work. Hence he became busy in raising the monsoon in the sea. Third-day, it started raining and I became able to estimate about his (Attri's) power and style. Saint Attri is still alive and his presence is in the midst of Ganges and Yamuna on the northern end. I shall let you know about the power and style. Ask about it verbally as to why I have written it.

Your well-wisher,
Ram Chandra

Letter No.- 411

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
22.7.54

Received your letter just now and it was a pleasure to go through it. We all are very glad to know about your health. I am writing to you about my spiritual condition, whatever it is by the grace of the Master.

The condition is such that the love for the Master (Babu Ji) is not developing in me. I am unable to understand what to do and where to go. It seems that my inner is like a lotus. As all the petals close themselves at the sun-set, in the same way, all the feelings, senses and tendencies cease working and become vibrationless. It seems that the thinking has become limited but at the time of writing I become broad-minded. My Babu Ji, my whole physical form seems to have become totally empty. My condition is such that whenever I think of the greatness of my Master, I feel as if that greatness lies within me but thereafter it remains nothing. Since yesterday it seems that the soul of everybody is itself Omnipresent God. In fact in place of my soul, God himself is present and "whatever I am, I am" I am nothing but a hallow shell in which only the soul is left. I used to write previously that my eyes were fixed at one place but now it is just the reverse. Now I feel that the eyes are soul. That (soul) is the goal and the soul or the goal has immersed into my eyes. The eyes are hidden in it (Soul). My Beloved Master, I feel that my relation with It (soul) is immortal because Soul never dies. My soul has started melting and in that melting, the condition of immortality is flowing.

While doing meditation in the evening yesterday, some peculiar scene had come itself before my eyes for a moment. I failed to understand anything. You may know everything and take care of me. For a moment I felt that there was a sandy plain and suddenly I myself was seen at its centre. But I do not know what happened in a moment that I got myself completely buried in that field and that sandy plain spread

over me. Often that scene presents itself before my eyes. Revered Sri Babu Ji that is a plain but not the earth because the Earth-Element (Prithvi-Tatva) is more solid than that (plain). It is beyond it (Earth).

Please inform us about your arrival. I take complete rest. You have correctly written that 'Spiritual progress is a thing of my own home and whenever I would wish I shall attain it by the grace of my Master. I am actually worried about my health, because that picture of the Master (Sri Babu Ji) which is concerned about my health, remains present in my eyes and due to this I am very particular about my health. Revered Sri Babu Ji, you are my vedas and guide also. Whatever you teach, you know it better. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 412

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
25.7.54

You must have received my letter. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

My condition is such that I do not know about my eyes whether they are looking inward or not. I only know that my eyes have lost themselves in the thought of the Master which is concentrated towards me. Thus I find my progress totally dependent on the mercy and thought of my Master. I only remain feeling His thought all the time which is towards me and that is infact my life. The movement which is for my progress creates vibration in me and the same vibrations are in my heart-beatings also. Revered Sri Babu Ji, I feel as if I have surrendered my sight to His loving eyes. Now, whatever He lets me see and feel, I only see and feel that much. Now the plain is such where loneliness starts but the root of my happiness is only His grace. His thought gives me

happiness and inspires me also. It seems that the power of my vision and my thinking has all been attracted by His attractive and bewitching eyes. I am like an old empty shell. The condition is opening so slowly that I always feel happiness in every particle of my body but it does not become out of control. The complete condition is still not opened though I become restless of the slow progress of this condition but I have no courage to break the chain of this bondage (slow progress). I restrict myself. My pleasure is in the pleasure of the Master. I had also observed the same thing a year back at Kanpur in Master Saheb which you have written to me now but he had not received the letter. I think that in the root of this, there is some effect of anger but you know better. Amma conveys her Pranam to you.

Your humble daughter
Kasturi

Letter No. - 413

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
29.7.54

You must have received my letter. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that if somebody starts crying or clapping while I am awakening or moving, I feel some sort of jerk in my heart occasionally. If somebody moves my bed while I am lying awakened, I feel uneasiness. I feel disturbed, if anybody claps while I am praying or singing though I do not remain absorbed in it (Praying and singing). Revered Sri Babu Ji, it seems that my heart is dipped in some unique, fast and colourless colour. It appears that every particle of the body is also dipped in the same colour.

My Master, the condition now has become such that I feel that all the particles of my heart have disintegrated and scattered around seperately and the mixed condition of restlessness and happiness is flowing in them. The above

condition is also flowing in every drop of my blood. God knows the reason that when any finger of mine gets a cut & drop of blood comes out of it, and voice of 'Analhaque' is heard and the picture of my Beloved is seen in every drop of my blood. If I touch it, I feel as if I am touching my Master and I have no separate identity from Him. Something has happened that occasionally while walking or sitting or standing, all the particles of my body feel a sort of thrilling pleasure, but the check is always there in every condition. I have no complaint for it (Check). often my heart begins to throb. My Babu Ji, you have met me and I have got you. Now if anybody may give me the kingdom of the universe, I shall sacrifice it on you. I would like to remain at your lotus feet. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. - 414

Dear daughter Kasturi,
May God bless you

Shahjahanpur
31.7.54

Received your two letters. I am replying to your letter dated 22.7.54. You have described in your letter about the condition of Greatness. When you are in the thought of the Master, the Greatness appears to be yours. This a very good condition but it has only one reply that when the laya-awastha in God develops, more divine qualities are imbibed by the abhyasi. Upon whom you will meditate, His qualities will appear in you. Hence the abhyasis should never concentrate upon an Incomplete Guru during meditation.

You have written that "the eyes seem to be soul. They are the Goal or the soul and the Goal is hidden in the eyes". When the man rises higher than himself, the scene of the eyes also changes. The same eye goes on becoming subtler and subtler. The name of it, is Surat. Until there is sight (eyes), it should be treated as incomplete. We have to carry all our things in Divine-Condition and when we reach that stage,

then we should try to get rid of it (state). This is a very high stage and this is also a secret.

There is no further development of Vedas, because the saints ceased or finished there reach upto Non-Duality It is said to be the last reach. Can it be not possible that there may be something beyond this also? It is certain that it will be in the condition of Non-duality. We have to progress more and more from the condition I have described above. In Vedas it is repeatedly said, "Neti-Neti". This is an indication that there is something beyond this also, I am unable to understand why people have taken the last word of the Vedas as the last limit. Dear daughter. It is just possible that people may take it as my ego or they may say something else but I gather the courage to speak out 'what is correct (true). I can teach and discuss about the smallest point for ten thousand years if God may give that much life to me and my taught. I have taken the smallest point but a human being has millions of these points present in him. Anybody may see the miracle that even in these small points, many marvels would be seen and people will remain wonderstruck to see them. This point is for others to think and it is a mandate for everybody that they should try to know God, who enables them to know everything about spirituality.

Everybody sees the bookish God. But there will be some exceptional spiritual personality or perhaps a rare one who may try to see the Living God. Such a rare personality, if present, is in fact, so to say, the soul of both the Gods. This God can only be seen by that rare 'Some one' who has completely surrendered himself to God. The more one can attach himself to Him, the more he is successful. What to speak of attachment, it is nothing but to get complete laya with Him in such a way that he may even forget his identity. The word Identity I have used in the sense that our thought should not stay on Being and Non-Being, instead he may forget both of them.

You have written about sandy plain. It is a very good condition. The condition of this sandy-plain is more subtle.

In fact it presents a more deserted look of a deserted field and this is a very good condition. If God wishes, you would come across more and more deserted plains than the above and then you would write yourself after reaching that condition.

Your letter of 25th July, 1954, gives a proof of faith and devotion and nothing else. There is nothing in it which should be replied.

On the night of 31.7.54 at about 12.10 P.M., I observed as if your move towards progress come to a stop and your condition was like that of a dead-being, but after five minutes, I saw that you started moving again in the same field. That field is located in the right side of a corner. As it is night time and my mind had already laboured hard, I have not correctly understood it. I shall write it again after pondering over it and you should also think over it and write to me about it. The death like condition will not be there now. Convey my pranam to Amma.

Your well-wishes,
Ram Chandra

Letter No. 415

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
4.8.54

I hope you must have received my letter. I am writing to you about my spiritual condition, whatever it is by the grace of the Master.

Now my condition is so light that the heart feels uneasiness by thinking about it. Perhaps there may be felt some heaviness by thinking about it. Not only this even the name of God also creates some uneasiness and monotony in me.

Revered Sri Babu Ji, the condition of heart is such that neither it sleeps, nor gets tired. It (heart) also does not feel

laziness. Due to this no sign appears on the body also. If my Master asks me to meditate throughout the night or the whole day, I can do it. I do not know the reason why? Although I sit in meditation only for an hour in one posture, I feel that all the veins are absorbed in meditation every time. It seems that all the particles and veins of my body are immersed in simplicity. For the last two days, I did not feel a very pure condition but now the condition is crystal clear. Now all the particles of my body remain awakened all the time. My condition is such that I feel that everybody has got the same condition as mine. My Beloved Babu Ji, it seems to me that all the particles of my inner have become stable. My inner condition is such that every particle in me is thirsty and is looking upward unknowingly. Nobody appears small in spirituality.

Revered Babu Ji, every particle of my body becomes restless occasionally because I feel that my love for the Master is not developing. My eyes always remain thirsty for seeing you. Please intimate the date of your arrival. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 416

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
5.8.54

It was a pleasure to receive your affectionate letter yesterday and to go through it. As you have mentioned in your letter that on 31st July, 54 at 12.10 in the night, your movement (speed) towards progress came to a stop and the condition was like that of dead-being. I have already replied to this in my previous letter that for the last two days the condition remained restless and not pure but while you were dictating the letter for me which was received yesterday, by me the condition had become alright at that time. There is no death like feeling, but I am really worried about my condition which I felt the night of 31st July, 54 that how and

what had happened to my condition. Was any mistake committed by me or did I pass those five minutes without your remembrance? The wastage of five minutes without your remembrance is like wasting five years. It is possible that the remembrance of my Master might have faded out from my mind due to which death like condition prevailed because there can not be any life without you. Please write to me about this surely. Though I try and will continue to try that if I have the slightest love for you, it should never be defamed and disgraced in the absence of remembrance. God knows what has happened to me that my inner-sight has become static and stable but like a thirsty person it has become motionless but it looks upward. It (sight) has neither the feeling of 'Yes' nor the feeling of 'No'. The eyes have become stoney. Only the Master is the sailor of my life's boat and hence I do not feel any sort of problem. But I am restless which is my life or the base of my life itself. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 417

Revered Babu Ji,
Sadar Pranam

Lakhimpur
10.8.54

I hope you must have received my letter. I am writing about my spiritual condition whatever it is, by the grace of the Master.

My respected Babu Ji, I am unable to explain my condition of 7th Aug. 54, whether there was some obstruction in my condition or something else. My condition remained so restless and monotonous that I did not find any interest in Sadhna and meditation. There was no softness and humbleness in my feelings and nature, there was rather a little harshness. But there was no rudeness in my behaviour. There is no stability and concentration on any point, Now the needle does not move round. Now monotony and harshness

have become alright, since yesterday, I feel as if all these things in me were only to get the dirt cleaned and to remove the obstacles but you know it better. Please do write to me about all this.

Yesterday noon, I was lying in meditation Hall. I began to sleep. While sleeping, I felt thirsty and the thirst was so intense that the more I drank water, the more thirsty I became. There was no limit of my consuming water but when I woke up, I remained thirsty. I feel that my condition is also likewise i.e. the love for the Master is not filled up completely in it, so I feel that every place in it (condition) is empty. It is felt that the condition has the power to digest it but there is nothing to be digested, hence it is empty. Revered Sri Babu Ji, that very happiness in my condition is not felt (about which I used to write to you) for the last seven or eight days but since 31st Aug, 54, it has vanished completely. Now the condition is such that neither there is unpleasantness nor disappointment, nor there is heaviness on the heart, but there is a sort of craving in my heart which is mixed up with helplessness. It gives the feeling of restlessness. Revered Sri Babu Ji, neither there is any sort of inspiration nor happiness and my heart and every nerve of my body is restless. I have firm faith that I would be able to attain my Master in my life time. You are coming. I am waiting for you very eagerly day and night. Only nine days are left for your arrival. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 418

Dear daughter Kasturi
May God bless you

Shahjahanpur
18.8.54

I am replying your letter of 25th July, 54. You have mentioned many things in the second para of your letter. At one place you have written that thought for the Master always remains in you and the very thought for the Master creates

vibration in you. When laya-Awastha increases, the relationship between the Master and the abhyasi becomes deep. When the Abhyasi starts becoming vacuum in His remembrance, the spirituality which belongs to the Master, starts developing in him. The condition is developed to such an extent that both stand at the same spiritual-level and it is called the good condition of Laya-Awastha. I am thankful to God that this Laya-awastha has started developing in you. During my practice of sadhana, I had also experienced the same condition. In fact it is called true devotion that, while remembering the Master, the abhyasi forgets his own self. Forgetting the self means, whatever we have, has left us forever and then only the Master remains and none else, not even the self. It happens only when we lose our consciousness of our conscious but then a very good thing (condition) develops. At that time inspite of loosing our consciousness, some sort of consciousness is developed. The meaning of this is that the consciousness which is present in unconsciousness (In unconsciousness there is a special type of conscious which starts developing in advance, but the last limit comes after a long time), should be understood as Remembrance. It is not only remembrance but it is the real condition of life. What happens afterwards. Both the remembrances either of the self or of the Master fades out. In my letters, I use to write things of far-off also. you have written that "Whatever He makes me understand, I only understand that". It means that you have surrendered yourself completely. You have also mentioned that 'whatever power of thinking is in me, has all been attracted rather snatched by the Master Himself.' It means that if God so wishes, you will attain that condition soon as has been described by kabir :-

"The Mind, the heart, the memory and the whole body have all become static. God runs after such a being, crying Kabir-Kabir." You have further said that "My ecstasy is the ecstasy of the Master." This is a very good condition. In Sufism, it is known as the condition of 'Taslim-Barza'.

I am now replying to your letter of 5.8.54, which is received by me on 14.8.54. This is the reply of the letter in which I had written to you that at 12.10 hrs in the night I observed death-like condition in you and a power seemed descending from the left side of your head from its place. This is not a bad thing. your journey is going on slowly & slowly. I do not see the power of progressing onward in any obhyasi I use the word "Guru" at this point. Though this thought has never come in my mind that only the power of the Guru can take us forward. Now who is the Guru? Only Lala Ji and His power. When there would be a spiritual push, you would cross the point. Why does the Power seem to be descending on the left side? You may understand it in his way that when there is a flood in the river, the water begins to accumulate in other rivulets and drains wherever it finds the way. You had completed gradually the spiritual-Journey of the condition of Liberation but total laya awastha in it has still not taken place. I want that let you enjoy the pleasure of this condition again. This spiritual condition can not be attained by the slaves of Vedas unless the coverings of slavery are not removed from their minds. It is in the fate of such person (Abhyasi) who has sold himself to that spiritual Master who has already been sold Himself to someone.

I shall not reply in detail the letter of 4th August, 54. You have written that, "The name of God creates restlessness and feeling of aversion," His thought and meditation must also be creating restlessness in you. the fact is that the thinking about Him creates duality but you have the Harmonious condition, so you feel restlessness.

You have written that "You feel that the condition of every Body is like you." It means that you have become almost 'AAtm Mai'. It means that you have absorbed in the condition of soul so. You are seeing this thing in everybody.

Now I am replying to your letter of 10th of Aug, 1954. I have already replied to the second para of this letter which is the reply to the letter of 5th Aug, 54. You have mentioned in your letter whether you would be able to attain your

Master? I laughed at this very much and was reminded of the saying of one poet - I am so much absorbed or lost in the search of the goal that, even on reaching the goal, I am still seeking for the goal. (Rahe Talab Main Ayse khud Rafta Ho Rahen Hain, Manzil Pai Ham Pahunch Kar, Manzil Ko Dhunthey Hain). It means that we are so much lost in the pursuit of God that, even on reaching the destination, search for God is still continued. It is similar to this case that a person may eat a toy made of sugar and even then he may eager to find the taste of sugar. Now what is the difference? He is taking the sugar in the form of sugar-toy but he is eager to eat sugar. The thing is almost the same. The difference is in the 'Taste'. I am writing one fact seperately for some reason, that sugar cannot be a toy although the sugar is present in the toy. This is the difference between Brahm and Jeev. The sugar-toy is Jeev and sugar is Brahm. You have written about craving in the heart. This gives rise to restlessness. This thing will remain present in one form or the other until the devotee and the Master become one like sugar in the milk. I got peace or relief after twelve years when my condition had opened. I want to reply your every letter so I want that your letters and my replies should be printed. This would immensely help and benefit the common man or human-being. Pranam to Amma.

Your well-wisher,
Ram Chandra.

Letter No-419

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
23.8.54

You must have reached comfortably along with Bhaiya, but the journey by bus is not very comfortable. In order to shower your grace on all of us, you undertake this tedious journey by bus and spend money. No one else does it. Now I am writing to you about my spiritual condition whatever it is by the grace of the Master.

My condition is such that on 19.8.54, when you had

arrived here, the desolate and deserted condition was increasing before you also. Revered Babu Ji, I feel, as if, the happiness, and interest are not traceable even in the particles of my body. Some uneasiness and restlessness have become permanent feature of my condition which has become part & partial of my life.

I feel a sort of craving for meeting & seeing the Master but when He comes in front of me, I do not feel strength but I feel restlessness and uneasiness. The condition is such that peace has already departed. The happiness creates more restlessness. Now it seems that cold creates heat but it does not produce fire. The fact now is that neither I, nor Master and nor this remembrance exist in me because all these are insignificant to my mind with the exception of craving without which my life is meaningless.

Now the fondness and yearning for Laya-Awastha has also faded out. In addition to this a sort of disturbance is felt in even touching the condition of Laya-Awastha. I feel that those days are very near when my hands and feet would become inactive. But now my Master Himself might get laya with me and then my heart will not become restless because God knows the reason why I often feel that He Himself is busy with me bringing me on the right path because I do not feel even the existence of the real path.

On 21.8.54 you had asked me to sit in meditation; since then it seemed to me as if I was entering into a very simple and natural condition and from that moment the harshness and unnaturalness of the condition had come to an end. These days I used to feel that the condition could not become stable and appeared to be on uneven level. It seems that there was no room left in my condition to get in. That feeling was not felt since that evening. Now again there seems a scope for immersing into the condition. Revered Sri Babu Ji, now without holding your hand, it is very difficult for me even to move a step forward because neither there is light in the eyes nor power to move forward nor any path in my experience.

The condition is such that, so far as I think and experience, it seems that a sort of some consciousness gets awakened after the consciousness of the consciousness fades out. By the grace of the master, I feel only a glimpse of that condition, which is felt after accepting the fact that there is, in fact, 'something' in this 'Nothing'. However it will be correct which you will write to me. What I am and what my understanding is. My beloved Sri Babu Ji, it seems to me that this consciousness is nothing else but a craving, a throbbing, a pain which is that divine light and blessing of the Master that illuminates the path for me to move on further. My beloved Babu Ji, I do not know what has happened to me that even of seeing the condition, it is felt as if it is unseen. I could not realize that you were sitting very near in front of me. There is some sort of such madness in my condition that when you were about to come, there was restlessness for your arrival and when you arrived, the condition was like that of forgetfulness. I thought I had not seen you and when you left, the pangs of separation were felt by me. I feel as if I have lost my inner sight due to which I could not see my Babu Ji wholeheartedly. But what to see, the heart craves to keep 'You' in the heart so there is no fault of the eyes at all. It seems that the Darshan of the Master has touched the wire of the heart which has produced a sort of thrilling sensation in the whole body. All the atoms of my body remain vibrating and producing a sound like that of the Echo of Hai-Hai. Respected Babu Ji, I wish that my heart may become uncontrollable and restless for attaining Him but there is a rein (string) that pulls and controls my heart. I know that this is His wish and it gives some solace to my heart otherwise there is no power on this earth who can pull the rein of my heart to control it but it is the rein of my Master. Thinking this, my heart finds a satisfaction. Revered Babu Ji as I used to write previously that my Master is present in my place but the condition is such that there is neither I, nor He, nor the remembrance except that consciousness which does not let me become totally

unconscious and it seems that I am entering into that consciousness. It can also be said that I am getting absorbed in the bottom of the condition of Nothingness.

I write to you everything. The letter which you had brought for me is flooded with your affection and kindness. I am actually in search of devotion and dedication. I am sure I will be successful in my pursuit by the grace of my Master. Now the condition of everybody seems to be higher than that of mine. Keser has copied out mine letters and your answers of two years. Kashi Ram has asked for my letters. I do not know what is there in those letters except a little miracle of the love and kindness of my Master. Amma conveys her blessings to you.

Your humble daughter,
Kasturi.

Letter No-420

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
31.8.54.

Hope, you must have received my letter. Hope, your loving letter will reach me tomorrow because within three or four days after your departure, I felt, the force is increasing in my condition, but it seems to be over since the present morning. Perhaps you must have dictated the letter (reply) in the night day before yesterday and since then I am realising it. It seems that the condition is incapable of moving forward hence it forcefully tries to go upward. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

The condition is such that I am doubtful whether 'Surat' or 'Yaksui' (remembrance) is in me or not because I fail to have concentration or any such thing in me. It seems that everything has become 'one', but what is that 'oneness', I can not feel it except some craving and restlessness.

Revered Sri Babu ji, I feel as if my whole body, even all the atoms and veins remain inactive and static. During

craving and restlessness there is no effect on them. The same is the condition of inner eyes. It appears as if everything in me has become inactive. The power of thinking and understanding, devotion and dedication and concentration (rather you may call it surat) have all become stable and static. The same is the condition of Laya-Awastha. If I want to enter in it there seems to be no activity (movement in it. It appears to be dry and it does not become wet even if I may dive into it. This is the reason perhaps that thoughts have begun to assemble. In other words they have attacked on me. I do not understand. But the thoughts use to come and assemble in my mind throughout the day and night.

Revered Sri Babu Ji, the condition is such that after becoming wet in the present condition, I just come out dry (i.e. without becoming wet). As the leaves of the Lotus flower remain untouched with water although they live in it. The same is my condition also. I, often feel as you had written to me that people, sometimes become detached from the Master instead of becoming detached from the world, Whether such a condition has not touched me but this is absolutely impossible, this is my firm belief but still it is not known to me what has happened to me. Since yesterday I am not feeling any force in my condition. The condition is quite light. Restlessness creates peace in my heart. My temperament may become hot but there is no heat in my condition. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. - 421

Dear daughter Kasturi,
Be Happy.

Shahjahanpur
1.9.54.

Received your letter of 23/24-8-54, and it was a pleasure to go through it. It is good that you have started to get the glimpse of a deserted place. Everybody likes to walk in the

garden in the spring. The persons, who are of silent nature enjoy walking and strolling silently, but those, who are of fickle nature, satisfy themselves by clapping and playing musical instruments and they think that they have completed the spiritual journey. On the other hand, the spiritual journey of those persons who are devoted & dedicated to their Beloved, is totally different from them. Those who love their master have no concern with the jingling sound of instruments and disturbance. They would like such things which may inform them about the abode of the Master. His abode can only be traced out when all our worldly entertainments become Zero and we rise higher than their miracles. Your condition tells that your heart has now started wishing to wander in that deserted land which is devoid of miracles. When this is the condition there is no reason why that spiritual-journey may not be possible in your lot. Your whole letter tells that you are just inclined to reach the Goal but still Delhi is quite far off. Dear daughter, I tell you frankly that you have not undertaken even one-fourth of that journey. But I am sure you would reach there, because these all are the signs and symptoms that you have written in your letter. You yourself have written to me that the condition is such that "While seeing something, it appears as if I have not seen it". This gives the indication that 'Negation' has started and these are its signs. Though this thing (Negation) is far-far away now but you should not become nervous by my writing this. Because when a man determines to undertake a journey and thereafter starts his journey, he certainly reaches the destination which is miles away from the starting point.

You have written that "when you were about to come, there was restlessness for your arrival and when you left, there were pangs of your separation". All these are the proof of extreme love. In my Sadhna time, at one time this condition of mine had developed very much and now you can better understand it. The same condition has been expressed in one of the Persian couplets which means "I have no knowledge of Darshan. If the condition of Darshan is attained, it is difficult to bear and if I remain separated

from it, still it becomes impossible to bear." I have remained in this condition for a long time and borne the pain. When this pain was over, then the pain came before me in another form, that if anybody recited and took the name of God, I sat down by holding and pressing my heart and I cried 'Hai-Hai'. Now what a strange phenomenon it is that the very name of God whom you love, gives pain to you. Dear daughter, I say Him kind hearted or cruel one that when He has taken my life or made me to surrender completely, only then He allowed me to absorb (sit) in Him. It is true that all these divine blessings are received cheaply. It is a fact that Master Saheb is very lucky that he has attained and enjoyed these high spiritual conditions without any pain. It is just possible that these conditions may unfold themselves before him gradually. He has already reached very high and if anybody may search out a man of his reach, he may not found anywhere. You are the only example in our mission whose spiritual experiences and feelings are the example of spiritual-conditions.

You have written that it appears to you that the condition of everyone, even the child is not like that of you but it appears higher than you." This is such a condition that it reflects a deep secret of God. My Lala Ji Saheb had made me understand all this only by giving hints. I am also writing to you just as a hint that during Transmission, the whole divine-power may enter into the disciple and it may possible that his nervous system may get shattered and the learner may die. I noticed that when I attained this condition, the learner could not bear the Transmission for even half a minute. Revered Lala Ji Saheb, due to His gentleness, has not impose limitations. When I noticed that I could not be able to teach anybody in this conditon, I prayed to Lala Ji'. He imposed the necessary limitations and promised that, "When you wish, these limitations will be broken, but I never felt the necessity for the same.

When the Spiritual-Personality (Guru) leaves this world, his disciples or Abhyasis get benefitted even after His

departure' because the whole spiritual-possessions or attainments of the spiritual-personality (Guru) get transferred and transmitted to the Initiated abhyasis, Apart from this, there is one thing more that the more love and Laya-awastha an abhyasi has, the more he (abhyasi) receives and such abhyasis remain enjoying benefits long after the spiritual-Guru leaves the world. The vibration of their thoughts or remembrance can easily reach to Him. Laya-Awastha has many advantages because when you loose your 'self', then only 'He' remains whom you are searching. The more is the Laya-Awastha of an abhyasi the more he is successful. This is the reason that I say loudly that 'Try to attain Laya-Awashtha but people have no time to attend my 'call'. Nobody wants to turn to this direction. Everybody wants that I, myself should do everything for him through my power. Due to my politeness and love, I have done something (not laya-awastha because it is the duty of the abhyasi to get it) but when I turned towards them, I found that their minds were full of worldly-attachments. What is the use of my labour, if I may remain cleaning their minds and they may remain filling it with worldly-materials. If Abhyasis may continue to do abhyas earnestly and correctly, there will be no darkness in the light that I transmitted to them. It is the duty of an abhyasi to develop Laya-Awastha in him. I remain telling them the device for the same (Laya-Awastha). The second advantage which a taught derives from the Guide after He leaves this world is that, the pure Grace is received by the abhyasis and they also get such type of knowledge which the Guru comes to know after leaving His body. There are one or two more things which can not be explained due to non-availability of proper words. I just narrate my story. My Revered Lala Ji Saheb took twelve years more after leaving His body to bring me up to this present condition and also said, "I would have taken more time but when I saw that after some time you would not be capable of teaching any one else, I was helpless." So far as I remember, the reason was that I had started to enter the

condition of Negation from Negation which might have resulted in making me practically Nil. I would have reached the next stage of the condition of Negation from Negation which is known as the state of "forgetfulness of Negation from Negation" and it was possible that I would have left my body.

Now I am going to reply your letters. In one of your letter. You wrote to me that a sort of Khumari (Drowsiness) remains overcasting your mind. The root of Drowsiness is in the matter and when its intensity becomes less, its after effect remains. But if you may observe it minutely, it will not be the after effect (Khumar), but the condition will be such that you will feel such coolness as you are sitting on the banks of some river. It is true that your present condition will be different from that of coolness and it is because of concentration. I am not finding words to explain it further. Now why there is Khumar? (after effect of Drowsiness). The reason of this is that you are sharing the effect of point Z. I shall start its spiritual journey soon. there are still some corners to be cleaned. You have mentioned in your letter that your heart is always restless for running away from here to somewhere else. It actually wants to reach the goal and this craving should be developed in all the abhyasis Whatever you have described in your letter is nothing but the condition of the point Z. To think yourself the humblest, is a sign and symbol of spiritual-culture. The coolness, that you have felt is due to the fact that much of the heat of the matter is going away. I have explained this in the Ten commandments of Sahaj Marg system (Das Uusoolon Ki Sharah). The feeling of the coolness has indicated that you are getting seperated from the matter the vibrations and slight thrill in the back-bone means that, these points are gradually opening up. To feel the death-like condition even for a moment, is very good. It means that you have started feeling this condition (death like condition) also. I usually give transmission of higher stages, so the higher spiritual condition is occasionally seen in abhyasis. The feeling of dead-like condition is a very high condition but it has not yet developed in you till now.

Received your letter. To feel that the God's heart is absorbed in you means that you are prepared to cross the Heart-Region. I wish to let you cross it just now, but I do not do so because I am making you to enjoy the spiritual journey of all the points. In the beginning, I had worked hurriedly as I had bestowed upon you the Mastery of both-Pind and Brahmand Desh in only two days and thus, much of your time was saved and there was a lot of control in God's creation. But now I am taking you forward after completing the spiritual-journey of each point so that you may get the knowledge of it (Point). This is not correctly known as to how many more points are there. It is just possible that the number of points may be thousands but they will be in hundreds.

When the unlimited number of points may begin to come in my mind action will be taken hurriedly and their complete spiritual journey will have to be done within minutes and seconds. It is so because I have to make you cross all the points in my life-time. Your thought is perfectly correct that the thing upon which you are attempting is certainly much higher than Heart-Region and you have to attain that thing for which you are trying.

In fact in my opinion Heart-Region is the playground of children. But alas! people do not even cross it. Throughout their lives, sages remain pleasing and entertaining their disciples by Bhajans & Kirtans. I think that they do not know about it. How is it possible? Instead of becoming colourless, they wear coloured gowns. The colour of their gowns is not the colour of asceticism (Sanyasi). The colour of asceticism is really colourless. What is the meaning of colourless? Colourless means having no tinge of any colour. When there will be no colour, it is called 'White'. When all the colours mixed, it becomes white. Now if they wear white colour, there would be no difference between a sadhu and a Family-man (Grihastha). In order to differentiate from the worldly-persons, some colour which is mostly muddy was given to the clothes of sadhus. It is

my opinion. The colour means that we have burnt the 'self', and people used to recognise them by this colour (token). Now it has become a custom that any person who puts on muddy-coloured clothes can be called a Sanyasi. As far as I think, enough awakening in public has not yet developed and neither love, confidence increased otherwise they should have thought the dog and the bullock of this colour as Sanyasi. There is one speciality in them that the Sanyasis are born in view of this colour. I have no intention to attack on the Sanyasis by my above statements. In fact they should use their discriminative faculty so that spiritual secrets may open themselves automatically and they should try to mould themselves within the framework of Sanyasi. You do not bear the feeling of Duality so to think over it is repulsive. You have not reached such a stage where oneness in Individuality and Duality may appear similar. As in the dream, a person murmurs but is not aware of it often. If he is aware of murmuring, he would not murmur. In the same way if you are aware of oneness, you would not feel the pangs of Duality. In fact we should remain aloof from both the Duality and oneness; then we get the good news of attaining the condition of 'Whatever It is, It is.' While writing, a thought has struck to my mind. God had given everything that He possessed at the time of creation and He himself became bankrupt. Now if we may also give everything to God, we would also become bankrupt like Him. I think, now a days people do not give whatever they possess, so that their names should not be written in the list of bankrupts instead they try to take something more for increasing their wealth. you have written that "feeling of humbleness gives an impression of unpleasantness." The reason of this is that you have taken it (humbleness) as separate from Reality and hence it's feeling still persists. The real humbleness means, 'There may remain nothing' and this reminds me of Zero. You have mentioned in the last that "Neither you wanted to go near, nor you wanted to remain separated". The wish for not going nearer is developed in the abhyasi

at the time when the Guide bestows godly-conditions more than required, and the pangs of seperation are felt as it is the demand of Love and there is no cause of being shy of it. It goes on happening and there is no loss in it. Pranam to Amma.

Your well-wisher,
Ram Chandra.

Letter No- 422

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
6.9.54.

Received your letter to-day and it was a pleasure to go through it: Respected Master Saheb is coming to you and I also wish to reach there but nobody else is taking initiative in this matter, otherwise some way can be found out. It depends on the Master's Will. I am writing to you my spiritual condition whatever it is by the grace of the Master.

My condition is such that I wish to bow my head and salute all the people-elder or younger, even a child, animals and animate and inanimate objects also: Revered Babu Ji, the condition is such that it appears that new phase of life has started. It seems to me that I have entered in such a cold world where there is no heat. All the sources of heat have become cold and even the ashes has started becoming cold. There is no coolness and moisture at all. I do not feel heat even if I sit before the fire. If I am burnt, heat and burning sensation can not reach me. Revered sri Babu ji, my condition is such that the fire can not burn me, the water cannot drench me and the wind can not make me dry. All these can not even touch me. I pray that God may give good sense to all the learned—people of Lakhnor (city) and may crush their evil thoughts. But I have no anger against them. When I think that my beloved Babu Ji remains worried because of this, hence I feel momentary heat but after a short while the same condition prevails. Now you know better. Previously when there was a change in the condition, it seems to me that

some new plain had come in front of me and again A,B,C,D. is being started but now I feel that whatever I had read so far, has also been forgotten. Neither I have any knowledge of A,B,C,D nor there is any feeling of starting A,B,C,D. Now in the new simple phase the innocent condition prevails. I do not know anything and I also do not even remember whether I have learnt anything or not. You have written that, "Daughter! the spiritual-journey has not been completed even two-third yet. I understand it fully well. The condition is such that if I want to write letters to others, I fail to understand, what to write them. Due to some laziness, I do not write anything to them. I sit to write the letter forcibly but by the grace of Sri Babu Ji, something relevant is written. Now when my Master will teach me A,B,C then I will see. Though the thoughts remain crowding and striking the mind but I do not know about them. Now the condition of blankness is somewhat felt by me by the grace of the Master. Amma conveys her blessings to you. To-day my heart is craving to go there (Shahjahanpur).

Your humble daughter,
Kasturi.

Letter No- 423

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
12.9.54.

You must have received my letter. Respected Master Saheb (Ishwar Sahai Ji) must be enjoying unlimited ecstatic pleasure there. How it will be? The pleasure may be purified by spiritual-wave and in it, each and every particle of Master Saheb's body will be completely drenched. I am writing to you about my spiritual condition whatever it may be by the grace of the Master.

By the grace of the Master, it seems that my eyes have lost their sight. In other words I have become blind at a time when I have not to turn left or right. There is no fear of thorns you may say whatever you like otherwise even the plain does not come in my view. I do not have the feeling of going onward.

The feeling of my changed condition is the only proof of my going onward. Revered Babu Ji, if anybody may ask me why ~~have I become blind? The reply automatically comes that I~~ am not blind instead I have closed my eyes forever by seating the Master in the pupils of my eyes. This is my condition. What to speak of my eyes, the same is the case and condition of my each and every sense. I feel as if all the senses are closed and left behind. They have no significance in this plain. The ears have refused to listen when there is no sound to listen. Revered Sri Babu Ji, it seems to me that my back-bone remains standing erect. It's total structure comes before me and I feel that the condition of every bone is simple, straight and stable like me. I do not know the reason why the prayer, even if it is done for spiritual advancement, appears superficial. My prayer does not even reach me. Instead it seems that the prayer has been filled fully in each and every particle of my body. It has become a part of my body. Whatever may be, there is no scope of prayer in me. It appears that some light is coming out of my spinal chord. I am seeing for the last so many days that the 'check' within me for doing this and not doing that' never instructs me. It appears that all the marvels and miracles as well as complexes of my inner-self have come to a finish. Simplicity has entered in me completely and it (simplicity) is such that inspite of its presence, I feel as if I am untouched with it.

Now there is no place for unrest and no knowledge of peace and also there is no recognition of peace here. This is my conditions now. Amma conveys her blessings to you.

Your humble daughter,
Kasturi.

Letter No- 424

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
15.9.54.

It was a pleasure to receive your letter day before yesterday, through Master Saheb. The letter which Master

Saheb had brought personally got lost in the bus along with his spectacles. I did not intimate you about my admission in the Music college because I have no control on my thought. I was thinking that there is pretext of illness for leaving the college but trust me, this would not happen because after receiving your letter I am overjoyed to know about your happiness. Now I do not feel monotony but my only request to you, is that my attention may not remain diverted beyond this. It is enough because my restlessness leaves me for that duration only though not completely. Revered Babu Ji, I can not say even in-dream that my remembrance (restlessness) nurses it instead I only know that I remain aloof from it like a tortoise. It is nursed and looked-after by somebody else, but my eyes remain diverted towards it. I should become the proof of my Master's Research so that people may think that the kind-shadow of Mother is always on me and I am living with Her. You have written some lines for singing. I tried in that way and the trial was the proof by itself that whole movement in atmosphere came to a full stop and there was only a simple echo of the voice. Those who were sitting for the meditation said, that the function of their hearts and minds were suspended at that time. The listeners of the song felt thrilling and shivering sensation and they had, as if, forgotten themselves. The echo of music and thrilling sensation persisted for a considerable time after the song was over. But I can not do it satisfactorily as it ought to be. I am very fortunate that I have got such a competent Master. By the grace of the Master I have now understand only a little that perfect and Real Master is He who can solve all the complexities of those subjects also about which He has no knowledge. Only if He pays His attention towards them, every knot of them opens before Him. You have given the reason about the crowding of many thoughts in my mind, I have understood it completely. The reason, that you wrote to me about remaining indifferent from the Master, is true and it seems to be related with that secret of God which you have mentioned in your previous letter that the condition of everybody seems to be higher than that of my self and there

after you left blank. As you have instructed for the abhyasis of Lakhnaur, I am doing it from the day your letter was received. The subject you had given me for the story, has been translated in Hindi by Master Saheb but I have not been able to give proper shape of the story. I am now trying to write it. By that time I will send one story to Dharam-Yug, a magazine, if Master Saheb will approve it, As you wrote to me, I also want that inspite of my name, if it is published in the name of a 'humble servant of Shri Ram Chandra Mission otherwise I shall take it back.

You have written about the openness and sensitiveness of feeling in me. It would certainly take place by the grace of the Master because it appears to me that every petal of my mind is open and every vein of my body has awakened. I sleep deep even then I do not feel that I have slept at all. Contrary to that if I do not get sleep for two or three hours in two or three nights only, still I do not feel that I am awakened. Revered Sri Babu Ji, my condition is such that to me all the things- sleep, hunger, learning, forgetting, life and death are like a story and spirituality is like a puzzle which can only be solved by the Master. My condition is such that I do not know how to drown myself deep. Neither there is shallowness, nor deepness, the condition now is quite simple. I am unable to absorb myself in the condition. The condition is such that neither I can enter the condition nor I can remain out and forget the condition. Though there is certainly some condition but I feel that I have crossed the state of movement but it is beyond my feeling. Amma conveys her blessings to you.

Your humble daughter,
Kasturi.

Letter No- 425

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
19.9.54.

You must have received my letter. I am writing to you

about my spiritual condition whatever it is by the grace of the Master.

My condition is such that whatever I may do, it seems that all the particles of the body remain motionless. There is never any movement in them. It appears that the atoms which constitute my body are stable and static. It so happens that if my hand gets burnt or if there is pain somewhere, all my atoms remain motionless. In spite of having so much activeness in my body, all the atoms of my body remain totally motionless.

Revered Sri Babu Ji, I remain in such a state of forgetfulness that on remembering it, I come to know about the condition of forgetfulness. The condition is such that when I recollect the condition of forgetfulness it comes before me and if I forget, I do not recollect it. I do not know what has happened to my eyes that all the things even men are seen like a faint line or like a shadow and that too if I see this very closely otherwise I remain blank like a statue.

My beloved Babu Ji, if I call it my ego, the heart does not except it, that I have the thought of my own existence. It is better to say that a faint idea of the 'self' persists, but I am unable to decide whether this thought is His or that of mine. My condition is such that if I may sleep much in the night, I can not bear it because I become restless due to a sort of aloofness from the Master. If I may remember, it becomes unbearable. In other words remembrance develops uneasiness and the thought that I was careless about the remembrance, makes me restless. I pass the days and nights in this conflict and now this very conflict is present in me. All the other conflicts do not exist now. I do not know anything about it. Now the thoughts of 'oneness' and 'Duality' do not strike my mind. I feel a sort of satisfaction in remaining in forgetful condition because I get His fragrance in this condition. He is looking after me and my everything. Amma conveys her blessing to you.

Your humble daughter,
Kasturi.

Letter No- 426

Revered Sri Babu Ji,**Lakhimpur****Sadar Pranam.****25.9.54.**

Received your letter on Wednesday. You have written about the process of Self Training but I am not feeling any power in me. I am dependant for all my works on my Master and it is also dear to me. I have only limited power of tolerance left in me now. I remain busy more in the work for Lakhnaur. I have seen the books at Master Saheb's place. They are all good but the paper of Photograph was not good. I have gone through the English book twice or thrice but I forget the contents therein, although I never forget what you say. I do understand them by the grace of my Master. The English of the book is easy. You have asked me about the back bone. Both the things happen i.e. it is also seen within the vision and sometimes. these things appear before me in a subtle form. Now I am writing about my spiritual condition whatever it is by the grace of the Master.

Some such thing has happened that if I observe the condition, I immediately happen to remember the couplet of Kabir, "If I say It is One, It is not; if I say It is some other, it is an abuse to It. It appears as if the curtain of truth or its feeling has scattered and that Truth has spread over. I feel a peculiar condition spreading within and outside me. Revered Sri Babu Ji, not only this, it appears as if all the atoms of my body are lying scattered, only my breath has united everything and I find the condition of Truth in each and every particle. All the particles of my body have become Truth themselves and perhaps due to this reason it appears to me that the relation of the particles of my body with the Maya has been broken such a condition has been bestowed upon me by the Master due to which every condition of spirituality does not exist in my particles also.

Revered Sri Babu Ji, the condition of Liberation has become so balanced that if I think it appears that no life is in it (condition of liberation). If I do not think, it is not there. The

heat of the condition is over now and there is no life in it or I have no power to retain it in myself or to tolerate it. Now the condition is such that even if I become angry with children, shout on them, slap them, (though it does not happen yet) the effect of these action never reach in my inner. Now the thing of outside remains outside and thing of inner remains inside. Now I am unable to know my form myself. Who am, I what I am and where I am — I do not have the reply of these questions. Respected Babu Ji, previously I used to feel in my outer and Inner only one, one flow, and oneness but now I see the forms of individuals seperately as they are. Every individual is seen to me but I can not explain their inner condition.

The condition is such that whenever I remember Master I feel a jerk in my heart. It is because I could not remember Him whole heartedly. When I remember Him, a strange mood and condition prevails. Previously it (rememberance) used to give me immense pleasure and zeal but now I feel restlessness. Why it should not happen, when the condition of forgetfulness remains. I feel that somebody has purchasd my self also. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. - 427

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
29.9.54.

Received your letter yesterday. I am happy to read it. The letter written by you to Dr. Sinha (An abhyasi) has also been copied out by me. Whatever you write is such a teaching which should be written in golden letters and that day would certainly come when your writings would be written in golden letters. I am sending a small article for 'Parmarth-Patrika'. The name of the article is 'Parmarth Abhudaya'. It indicates only that what type of sadhak should be who wants to go towards Parmarth. Please listen it and do whatever you like.

I am sending the story 'Amar-Jyoti' for the Patrika named 'Dharma-Yug' and will send 'Anokhi Preeti Ki Reeti' for 'Kalyan'. If directed by you, I can send it directly or it may be sent to Allahabad and ask my uncle (M.L. Chaturvedi) to write to the Editors that they may not write my name but write the name of Sri Ramchandra Mission. I will do whatever you advise me. Though I wanted to send the story named "Pathik" but it is not ready yet.

Revered Sri Babu Ji, it seems that my progress is very slow. So I am puzzled. The point on which I am, is becoming clean very slowly so I am not feeling good. Unless the point is not cleaned, I will remain restless. I am thankful to you. The impact of reading your letter is that the heaviness of the atoms become less and purity has begun to prevail in the condition. It (condition) has started to become pure and pure but still not completely. My insignificant understanding tells me that the knowledge of these points can only be increased by your grace. In whatever way I am moving forward, the interest and the joy of an abhyasi increases. I never feel tired. The effect of this on the body is that even if I run here and there, tiredness never comes. If I sleep fast (deep), still there remains awakening condition. The condition is not yet clear that I can write it to you but I hope that it will be clear to me soon and then I will write it to you. Amma conveys her blessing to you.

Your humble daughter
Kasturi

Letter No. - 428

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
7.10.54

I am really happy to know about your physical condition and some of your talks from Kesar. I am considerably late in dropping you letter this time for which I hope that I would be excused. I could not get time in the day and at night due to fatigue I could not write to you but I could not get mental

peace for not writing to you and this thing is very necessary for an abhyasi. I have already sent a story for the magazine Dharma-Yug and I shall write to you, whatever they will write to me. For the last five or six days, I am finding that Tau Ji's (my father) condition is much better. I feel that the grossness of the mind and some of his particles of the body is getting cleared and at that place some light is seen. I am really happy to know about the spiritual progress of all the abhyasis at Allahabad. By an ordinary miracle of Master's grace and power even a stone melts & starts moving. We need to melt the stone for our progress, My respected Babu Ji, how the stone can help us in God-Realisation? But this secret gets revealed only when somebody is available in such a melted-state that by seeing Him even the stone (every particle of this body and the feeling of this body) gets melted. It is my good luck that I have got Him. For this I am really very thankful to God.

Now my condition is such that I remain mostly absorbed but I am not conscious of this also. I regain such consciousness only when there is heavy rush and noise. It so happens that I can not come out of a crowd without anybody's help. In the finger near the left leg thumb, I feel such a creeping sensation that I give a jerk to my leg, thinking that some small insect is creeping on it. It is felt seldom in the right leg also but it happens only both in the upper and lower sides. There seems no awakening still in the condition. Revered Babu Ji, my heart remains restless because I fail to absorb in the Master fully. I can not divert my whole attention towards Him. It can be said that I remain insensitive towards the senses but the feeling of the condition certainly remains in me. You may call it remembrance or anything else.

Revered Babu Ji, my condition is such that my mind remains immersed in the ocean of thoughts. If I do not neglect them I will keep on writing the whole day. Though it appears that this is all beyond my mind because my mind gets exhausted in collecting the above thoughts and in writing them. Thus there is no scope for my thoughts to stay

there in. It is also astonishing that wherever mind goes, the same type of thoughts start coming. It appears that the sandy-plain has also disappeared but the very thought of that plain is not felt soothing to me but now the plain is not seen clear and in front of me.

It seems that for the last seven or eight days, the focus of Power at Lakhnaur is directed towards its lower side. No consciousness is felt in the condition because it is not very clear. Amma conveys her blessing to you.

Your humble daughter,
Kasturi

Letter No. - 429

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
12.10.54

Respected Master Saheb had come here yesterday. He informed me about your health. I am worried about your breathing problem and loose motions. Please take medicines for it. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

My respected Babu Ji, I have this complaint against myself that I am unable to develop love for my Master. Every particle of my body is lying empty for Master's love with this hope that probably the Almighty may bestow me this precious pearl someday. All the particles of my body have become just like empty bowls. I used to listen that nothing is lighter and subtler than the heart and so its movement is felt, sometimes here and sometimes there. My condition is such that if movement is withdrawn, my each particle has become like heart or it has become heart itself. It seems that the fragrance of emptiness is coming from the condition but the condition of each particle and the heart has become one. It has merged in one tune and it is "Oh! if I would have got the love of my Master." Revered Babu Ji, something has happened that the condition of my heart and all the particles, and the condition inside and outside is the same. Now I do

not feel any craving or thrilling. Only the throbbing has become the real pain of the heart which occasionally reminds me of my Master.

Now it appears that the plain in front of me is straight and simple but limitless. What is limitless in it, I myself can not say because if I say Peace, it also has limit and if anybody may peep beyond that, it can not be called "Peace." If I may call it a bliss, it is not there because it is also limited. If I may think beyond that, it does not deserve to be called bliss. My Babu Ji, I now have only one word which may express it to some extent and that is 'Restlessness' which has now turned into the pain of the heart.

I feel such that from the spinal cord upto the brain, some nerve is standing stand-still. Any movement of the inner or the outer will make no difference in it. We may call it the movement of the heart. It is related probably with some higher world which is higher than the brain which brings thoughts. I do not know who chooses the feelings. The condition is such that no bondage or covering is visible on the outer or within, or it can be said that there is no relationship between one particle to the others. All are pure, empty and independent. Now the upbringing of the life is done by the thoughts. Revered Babu Ji, somebody may see this unique miracle and decide whether anybody has the courage to show such a miracle? I simply, puffed up with joy by seeing it. My world is now free from the false show of words through which I may thank my Master. My condition is such that my forehead is bowed down so much that if I raise it, I can not understand what to say. My head gets bowed down automatically. I also forget that my head is bowed-down. The same is the condition of love also that except bending my head, there is no other way left. But now I do not know what has happened to me that I feel, my Master is taking me towards His region (Kingdom) and I am still on that path. My condition is more lighter than the feeling itself. In spite of this, by the grace of the Master, the condition is so pure before me that my eyes at once

read it and express it immediately in few words. I have the state of forgetfulness up to such an extent that it comes before me very clearly but unless it stimulates the mind, it does not strike my senses and does not enable me to read the same. If the stimulation is stopped, it (reading) is stopped. This condition remains the same even if I write or speak anything Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No.-430

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
17.10.54

It was a pleasure to receive your letter yesterday and to go through it. It gives me immense pleasure when I read the loving words of you in the letter that 'I keep your string in my hands' and I often think whether I can be counted in the category of an Sadhak (True devotee)? Unless the Master takes the string of the abhyasi in His hand, till then the above question is meaningless. I am very thankful to my Master that, when the daughter (Sadhika) has no strength of even doing Sadhna, He has given me His support. He has taken care of me till now and He would do it in future also. Now I have no fear of committing any mistake anywhere. How a mistake can be committed when I can not do anything right also. I wander freely. It is very good that Shukla Ji went there and met you otherwise he would have been lying in darkness thinking it to be right. Revered Babu Ji, I have this weakness in me that if I see love for the Master in anybody, I am so much puffed up with joy that I fail to find any weakness in him. Respected Master Saheb does not suffer from any weakness and hence his reading or observation is always correct. You have given your value as zero. I think that there is no more suitable expression than this for you. It (zero) is such a wonderful thing that I doubt if anybody has ever used such a simile. It would have been given by the person who had reached Him but none has

reached this State. Everybody is concerned hearing about your Asthama-Trouble. Revered Babu Ji, for the last seven or eight days I found my heart busy in Prayer unknowingly and that Prayer was nothing but this, "May my Babu Ji not suffer from the trouble of Asthama" Thus my will-Power has forcibly worked for it for a day or two though quite slowly. Basant Panchmi is calling us very early, so we are all very happy. Now only six days are left for your arrival here. They would pass away quickly. I am writing to you my spiritual condition whatever it is by the grace of the Master.

When you write to me that 'your heart is more attracted towards reality', I become astonished, I have with full confidence that it is correct because you have written this. The astonishment there is because I try day and night to divert and concentrate my heart towards it but my memory is so weak that within half a second the thought is disturbed and then after a pretty long time I am reminded of that. My respected Babu Ji, previously I used to feel some jerk in my condition after remembering you but now there is no jerk at all. There is no impact of my remembrance on the condition or the remembrance never reaches there. Previously I used to experience that my condition was coming downward but now even the guns may thunder or there is a crowd, remembrance may strike or not but the jerk is not felt and it is impossible for the condition to come downward. Revered Babu Ji, my condition is such that my heart is lost somewhere or it can be said that the heart has immersed into my condition and it has become saturated in it. The string of my remembrance is lost. I am so much lost and bewildered as if I remain unconscious. Near the spinal cord and below the shoulder, I feel a sort of creeping and throbbing sensation. I often see that when I talk unknowingly, walk unknowingly, all the vibrations got diverted towards a straight and simple condition. These are leading a peculiar natural living. I also live in a peculiar natural state and I realise it unconsciously.

The 'Dharma-Yug' Patrika returned the story yesterday

saying that this type of story (spiritual) will not be published in our Patrika. Now I shall try in Navneet-Patrika and Hindustan-Weekly. I shall write to Mause Ji (Uncle) if I can get ten minutes time for giving a talk in Radio. I shall opt the subject myself or would ask him? Let us see what happens. I had given notes in my story. Now you are coming here and this is the greatest pleasure to all of us. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No.-431

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
29.10.54

Hope you must have reached safely. Babu Ji you are present before my eyes even now. I have no interest in any work. Everything has been dedicated to one and one only (Sri Babu Ji). I am writing to you about my spiritual condition whatever it is by the grace of the Master.

I feel that the long arms of my Master remain on my head otherwise the condition is such that the scorpion is lying before me and I am seeing it but I am not conscious of it. When I took it on a wood-stick and went to throw it, it seemed as if somebody had caught my hand and gave a jerk and bestowed me sense about it. Then I killed it. The condition remains such that if I remain unconscious, I am not conscious of it and if I remain conscious even then I am not conscious about that. I am surprised that, if anybody asks me to sing in the school, I sing it correctly even in that unconscious state.

For the last two days, i.e. 26th and 27th oct, it is felt that some fist is placed on my spinal cord or a hand touches it, due to which there are always vibrations in the whole back and it remains mostly in the line of spinal cord. There is vibration in all the circular fragment of the spinal cord. Some sort of faint light emerges out of it. Often some heat seems to be coming out of it. Revered Babu Ji, the whole back appears as if it is open and light. Sometimes it appears that something is

spreading over it (back). Probably it is felt due to increased frequency of vibrations. I feel that the vein which is standing in the mid of the spinal cord or the Kundalini is not affected at all and seems as if it is standing still and stable. Perhaps due to vibration in the whole of the back some peculiar light and peaceful condition is prevailing. All the joints of the back and all the veins seem to become loose or they are melting.

Revered Babu Ji, now my condition is such that I feel as if I have no heart. Moreover the bondage of the heart is broken due to which it (heart) may be called all-pervading. If it is said to be 'Nothing', it is nothing. The condition is of Carelessness. Revered Babu Ji, it appears that my heart is spreading everywhere in whole of the universe. Now it appears that by the grace of the Master, the point Z is lying opened because I am finding myself moving forward in a clear plain. I do not know the reason why that expanded heart seems to immersing and merging in me. Sometimes my mind is bent upon doing some acts of madness but due to kindness of my Master, my mind remains in senses due to which it is not allowed to happen any such thing. I see that everything within me is stable. There is only one disgusting feature (craving) which is in me in the form of my heart. Revered Babu Ji, I do not know the reason that when I lived there with you, I did not want to leave that place but after reaching home. I did not feel any willingness to go to you. But I always remained ready to go to you. Amma conveys her blessings to you.

Your humble daughter.
Kasturi

Letter No. 432

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
1.11.54

Received your affectionate letter to-day and it was a pleasure to go through it. You would have received my letter. I had not seen such a severe attack of pain as you had and it

is still persisting. I do not know the reason why God is not paying any attention to my prayer but now He will have to do so. I can not bare the pain of others beyond a limit. There is no doubt in it that God is merciful and your fits of severe pain will be lessened if He so wishes. Tau Ji (my father) goes to Master Saheb's residence early in the morning daily. There is a very little grossness on the condition. It would also get cleaned by the grace of the Master.

My tears remain falling uptill Gola station. I could not check them though I had tried my level best. Though I feel the subtle form of the Master like a shadow for twenty-four hours with me but what has happened I do not know. My condition is such that if anybody takes the name of Revered Babu Ji, I feel a sort of restlessness but I like this restlessness. It seems my own weakness to shed tears. Revered Sri Babu Ji whatever praise you have showered on me, it is nothing but the praise of your (servant) daughter who is neither a woman, nor a man. Whatever she is, she is yours and whatever praise-worthy thing is in her, is nothing but a small miracle of my Master. Such is my firm faith. You may please take me onward slowly and slowly as you wish. I am happy in all the conditions. This is the duty of the servant that his Master should remain happy. I am living only for my Master. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

Now the condition is such that it seems that there is some effect of spiritual intoxication on my mind. Now the movement in the straight plain is the same as it ought to be, but I crave and become impatient to go somewhere. My Babu Ji, my condition is such that it appears that some pure and light condition is getting absorbed in me everytime. But I see that as it absorbs in me, the inner goes on melting and creates more space. The same space or emptiness increases. A light and attractive plain is immersed in me all the time. It seems as if intelligence, lightness of heart and vibration have all become stationary and stable. I do not know what has happened to me that, now whether anybody is older or younger to me, I can not

see in their eyes because my very existence seems to be very humble like the dust of their feet. My Babu Ji, my condition is such that I feel my inner and outer, every animate and unanimate as motionless and stable.

Day before yesterday, in the middle of the head, adjacent to Mang (A straight line in the middle of the head) on left side and from there where is the top of the head (place of choti), I felt coolness like that of peppermint for about two and a half hours. Sometimes it is still felt very lightly. I feel vibration for twenty-four hours in my back. Now a days, behind the neck where spinal cord begins and about four inches below in a Guria and joint in the spinal cord, I feel much vibration. I am feeling a strange phenoman that, seldom while sitting, a corpse like condition develops in me but the sense is not lost. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No.-433

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
4.11.54

Received your letter yesterday and it was a pleasure to read it. You have written correctly that the bondage of the heart (Manas) is still not completely broken due to which some gross force has its effect on it. I also find less purity in my condition due to above reason. Although I am not free from this lack of purity but due to the kindness and power of the Master, I never feel any impediment and dullness in my condition. Now I am care-free. You may do, whatever you like. I am now writing my spiritual condition whatever it is by the grace of the Master.

Revered Babu Ji, my condition is such that my body becomes loose and corpse like if I try to concentrate my thought on it. Now I fail to remember about my condition but unknowingly I feel it. I remain connected with it (condition) through the chain of thoughts. I have a whim as

if the condition remains drowned in the ocean of thoughts but I have no such feeling, hence there is no fatigue. My respected Babu Ji, I feel as if my condition has become Inert (Zara) but it is somewhat conscious to the extent like the plants which suck juice for their lives from the earth. Often I feel that the expansion of the heart is more than the thousands of Brahmands, there is no limit. By the grace of the Master the condition is so firm and unchangable that, if anybody plunges me into the fire or drowns me into the water, there will be no change in my condition. It seems as if Surat or thought does not move for a second. It remains stable and constant. In spite of this I am not conscious of it. My condition is such as if I have nothing. I do not know anything and this condition exists throughout but I remain forgetting it. I remember it occasionally but this is another matter. Since morning the condition is completely silent and blank but soberness persists as a part of the nature of the condition. To-day there is change in my condition but I am unable to catch it or read it. The condition is almost pure but I can not express it. There is no expansion or anything else in it. I remain lost in it but I do not know that I am lost. When anybody utters the word "Lost," only then I recollect it. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 434

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
7.11.54

You must have received my letter. In your letter you have written about your habit, I want to accumulate those pearls in my heart but I realise that my heart has yet not developed the capacity to assimilate those pearls. I know its reason. Gradually I am reading them. In my heart I feel such a bondage and lack of laya awastha which checks me to get laya in Him as well as in the condition. This bondage is not totally dim. I feel that perhaps this bondage is the same

which you call Manmai Kosh. This very bondage seems like a line in the expansion of my heart. My Master's long arms have pulled me and made me feel that condition and is also doing it. By His grace the thorns in the path of my progress have become flowers. I have attachment with the touch of His hands on my back, hence I could very well understand that these are your divine hands and nothing else. You have written very correctly about Tau Ji (my father). I had the same observation but due to some disturbances these all were lost in the dirt, but now by the grace of the Master, the condition is enlightened. Lots of thanks to the Master otherwise it would have become impossible task. I am now writing my spiritual condition whatever it is by the grace of the Master.

I feel as if the whole Divine-Heart is getting absorbed in me. It appears that such a big heart (divine-heart) is converging in my inner and all its conditions have stuck within me but I have no impact except this feeling. The condition remains ignorant of it. Revered Babu Ji, I find myself far away beyond it but when I find the word 'myself' I fail to express it. It seems rough and odd whether I express it as 'Seperate' or 'beyond'. When I remain in deep-condition, I feel purity, but when there is uncertainty in the condition, it seems unpleasant to think but my Master has removed that thing which creates unpleasantness in it. God knows what has happened to me that even the feeling of humbleness in the condition gives rise to the feeling of unpleasantness. I have not written about one condition due to some shyness but it might not react adversely so I am writing to you. I could not rectify it inspite of my best efforts. When you came over here, I never wanted to go to you but on remaining aloof and seperate from you, my heart became very restless. Now you know it better. Amma Conveys her blessings to you.

Your humble daughter,
Kasturi

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
13.11.54

Received your letter through respected Master Saheb and it was a pleasure to go through it. The importance of Laya-Awastha and Initiation, which you have written, is actually correct. The benefits which can be derived by abhyasis from your pain and trouble and also after leaving this world, are true but my eyes do not want to see towards those benefits. I pray God day and night that my Babu Ji may live long and His physical troubles may be reduced. If you may pardon me, I would say that if we (abhyasis) want immediate progress, we should agree to become ready to change ourselves within seconds by your power instead get benefit merely by your pain and troubles. It does not matter whether our physical body will remain or not or our nervous system may shatter. All the brothers and sisters (Satsangis) should try to attain Laya-awastha in Master. We all are very grateful to our Master who has taken care of all the abhyasis. This is the limit of kindness and grace and benevolence of His holy feet. In fact the Guru is like a mother who takes care of all her children and mould their lives into real life. I am now writing to you my spiritual condition whatever it is by the grace of the Master.

My condition is such that I do not feel any attachment or melting sensation in my inner but there remains a very light fomentation though I fail to realise its heat or it has no heat at all. Now I feel that the word 'Melting' has no significance and effect. Only the corpse-like condition really comes often by the grace of the Master. The state of forgetfulness has no impact on me. If I say about the state of Forgetfulness or do not say, it is one and the same. Revered Babu Ji, it seems as if I am having a very simple and ordinary condition. Whatever I used to write about my stable condition that "all the particles of my body have become stable", but now I am unable to understand myself whether I have the stable condition or not. I am totally ignorant about it. I simply see a simple world

around me but I feel as if the state of Simplicity and Stability has been immersed into me. Such nature is developing in me that I want to remain silent. The word does not suit to the condition but the condition itself has become calm and silent. Revered Babu Ji, when you wrote to me I thought that the concentration is felt only to some extent of the bondages of the heart but it is not felt beyond it. This concentration itself become simplicity. It seems that my condition is nothing but a combination of all the colours which is not white but it is such a colour about which I know nothing. If I say everything has become colourless and all the conditions have immersed into it and have lost their identity, it would be correct because not even a single condition appears to be immersed and mixed into it. What should I write? My Revered Babu Ji, I am not sure whether I write correctly or not because I see that my feathers came out dry and untouched from every condition. You may say it emptiness because the word loneliness is not suited here. I have now no form of myself then which condition I should describe. You know my condition better. I feel calmness in my whole body like the drops of Pepermint. In whatever manner you want to take me, take me onward. For my further progress my Master leaves no stone unturned so it is useless to think that when I cross the Heart Region. By your grace, now I feel that the Heart Region is nothing but the playground of children. Maturity starts after the arrival of the next condition and now by Your grace the colour of the colourless can be understood by me, But my thought comes out dry even absorbing into it. Amma conveys her blessing to you.

Your humble daughter,
Kasturi

Letter No.-436

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
16.11.54

Hope you must have received my letter. Your health would be alright by the grace of the Master. Now I am writing my spiritual condition whatever it is by the grace of the Master.

Revered Babu Ji, the condition is such that the spirituality of every condition is finished for me because whatever condition I write or am writing comes under the phase of 'Is' but in fact this word 'Is' is not fit for my condition. My feathers are already dry. Seeing the condition of the heart it can be understood that the Master is immersed in me but there is no feeling of it and if I think that I have to attain Him, still there is no feeling. Both are seen to be one and the same. Not merely this, the words 'It seems' and 'the feeling' should be removed from it (condition). Respected Babu Ji, I do not know the reason why my feathers come out dry even though I may try to absorb myself in deep faith, Love, devotion, bliss etc or in the feeling of the touch of my Master. I do not have touching of any condition. Even in the condition of point Z, the above condition prevails. If I say that my sight is expanded, I have no feeling of it but if I say that it has become dead the condition of indifference remains. Only the Master knows what the condition is. In fact the condition is such that the conflict of 'this is' and 'this is not', is over. I do not even remember about myself.

Revered Babu Ji, the condition is such that there is no scope for the Unity or Oneness. The remembrance of dry feathers has also faded. I doubt whether they have started falling. It appears that the condition has become so constant that there is no change in it. In fact the where-about of the heart is not known to me as who has taken it away-when and where. Whether it is there or not, it is not known to me at all. Sometimes from the point of thumb of the right leg to the central vein, the Peppermint like Coolness is filled in and it is connected with the point of head where the choti is kept. The hand of the Master seems touching and giving soothing effect on the back all the time. The bones beneath the shoulder remain always twisting or vibrating. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No-437

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
19.11.54.

Tau Ji (my father) has brought to-day your letter from Master Saheb and read it. We are thankful to God that you are free from pain. We are grateful to you that inspite of our mistake, you remain showering your blessings on all of us. You have mentioned that nothing has been written about my stomach-pain in my letter. Respected Babu Ji, you have much trouble than that of mine but you never write about it to me. Anyhow, you should not worry about it. Please write me about your trouble definitely. It is good that you are going to Jaunpur. I am very happy that abhyasis of Jaunpur would be highly benefitted. The journey will be troublesome to you but you would get complete rest there. Now I am writing to you about my spiritual condition whatever it is by the grace of the Master.

Since 17.11.54., I am not feeling any bondage in my heart. It appears as if the Heart of God is obsorbed in me. It seems as if everything has come within my control. I have no capacity of assimilating in my Master. I fail even in absorving myself into the condition because firstly due to forgetfulness, I do not remember the condition, secondly the capacity of absorbing in the Master is also not there. My condition is just like a duck which remains dry even in water. It can be further said that my heart is nothing but a barren land with the difference that barren-land can be somehow converted into green land but it is not the case with my heart. If I try to bring some drops of water on my heart, I see that all these get dried up in the middle itself. I do not know what it is. Only God knows it. Though I have written that I remain dry in the water like a duck but the reality is that I do not feel the presence of water anywhere nearer my condition. Thus I can say that I swim in dry place. Revered Babu Ji, it appears as if point Z is completely clean and open. Everything is in my heart but I do not feel the presence of my thought there. The point is contracting in me and simultaneously,

it is being absorbed in me also. My thought is lost and the whim of thought that was in me has also lost its essence. We may call it either pure or nothing. I do not bother about it. I am a servant of Ram (Babu Ji) but the sense of service is not there, hence it (service) is beyond my control. My Master has thrown away all my burden. Please forgive me. It is not good to say that the state of Equality is developing in me. Though there is nothing in my heart but I do not know the reason why such condition exists.

Amma conveys her blessings to you.

Your humble daughter,
Kasturi.

Letter No- 438

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
21.11.54.

Received your two letters, dated 13th and 16th Nov-54. One thing which can completely cure your disease is that you should develop a firm will that you are becoming well and every disease is leaving you. You must meditate on it for an hour or so daily. If you may do it, you would get relief certainly from every disease. I hope you would start doing so and continue it for some time. All your troubles will over.

In my previous two letters I have mentioned the benefits to Abhyasis from my illness and also the benefits that would be derived by abhyasis after my leaving this world. Though I have written about one point in my previous letter, yet I am writing again in brief here, so that it may got completion. If the teacher (Guru) is of a high calibre, He has to prepare and depute His Representative. If any of His disciple is not fully prepared before His leaving His body, He has to wait for it. I have seen an article that one saint had to wait for One hundred and fifty years after leaving this world and then could prepare or declare His representative. You know about Swami Vivekanand Ji that how much time He had taken after His Maha-Samadhi for establishing His representative. When He

failed to find a representative of his own choice in his own Mission, He linked his connection with another Mission and established his representative. The reason behind it, is that he (Representative) should be able to absorb the whole power because the whole power earned by a suitable Guru during his life time, is left behind on this earth after his departure. When a suitable disciple is not available, it is stored somewhere here. It means that disciples should try to prepare themselves during the Guru's life time, so that he can select one of them as His representative. I have written my condition in my Diary that when Samarth Guru Mahatma Ram Chandra Ji Maharaj of Fatehgarh took Maha-Samadhi, I felt that His full spiritual Power got absorbed within me. I at once understood that this condition (Power) has been transferred to me and after that the news of his Maha-Samadhi came to my knowledge. My all nerves got disturbed in absorbing it (Power). After the acute illness, caused by the disturbances in all the nerves, I could keep and preserve that power within me. Now His whole Power is within me and my whole earning as well is with me; thus I have only increased the earning of my Guru and not reduced at all. Now after me, it would be transferred somewhere. I am highly concerned about it. Uptill now there is no abhyasi in my view who may be capable of retaining this full Power because nobody is trying to become so. I am afraid whether I will have to wait for it for years. Now I come to my point.

The whole earning of the Guru enters into the Representative and through Him it partially reaches the Initiated members. The Representative remains the centre of Power. He has to maintain Inter-communication with His Guru, so that He may be able to carry on His work according to His wishes and others who have progressed well may also carry out the hints of His orders. Other abhyasis can also reach that stage where the Representative has reached. The difference is only this that the Representative is the centre of Power of His Guru and the Guru Himself becomes laya in Him. This is the advantage of Guru's departure from this world. You have written in your letter of 13th Nov, 54 that there is a

sort of fomentation. It is nothing but a condition which develops due to love for Guru (God) and when love flourishes, it is only then felt. The death like condition is used to come. This is the signal of the condition that is to come in future though it may come after some days. This corpse like condition, if it becomes permanent, is a good stage of Laya-Awastha. To have a simple condition is a good condition and it is related with the soul. If the stability is not understood, it is a much higher condition than the above. You prefer to remain silent because, in silence, bliss is deeply felt, hence you do not get time to speak anything. you have written about a very good condition that "All the colours combine together to form white colour but there is one colour in that colour which is not known." The colour, which is not known to you, is the sediment of Reality, but for understanding, it can be called Dawn-colour. Now in the letter of 16th Nov, 54 there is nothing to be replied. "If master is absorbed in me, there is no feeling". It means that thing is present which is felt by concentrating on both the thoughts. When a guest comes in the house, waiting for him is over. Now I feel as if your spiritual journey for point Z is completed but it has come to an end very slowly and in a dim way due to which you could not feel it fully. The spiritual journey of higher places is mostly done like that. The abhyasi should remain in touch with the beginning of the spiritual journey of higher places so that absorbancy may develop in it and may become its Master. Now let me think about that place whether anything is left in it or not, only then I shall take you ahead. There would be no shortage, still I have to decide after thinking over it.

I have decided to go to Jaunpur, the evening of Dec. 6th, 54. The stomach-trouble is lessened than earlier, still it is enough. The breathing trouble is almost over. Before going to Jaunpur, I shall take its medicine from the doctor as it gives some relief. I am bearing the pain thinking of the expenditure and hence I am not going to the Doctor. I felt some tiresomeness in you at about 12.30 hrs in the day on 18th Nov, 54. I removed it immediately. Perhaps you would have felt this also. It (tiresomeness) develops because of the spiritual

journey. It appears especiously in those abhyasis who move very fast in the journey. This tiresomeness is also a blessing. Why? This gives the good news of his fast movement. No doubt till this tiresomeness is there, the abhyasi can not undergo and enjoy spiritual journey completely. Hence this is the job of the teacher that wherever the abhyasi feels tiresomeness, He should remove it immediately so that his time may not be wasted. My Pranam to chaubey Ji and Amma.

Your well-wisher,
Ram Chandra.

Letter No.-439

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
22.11.54.

Hope, you must have received my letter. The Prasad of such a great kindness was offered. One abhyasi Vishnu was going to you. So I just packed the Prasad to be sent through him since day before yesterday but he cancelled his programme. I was lost in this thought that this Prasad is for my Babu Ji but I had distributed it among abhyasis unless it would be decayed I just intended to go to you personally and offer you this Prasad but it was not possible for me. I have firm faith that it must have reached you and you would have tasted it. I am now writing my spiritual condition whatever it is by the grace of the Master.

Revered Master, now in my condition, there is no scope of Master's reverence and regard. He is my all in all, whatever it might be. Now I feel that my heart remains always talking to my Master, What? It is not known to me but talking too much with Him has become my habit. When I get awake after sleeping, I feel as if I was talking. What thoughts remain in my talking, are not known to me. Who has entered into my heart and stirred it and with whom it remains talking? The condition is such that each and every breathing is absorbed in Him. But what I say, the condition is such that whether He is achieved or seperated, both the conditions are the same

to me. My Babu ji, though my voice generally remains mum, it can not speak anything, it can not open the heart in His presence because the treasure of its words has been robbed. Only the heart remains murmuring, I do not know, what it is saying. What has happened to my heart? I am unable to understand its condition: The treasure has been robbed. It has become bankrupt, still it is carefree and unconcerned. It has become so humble that this word has become useless for it: My nature has become totally simple and natural, but the heart is unknown to this fact. The condition is such that if anybody may explain the corpse (dead-body) that it had got such virtues or it was having such good conditions it remains untouched and unmoved. Now I am unable to understand it. Revered Babu Ji, there are no tears in my eyes, no pain in my heart, no moaning in the breathing . It is simply a stone. But I want that somebody may remain sitting besides me and remain listening me. What? This I can not explain. It appears as if this is that side of life which remains immersed in His colour but there is no tinge of any colour in it. It can be called simple and natural and it is absorbed in it. That light curtain (Aavaran) of the heart which was a hinderance in getting complete laya in the Master and was like a faint line, now has become clear by the grace of the Master. I am now swimming in the dry plain (my condition) which is beyond Heart-Region. It is becoming dry after absorbing in me. The condition is nothing but a blotting-paper. My Babu Ji, I feel that there is no heart in me, instead everything has become only Brahm. My Master is absorbed in my each particle and drop of blood in the form of Brahm. In every animate and inanimate objects Brahm is absorbed and I am absorbed in Brahm. The thing is the same, so I am absorbed in everything but remain unseen. I am not conscious of it. Though it does not look nice to write it but still I am writing the condition. Please forgive me, Respected Babu Ji, as God is all-pervading in everything and is also separated from all of us, because He might not be conscious of the same. My condition is also the same that I am omnipresent but as I am unaware of it, I am separated from everybody.

The Master has broken the bondage slowly, cleared it but there remains only the physical bondage but I am not conscious of it, hence I am free from it also. I am not the slave of anybody. I keep on murmuring . I perhaps remain telling something to my Master and He remains listening me or I remain saying something to myself but what I am saying I do not know. I can give sitting to everybody everytime whether he or she lives in this world or the other world. Looking at my condition, I am reminded of a couplet of Kabir (a poet and Saint) "Kaun Thagwa, Nagaria Lootal Ho" i.e. Which Cheat is rōbbing the city? If I work or do not work, it is the same. My Babu Ji, I feel that my Master has entered my soul and has begun absorbing into it, but the condition remains always dry. I remain seeing large flames of fire both in sleep and in awakened conditions. The condition remains sleeping and awakening day and night. You may say anything the condition remains the same. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No-440

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
23.11.54.

Received your kind letter to-day and it was a pleasure to go through it. I have only Rs. 4/- with me which I am sending you for the treatment of your stomach-pain. You are requested not to return it to me or save it, but please buy medicine for your stomach pain. What ever I had, it was all bestowed by the Master and whatever I spend in my day-to-day life is also of the Master. Whatever I will have in future, will be of the Master as well. If anything is made in my name, it will be the property of Sri Ram Chandra Mission. It is just possible that you may have improvement in your health by going to Jaunpur.

As you had mentioned in your letter of 18th Nov,54, that

you had observed tiresomeness in me at about 12.30 in the morning. I have now understood, that when it has been removed I did not have the feeling of tiresomeness because I feel that this is developed in me for a short while which I could not understand. When you removed it, then the thought struck to me that my Master has kindly done something but I could not think about my tiresomeness.

The spiritual journey of point Z is over and by the grace of the Master I could also somewhat realise it but you have correctly written that I could not stick my thought in that direction completely. Though I used to feel it yet I used to forget it inspite of my all efforts to remember it. Respected Babu Ji, Please forgive me. It would not be repeated in future. I am unable to understand as to what has happened to me this time that if I remember the condition, I used to forget it and could not keep for long the effort to absorb myself in it. Has the spiritual journey not completed according to your wish this time? I shall never allow it to occur in future. The condition is such that the effect of corpse like condition remains somewhat in me or in my mind. You have written that 'You love to remain silent because you feel happiness in it.' I observed that I did not have the feeling of happiness even in remaining silent but I feel that I like to remain silent. It means that there must be some happiness or bliss in it. But to remain silent does not give any pleasure or displeasure. If I speak, it is nothing and if I do not speak, it is also nothing. Some such thing has happened that the false whim of corpse like condition persists in me about which I have written above.

I do not know what has happened to me that if anybody talks about the Master, I want to run away from there. Often it also happens that if anybody takes the name of my Master many a times, I simply press my heart though there is no feeling at all. Nothing comes out of the mouth. I had written you about the fomentation sensation but now the condition is such that it is less now. Though it is there but I am forgetting its feeling too. I feel as if I have some pleasantness in my mind and heart.

I have and will have the desire to become healthy. I have firm faith that I have no disease. People call me weak so it is there but I do not feel it. But the idea of your illness and weakness always remains in me. Please take medicines regularly. You would be alright. Sometimes I have some excitement in my condition due to which the condition of simplicity becomes less. I shall not do it again. Whatever the condition is, I shall try to maintain it.

This is the glory of my Master that He keeps information of His near and dear ones every moment. Though your kindness always remains with me, yet thanks for removing the tiresomeness of my movement. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No-441

Revered Sri Babu ji,
Sadar Pranam.

Lakhimpur
26.11.54.

Hope you would have received my letter. I am now writing my spiritual condition whatever it is by the grace of my Master.

My Babu Ji, I do not understand whether my condition should be called murmuring or it is connected with some voice of knocking. Whatever may be the condition, it remains stable. I do not know what type of happiness is there. It appears that craving is absorbed in craving and I could not know about it. I may call it momentary clinging which provides a sort of dreamy fomentation but I do not know whether this fomentation has heat or cold. I feel fomentation which is connected with such a land or condition about which I have often written that something is pulling me towards itself, but now it has no power of attraction. What is that, how is that, I do not know because there is difference of fomentation between me and it (power of attraction). I see now that attraction has also started melting gradually. The fomentation

remains in any form but the feeling of attraction with it had started melting.

Revered Babu Ji, it seems that the whole Nature is under the influence of that soft fomentation which has made it animate (living). I feel as if someone is controlling my condition all the time. In fact I am such an animal which always moves at the command of the string of the Power with the difference that neither I feel any burden of string on me nor I remain conscious of my movement. My condition is just like an innocent one though I am like an animal.

My condition is such that submissiveness itself absorbs in submissiveness and there is no mastery but my Master is certainly there. He is my everything. Not only this even purity is absorbed in purity, remembrance is absorbed in remembrance and forgetfulness in forgetfulness. It seems to me that my thoughts are not related to me instead it seems that the thoughts are mixing up with thoughts. What is with me now? This is only known to my Master because I do not know it myself. On seeing towards condition it appears that every condition is absorbed in its subtle condition and nothing goes with me. Man comes alone and goes alone but the loneliness never goes with him. The same is my condition. I can say for the sake of saying but I fail to feel even the silence. Often my mind looks connected with the sound of knocking but I do not feel otherwise because nothing is disturbed from it. As you had written earlier that "more thoughts are arising in you". God is very kind to you because where you are, is somewhat balanced-state". The same thoughts ceases to be thoughts alone but I have mentioned them as murmuring, I am now writing that this murmuring is connected with the mind through the voice of knocking.

I am alright. Please write about your physical condition. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No-442

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
29.11.54.

Received your letters dated 19th , 22nd and 26th and Nov.54. You have to make yourself healthy. Your thought and will-power will keep in doing so and you should think it as your worship. I am writing you two types of meditation for health which you should do. This should either be treated as my advise or prayer.

Number one-you must meditate for atleast fifteen minutes that whatever disease you are suffering from is coming out of your body and is going back in the shape of smoke. You must fix a time for that. Number two-Meditate that you are becoming healthy and the diseases are going away. It is also possible that you should complete number one first and then follow No. two. It can be done in the morning evening or in the night.

Now I am replying the letter of 19th Nov, 54 in brief. The bondage of the heart has become very loose, hence it is beyond your feeling. There still remains a little because I have not yet broken 'Manmai-Kosh'. You have not yet crossed the Heart -Region but you have almost reached its last point. You have written that you have merged into the Divine-heart. It means that you have totally absorbed in It. You do not feel the capability of absorption that you are already absorbed and are also continuing-absorbing in it. The second point is that the feeling of Duality has already been faded out to a large extent and this is due to Laya-Awastha. I become very happy with your this expression that "Your heart has become barren." When anybody's heart becomes divine-heart, there remains no humidity. The humidity is produced by our thoughts only due to which lot of flowers (conditions) of different colours blossom and the man remains happy in his own garden, but now this is not in your case. When the thought becomes flimsy and thin, it can not be felt.

Now I am replying to your letter of 22nd Nov, 54. You have mentioned that 'There is no scope of Master's regard and force in your condition.' I could not understand it fully but I could follow your feeling and it is because of Laya-awastha. Murmuring is not so bad or useless. When the thoughts remain in touch with the Master, it (thought) expresses those thoughts itself. your this letter expresses fully the effect of your thought and is a proof of the fact that you have surrendered totally to the Master without any duality. The thing has already opened in you which I have mentioned as the condition of Darshan in the pamphlet of 'Guru Sandesh'. The Darshan of God is like the same.

Your letter of 23rd Nov. 54. has also been received. After replying to this letter, I would reply the letter of 26th Nov, 54. You have mentioned about a very good condition in your letter. May God bless you. I have also realised and enjoyed this condition and my Guru Maharaj remained in this condition for a longer time. If this condition is attained by anyone, it can be said for him that he would certainly give the good news of reaching to the end. Daughter! your power of feeling is matchless. Though people pass through this path but are unable to feel all this. What is that condition which I have appreciated? It is to hold and press the heart when the name of God is taken." When anybody takes His name and the abhyasi remains holding and pressing his heart, it means that the abhyasi is feeling the pangs of seperation and it is unbearable due to deep love. It is such a good condition that there are no words to express it.

Now I reply to the letter of 26th Nov-54 briefly. This letter is quite peculiar and the sum and substance of this whole letter can be expressed in one word only. To sum up it gives an indication of 'Oneness". Many conditions will be felt by you which will become so light as if lost. Here are the signs and symtoms of the development of unchanging condition. Your laya- awastha is increasing day by day. This much is the reply of your letter.

Kashi Ram (an abhyasi) is asking for your letters from

Assam for reading and showing them to abhyasis there. I do not want to send them there. He has asked about your address, and it is just possible, he may request you for this. You should write to him that some of these letters have been sent to me by Revered Babu Ji for copying them and when I get time, I copy them and the rest are with Sri Babu Ji who want to get them published. Thereafter all the abhyasis would be able to see them. Whatever you want to say in this connection, please contact my Babu Ji.

On 29.11.54. at about 10.30. P.M., I took you beyond the point Z. Now these points again have named as A, B, Now your spiritual journey is of Point A. When I pulled you upward, You slipped down thrice to the point Z and then Lala Ji Saheb told me to give a 'jerk'. When I did it, you could stay at 'A'. The reason was that the force upward used to throw you downward. As the abhyasi moves on higher, the force of Nature also increases, hence the help of competent guide is required at that time. Blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra.

Letter No-443

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
2.12.54.

It was a pleasure to get your affectionate letter yesterday and to go through it. I am highly thankful to Master that He took me upto point A' and established me there. You have written that 'I came down twice or thrice from the Point' z. I do not know why it is so. On the 21st of Nov-54, when I was copying your next letter, which was left uncopied due to some reason, I felt that (God knows the reason) the condition used to come downward twice or thrice but lastly, I felt as somebody has awakened something within me. At that night, I could not enjoy normal sleep. Your pain has subsided. This made me and all the

abhyasis happy. As you have suggested two types of meditation for my puja, I have started doing one in the day the other at night . Now I have understood the condition of Darshan fully by the grace of the Master. I am unable to understand what I can say to you. I shall write to brother Kashi Ram when his letter will reach here. you have repeatedly written the cause of my coming downward as the force of Nature. This is perfectly correct but I do not experience even the fraction of Force. It seems that the force has got laya with the force and it is beyond my experience.

I feel that I have been made to stand on such a shore where Ignorance can be felt in its air. But I am standing on the shore and Master has not pushed me inside. I feel such conditions usually but an unchanging condition also comes faintly in my view and so far as I think it can only be called as death like condition but lifelessness is not felt in it. It seems to me that the feeling of loneliness and desertness do not go together with the condition.

Inspite of so much of sickness, you are going quite far off but none else dare to go so far. I am ready to go immediately. The refreshing air of the ocean, which is devoid of any pressure or which is peaceful and pleasant comes before me. I am having such a condition that the heat is absorbed in heat and coolness is mixed up with coolness. I am now feeling the condition of Ignorance or I am living in the Air.

Revered Sri Babu Ji, every particle of my body is devoid of any pressure and appears to be silent or Ignorant. I always feel refreshed and it seems as if my particles do not exist. The heat of each particle is absorbed in the heat itself and I feel refreshing atmosphere in me. The coolness is also not there. It is absorbed in its own existence. Now I unnecessarily call them particles because I do not feel them at all but inspite of all this, there is a light & silent atmosphere within me. But I see that inspite of refreshing atmosphere some carelessness and sadness is mixed in it, nay there is a state of Ignorance. You may call it 'Love' but love itself is lost after absorbing

itself in the Beloved. There is no trace of Love within me. Now the existence of me is also absorbed in His existence. I can not express my condition fully now. I shall write it the next time. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No-444

Revered Sri Babu Ji,
Sadar Pranam .

Lakhimpur
5.12.54.

You must have received my letter. Brother Narain Ji (an Abhyasi) is along with you. Respected Babu Ji, What should I do? I do not feel that I am sick but still it takes some time to recover. Now I have started meditation both the times. I will now recover soon. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

The condition is just like a corpse but it (lifelessness) is not felt. Revered Babu Ji, it seems as if the Laya-Awastha has been digested and nothing left of it because I am not feeling it at all. The same has happened with the condition of Liberation that I am not feeling it even in the atoms of my body after thorough observation. Perhaps pressureless atoms can not have this (feeling of Liberation). The heat within and outside the atoms has become cold. Every atom of the body is almost blank. Under such a condition, all the atoms have lost their existence or have become powerless. Not only this, I see that there is no relationship amongst the atoms of the body also.

Revered Sri Babu Ji, it so happened that there is nothing left what I may call individual nature. As people say that his nature is this and that, but my nature is absorbed in Nature itself. I have no concern with it. I feel as if all conditions even that of Turia is confined to its condition. After showing me all the conditions, Master has separated me from them and now loneliness itself does not accompany me. I do not know the reason why the very feeling of heat has become cold but this coolness can be called like that of water. you know it better. I

do not know anything. Revered Sri Babu Ji, it is not known to me that in the middle of the back head one round point where the Mang (the line left by parting the hairs on the head) ends and beneath the bone, some sort of rattling and knocking sensation is felt. Secondly from where the spinal cord begins, there appears to be a snake standing in the middle of the hollow spinal-cord, but it has no life and remains standing in a static condition. The condition of remembrance is such that even if I may talk about the Master either at Master Saheb's place or at my home, I fail to recollect Him. It (Remembrance) usually comes hardly once in few months and leaves after tearing my heart and I remain pressing my heart. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No- 445

Dear daughter Kasturi

Jaunpur

May God bless you.

8.12.54.

Received your letter of 2nd Dec, 1954 on the 6th Dec, 1954. Narain (an abhyasi) had met me at the Shahjahanpur station and is accompanying me. I intend to reach shahjahanpur in the night of 11.12.54. It was necessary for me to come to Jaunpur because I had already removed many misconception of shukla Ji (an abhyasi) at Allahabad. In Shahjahanpur also I remained concentrating on him inspite of my pain. I am hopeful that I shall bring him again in a better condition. I am writing for your experience and it is the first experience in my life that the condition of heart was such that life has gone out of it and it had become lifeless. Now enough life has been given in it but I in a hurry commit mistake and I use special Will-Power only because of this (Hurry). I infused a little more life than it was required and I immediately realised it. The burden of more life has been removed and now I have to see how much reduction should be made, so that moderation can be kept. I have removed the blackness (Kalima) from the vein behind the heart which is connected

with the spinal cord but I could not remove heaviness by now. I have to find out the way to remove it. When Shukla Ji had come from Lakhimpur to Shahjahanpur, I had patted one of the circular bone of the spinal cord with my finger so that he may get help in forgetting himself and that was my research. I do not know how he has made it heavy. It is to be rectified now. Rest he has become alright. I think that person is fit for special training whom God sends already prepared. I wish that super conscious state of all of you should develop so much that whatever you may see, the correct prescription for it may come in the mind. Whatever I feel, I do say, but for doing the feeling and observation is not found in any one. The famous saying goes on, "Sons who get training do not go to the Court (Darbar). There are many things which are not in my mind but when there is necessity, God certainly tells me. I have become so lazy that, to save my labour, I work hurriedly. Which results that more force is exerted than required. In it, there is consideration of both of us. An abhyasi saves his time and I also. The system of Training is so large that I still know little as compared to it. I have written to Kashi Ram (an Abhyasi) that I do not want to send Kasturi's letters because they contain lot of homely matters and I do not want that everybody should know about them.

The place of your spiritual journey is 'A'. You have written in your letter as A. I have corrected it. You have already crossed the points from A to Z. As there are no alphabets after Z, so A', B', C' etc would do. Now you are at the point A' and when I see the point A', I become overjoyed. I also feel its fragrance and become happy. At this point there is such a fragrance that to call it fragrance make this point heavy. But there is some special happiness. I wish that I may remain seeing this point continuously as eyes do not get tired of seeing it. There is such a clarity that to give it an example of Mirror or to compare it to a mirror will be wrong. If it may be called Light, it will be heavier than this. I am unable to find out my own points now. I am so much absorbed in Negation that I do not want to remain seperate from it even for a moment. Hence I become happy by seeing

such a condition in an abhyasi. My condition can best be described as 'Stone without salt'. If I do not take spices to change the taste, I satisfy myself by its smell. The condition of this point is so soothing that my heart gets satisfaction by seeing it. You have written about the unchanging condition that, "I have a dim or faint feeling within me, "It has no relation with this place but it can be felt that this is also some condition. Where the change comes to a stop, unchanging condition starts. This is completely a divine condition and great sages and saints have left this world craving for it. Kabir was spiritually very high but he also could not even visualise it. It was the courage of my Guru Maharaj only (Sri Ram Chandra Ji Maharaj of Fatehgarh) that He had reached this stage and also opened the doors for others also. Both your approach and spiritual progress is certainly telling me that if God wishes, you may attain such a condition at any time. I expect the aforesaid condition from Master Ishwar Sahai of Lakhimpur and he has almost reached this condition. I shall be thankful to Almighty, if anybody in the Mission attains this stage, but I wish that all the abhyasis may reach this stage. If not possible I wish that four or five abhyasis may reach this stage. But alas? no-body even desires and craves for reaching that stage. Though I remain saying that unchanging condition is the real condition and we should try to attain it. Dear daughter, I tell you the truth that it is not at all difficult to attain it and specially in this age when Nature is distributing its treasure with both the hands. It is desirable that the word 'Difficult' should be removed from the spiritual dictionary because we want to realise Him who is within us. It is strange that people feel it difficult to see and understand their own thing. I had the desire to come to Jaunpur and came here. If I would have the idea of troubles during the journey, I would not have made a programme of coming here also.

You have written about 'Ignorance' that it can be called lifeless condition' but the condition of lifelessness can never be felt." The condition of Lifelessness means to give oneself into the hands of God (Guru) in such a way that He may

keep it as He likes. It happens only when the wordly pomp and show and its style relinquish the heart in such a way as the dream fades out before the awakened-person. This thing can be connected with Ignorance but complete Negation will be that when we immerse in God in such a way that we can not recognise ourselves and the God, seperately or it can be said that both are lost. Sufi Saints have called it as the condition of Fana-Fillah (complete Negation) and they remained trying for it throughout their lives and it is just possible that they may not reach that stage. It is so because unless there is Someone to carry us in the upward current, it is difficult rather impossible to reach this stage. In that, current there are those stages only. The more they get laya in them (stages); the more they lose their identity. It so happens like this. One among the blind persons catches the elephant's tail, the other catches its trunk and the other holds it's leg but all of them begin to think about the one thing that they have caught an elephant. In the same way if the Abhyasis enjoy a slight air of that place they start thinking themselves completely laya in God. I have used here some harsh words because it is difficult to find such an abhyasi whose current of the thoughts immediately after starting meditation may come on the real source and the same Real Source may become the way of his progress. This can also happen, provided the abhyasi has enough courage. This thing becomes easy if we take such a guide who has already reached that stage. This thing is such that if it does not happen in life-time, it will have no effect on Liberation. The aim of most of the abhyasis is to get Liberation. The aim of Yogi is to control over Nature. He can have complete control over Nature only then, when he gets complete laya in God.

You have written that you feel refreshed, is completely correct. I have already replied about the heat and the cold in my previous letter. Now the pressure is undoubtedly becoming less. Your feeling is correct. The rest is alright. It can not be replied in detail.

I wanted to write to you about one point which I had

forgotten but now I am writing to you. I want that abhyasi should go higher and higher without my help after crossing the force of Nature so that the problem of going higher may become easy. I have already written somewhere how the Abhyasis should transmit themselves that they do not remain dependent on me but they have to think over the method written above by me. You and Master Saheb should both concentrate on it and write to me. It is not necessary that I am only capable of understanding all the things and I only can do the work perfectly well. The example of Bimla (an abhyasi) is before you. I would have worked hard months together but possibly could not have derived the cherished result as derived by you. In fact you have entirely changed her. Bimla is also coming in the function along with her father. Judge Saheb. Judge Saheb had told me this.

Now I come to the point. This is possible that such a special-will be enforced and there by such a power be developed that the abhyasi may go on swimming along the upward current of Nature. It is just possible that the abhyasi may not bear this Power so this method will not be useful. There should be some point for an abhyasi to meditate upon so that he may reach the goal. Such masterly ways can be found out. While writing this, one thing has struck to my mind. Though I have not thought over it seriously yet, If power of attraction is produced in such a large measure at the centre of human-brain which I have mentioned as occipital bone in my book 'Efficacy of Raj-Yoga' and some such duration may be fixed so that it may attract and pull the abhyasi near it, It is possible only by the grace of the God. But this is my work. If God develops special-will in anybody, all the work can be completed by it. But I have to think as to what an abhyasi should do that this complexity be solved. While dictating the letter, this method has also come to my mind that if an abhyasi remains at a point and if he thinks that his spiritual-journey of that point has become complete, he should start meditating on the next point. Revered Lala Ji Saheb has told me this method just now. With the permission of Sri

Lala Ji Saheb, I have made a bit amendment in this method that the abhyasi should meditate on the Master - cell. Master-cell is the centre of this place and is full of concentrated Energy. Now this thing has become very easy but there is one risk in it that if an abhyasi is in Brahmand Mandal he may not start meditating for reaching the stage of Par-Brahmand Mandal even though his spiritual-journey of Brahmand-Mandal is not complete. Please hand over this second letter to Master Saheb.

Your well-wisher,
Ram Chandra.

Letter No-446

Dear daughter Kasturi,
May God bless you.

Jaunpur
10.12.54.

You must have received my letter. Whatever condition you have written in your letter, proves that you have attained a fine Laya- Awastha and this thing will go on further.

When the link with Nature is broken, its effect, which is like heat, is not felt instead something which is higher than Nature is felt and that effect is against that of the heat. Where the mang ends and where there is vibration under it Point A' is almost very close to it. The actions that have started in it for awakening, appear in the form of vibration. You have mentioned the hollowness in the spinal cord and again the feeling of snake, is apparently that of Kundalini. Dear daughter, such remembrance is good and true which may never come. Now if it comes on hearing, it should be deemed that it wants to take you to the aforementioned condition.

I received two letters from Master Saheb and diary from Chaubey Ji (your father). Tell Master Saheb that whatever advice he has given to me is correct and I have followed it. Master Saheb has written about his condition also and if God so wishes, it will become almost clean by the time this letter reaches him. I am very glad that Master Saheb and

Chaubey Ji would come here in Winter Vacation. I had enclosed a letter for Master Saheb in my last envelop and I am sure you must have handed it over to him. My pranams to Chaubey Ji and Amma.

Your Well-wisher
Ram Chandra

Letter No- 447

Revered Sri Babu Ji Maharaj,
Sadar Pranam

Lakhimpur
12.12.54.

You must have received my letter. I have also not written to you any letter for a long time. I am alright and doing both the meditation as suggested by you, and I hope that I would become totally healthy soon. Now the days of Function are coming near. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

My condition is such that I remain lost and never get awakened despite the fact that Master is the light of my eyes, hence it makes no difference to me. But the feeling (realisation) that He is deeply seated into my eyes, comes to me only when His remembrance or His thought passes away our mind fully after long-long time. I find the same picture in my eyes but I have no strength to preserve that picture. God knows what has happened to me that I undertake unlimited spiritual-journey in my vision or dream. Besides the faint thought of the spiritual-journey and that of talking to the self, my own thought (as I used to write earliar) is following the Master. All this is also over. Everything has become common and absorbed in my vision. Revered Babu Ji, I feel that there is such a peculiar fragrance (whereever I am) that no other fragrance can spread. If I call it purity, it is not the correct expression. We can call it the coolness of the touch of the mirror but it is neither mirror nor its purity. I feel as if I am living by the side of the sea all the time. I feel the same cool& calm atmosphere in each atom of my body. I feel its fragrance but have not entered into it. It seems that the journey of the sea infront of me, will be my

place of journey. For the last two or three days I remain lost in meloncoly and I remain unconscious of it. What should I say now? Sometimes it seems as if the condition is stable but sometimes I feel lot of fear without any reason. It seems I fear with my own self. I am unable to understand it as to why I want to run away from my ownself. I fail to understand where to go. My revered Babu Ji, it is said that man can not survive without these three qualities sat, Raj and Tam but I see that my self has left the above three qualities and has gone somewhere else. I am said to be alive without breathing, without the Tatvas and without any movement (Gati). Nobody calls me dead. Neither I have any relation with death neither I know life. My condition is such that if I may call myself poor and worthless, it is not the case because I am devoid of humbleness and worthlessness. My condition can be compared with a ignorant child who has no knowledge of anything and has no power to understand anything. My condition is not of Innocence. Only the word Ignorant is fit for it (condition) You know it better. My Babu Ji, I see that I have no concern with my own condition. I fail to realise about my own Nature. Nature is merged with Nature itself.

Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No-448

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
16.12.54.

Received your affectionate letter yesterday. I am glad to read that Narain Dada (an abhyasi) accompanied you. In fact the value of time can be understood by one who can link the movement of time with the feet of my Master. The time, an abhyasi remains in your company can truly be called precious moments in the short span of real life. But as far as i can observe, I feel that we fail to get as much spiritual gain as expected.

Revered Babu Ji, your research that a vein which is behind the heart and is connected with spinal Cord and in which Shukla Ji had heaviness, is correct. Now this heaviness is removed. You had pressed that Guria with your hand, so that he might get help in forgetting himself. This is very true and correct. Perhaps in my previous letters, I have written to you that while working I do not remember myself, I forget it occasionally. I have written many a times that behind the heart, I feel vibration at my back in my spinal-cord. This point has been completely clear to me now. God knows what had happened as you have written that the condition of the heart was such as if it had lost its life.

My Babu Ji, our super-conscious state is not developed as much as it should be because the time we should devote in association with the Super-Human-Being, is in fact devoted to the wordly affairs. Hence the awakening in Super conscious does not come to that level as it ought to be. This is your new Research, that the abhyasi, without your help should go on rising to a higher spiritual level after crossing the Force of Nature, I have applied your method and I saw very close for a few seconds the Master-cell of point A¹. I felt some light vibration within me. But my Babu Ji, I shall go there where you will take me. I have no concern with anything else. I now feel that I can not meditate on anything because I have not such a strength in me. I shall live as my Master wishes. In meditation all the particles of my body are seen empty. What to speak of the emptiness. I doubt whether the particles at all exist or not. God knows better, But there is no question about what the Ram knows because 'No' can not become 'Yes' and 'Yes' can not be 'No'.

My condition is beyond my understanding that even the Master remains sitting on the sofa in front of my eyes and I remain seeing Him with my eyes, but I fail to remember Him. My Babu Ji, my heart has become a stone. People may talk about Him for a considerable long time, even then His remembrance does not strike my mind. If I say remembrance, there is no trace of it. I do not remember

when and how something has pierced in my heart but I do not feel any pain in my heart, But sometimes so far as remembrance is concerned. I am like a stone and perhaps remembrance is a stone for me. It is just possible that sometimes stones might be dashing against each other by mistake. While talking or writing about remembrance, it is nothing but Lonliness because the Refreshing condition is now not felt at all. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No- 449

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
22.12.54.

You must have received my letter. Tau Ji (my father) is going to Lucknow today and would reach you from there. But the journey of my thought has started from to-day and now it would finished after seeing the spring of Winter vacation at your feet. The fragrant air of Basant Panchmi has started cheering our hearts. Now the arrival of Basant Panchami is awaited keenly. I am writing you about my spiritual condition whatever it is by the grace of the Master.

My respected Babu Ji, by seeing my condition, it seems to me that, perhaps due to stability or lonliness, I am having some sort of satisfaction but the eyelids of the eyes have full faith in the fearless lotus like holy hands of the Master. What to speak of my progress, it is beyond me to realise the very slow pace of my progress, though. I can not stay at one place and this is my firm belief. The pace and direction of my movements has slightly been changed. Most probably it is in a reversed direction.

My Revered Babu Ji, previously I used to remain forgetful about myself but God knows the reason why I do not feel such even for a moment now. If I try to observe my condition, my eyes fail to see it (condition). I fall in dolldrum as to what this condition should be called. Babu Ji, when there is

something, it can not be forgotten. When there is Principal, there will be Amount (Principal+Interest), but where there is nothing or no Principal, what should be said there. If my anything would have gone from me, I would have remembered it but it has not happened. I do not know, what has happened. If I may call myself bankrupt, it is also not correct because one becomes bankrupt by cheating others but this has also not happened. It can only be said that I was bankrupt since the beginning and I am still the same.

My Respected Babu Ji, it would be proper to say that not only I but the whole world appears to me as a shadow. God knows the reason why both the words 'Bondage' and 'Liberation' are meaningless and insignificant for me. I do not understand what has happened to me that all the words-Respect, Faith, Love and Devotion, Purity and Impurity seem to me meaningless. Not only this Life-Death, Puja and Meditation, Stability and Peace, Samyavastha have also lost their meaning and utility to me. All these appear to be merely words but I do not find any substance , and seriousness in them. Some such thing is happened to me that the words Sahaj or Natural are well known to me and what to speak of their acquaintance, even their depth and secret have become my way of living but this is nature and not the Reality. My condition is such that the words 'Yes' and 'No' are the same to me. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No- 450

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
27.12.54.

I hope Tau Ji (my father) must have reached there He would have also delivered my letter to you. Brother Kashi Ram has written to me that he could come from Assam, possibly within ten or twelve days.

I do not know what has happened to me that I remain indifferent and careless so far as my condition is concerned. Please tell me what should I do for that. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

Now the condition is such that all the points and particles of the body are unconcerned with Puja and Meditation. I am, in fact one of those worldly persons who believe themselves one with the world and to whom God is a duality. They have no time to divert their thoughts towards God. I am also one of them. I feel no sweetness in Raw Sugar.(Gur) but I also say that if there is no sweetness in Raw sugar then what would happen. I may be called the Master's Devotee, it is the only sweetness to me. Revered Babu Ji, my condition is like beautiful flowers but they are devoid of any fragrance. So far as my body is concerned, it has such a peculiar condition that if I may see my finger, it appears that it is devoid of both life and death and I do not feel whether it is my finger or of some one else. You may call it (finger) a wood or a finger. My Babu Ji, I do not know the reason why I feel that instead of my body, there is a clean washed cloth but there is no whiteness in it. There is no effect on my condition even if I may call it free or dependant. Now you may call my condition my body or you may call my body as my condition. It seems to me that a washed sheet of cloth is spread all around the points of my body.

There is not a single wrinkle on this sheet. It has no colour in it. What ever you may do but it will remain the same. Revered Babu Ji, I feel sometimes that I have completed my duty but I myself fail to understand what the duty is. I wrote in my previous letter that I felt a sort of peace or consolation but eyes are directed at one point as usual. Those words are getting laya in Him Which I used to say to the Master in my heart. Now the condition is desolate and not of Lonliness. For the last six or seven days I feel some fear in my heart at the time of evening. It does not remain the whole night. Regarding satisfaction it can be said that there is satisfaction in each and every particle of my body except one. You may

call it thought or anything else, there is no satisfaction. My Babu Ji, you may call my body as Raj Yogi or anything else. I am unable to know where I am; who am I and whether I am alive or dead. My dwelling place is nothing but a desolate and deserted one and nothing is seen around it. I feel that this state will exist a few days and it can be said that it is my expansion. My condition is such as if I am lost in my own house in such a way that I got tired in searching myself but I could not trace out myself. At last I have left the search though the thought lingers in my mind like a whim but now I can not recollect it. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No- 451

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur.
29.12.54.

Hope you must have received my letter. To-morrow respected Master Saheb is reaching you and it will refresh your memory about all of us.

Revered Babu Ji, God knows what has happened to me now a days that I remain wandering here and there in my mind and thoughts. The condition remains the same even in the dream or while sleeping in the night. But I see and it is my firm belief that the thought for the Master remains hidden behind my wandering. The day before yesterday I saw a dream and it appeared that I remained wandering with you here and there for three to four hours but I found the places were quite deserted. I saw it for a considerate time and there after I felt as if you and Master Saheb were sitting on the bed. I kept fresh Peras (name of a sweet) before you & Master Saheb. You and Master Saheb kept on eating them. Seeing this I felt overjoyed. In the same way there persists a sort of whim in my mind that I remain wandering here and there but when that whimsical thought is directed towards me I feel the aforesaid condition. The

fear which I used to feel is not there since yesterday evening. My Babu Ji, I sometimes moan out of certain agony whether the Master would give me His Love and affection? Will it be possible for me to love Him whole-heartedly? Only this craving very often touches my mind otherwise the condition is such that the craving has left me alone. Revered Babu Ji, how should I keep the thought attached with the condition I am having very short memory for everything and forgetfulness has also left me. Now I go wherever, I feel and find a deserted Path around me. I depend upon the blessings of my Master who would help me. I have not the support of my own stick. I just move onward unconsciously without knowing whether my steps move right or not. I am sure Master would give me support. I felt a peculiar condition in my meditation to-day morning. A glass with water fell down on an area lesser than that of the palm of the hand at the place where straight Mang is (deviding line of the hair). Since then it seems that certain hole has become wide-open there. I do not know the reason why I fail to let the Master enter into me. Even if I try my best, the heart remains empty. It seems that all the particles of the whole Universe are shattered and spread here and there. I can feel the presence of the Master before my eyes but He is not felt in the Universe because there is no empty place left in me. I do not feel that I am not seperate from you even for a moment though I am not conscious of any union with you. Although He does not enter into me but while touching myself or anything else. I feel His touch in all the things. But I lack consciousness. Amma conveys her blessings to you.

Your humble daughter,
Kasturi.

Letter No. - 452

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
1.1.55.

Received your several letters. Now I am replying to your letter of 16.12.54. I am writing something to you with

reference to Shukla Ji (an abhyasi) so that every point may become crystal clear to you. Shukla Ji is a loving and very clear hearted person. He remained in Lakhimpur his heart and System remained clear. By seeing this I think to impart a new type of training to him and started it as well. But by experience I could realise that was my mistake. It is the law of Nature that anti-dote of everything is available near the thing. People are searching for the Anti-Dote of Atom-Bomb but they have failed to understand it by now. The scientists have splitted the atom which is a Master-piece for understanding it. So it results in destruction. Its anti-dote is near it and its shape is like a small bracelet. If that power (small bracelet) is used, the effect of the Atom-Bomb can be neutralised. I am quite confident and definite in this Research. Any scientist may do this research and see the effect. He, who has succeeded in studying the self, Can study everything without an exception. Socrates has written "Know thyself" and the same is said in our scriptures. In Yoga-Marg, as far as possible, we adopt same things to which we ultimately want to reach and in the so-called Bhakti-Marg we take those things which are forbidden to us or which we should not adopt. Hence those people go farther and farther away from the Goal. This is just like the fact that we fought for two hours in Akhara (field) and exercise became complete. Somebody meditate for two hours and some even more and they think as if their mental drill has become complete and they become satisfied with meditation (Puja).

Now I come to the main point. I gave a push on the Guria (joint of one bone to another) of Shukla Ji and it started producing good effect. But due to the turn of the tune and the turbulent thoughts, he made his link with that Part where there was darkness instead of Light. As the effect of Atom responds to the thing lying near to it and adopts its colour, in the same way Shukla Ji started assimilating darkness instead of light. With the result that his heart turned to a dark cell which made the whole system dark. I removed some of this darkness at Allahabad and the rest here. I had removed the darkness of the System prior to leaving for Jaunpur but the darkness of the heart

could not be removed at Jaunpur inspite of all my efforts. I tried hard here also but in vain. At last seeing me disturbed God helped me and while dictating letter to Master Saheb, my thought reached there. When I stopped that process, only then he got rid of darkness. Still there remains something like a web of a spider. Now I have to remove that also. Though the darkness is not there, yet complete light has not come. This is the story of my foolishness and now see when this web like thing would be removed. May God help me. You should also see the condition of his heart and wrote what you may think proper.

This thing is produced due to lack of Faith and Love for the Master. One question you have asked, "Why has the condition of heart become such as if it has become lifeless? I have already replied to this above. The light is spiritual life which gives the glimpse of Truth and the Darkness is the death of spiritual-life. Its (Darkness) presence produces the effect of the tendency of TamoGuna and then these remains nothing worth calling life.

Whatever you have written about Super conscious State is perfectly correct and this is the reason that it does not develop. Take example of your father. His super conscious state is awakened upto the brain but he never takes work from it. The reason behind it is lack of devotion and interest. Whatever is achieved without putting any labour meets the same fate. Great persons become very old but the super conscious state of their hearts do not get completely awakened. If I may wish his (your father) Kundalini can also be awakened but it will not go in favour of him. This is an old principle that the Gurus used to take hard work from their disciples and then allowed them to start meditation. This was simply to test the eagerness of the disciple. After the downfall of Society, the Gurus started its misuse and started to give trouble to their disciples for the sake of their comforts. The Gurus thought that it was their right to take services from their disciples and it was against the religion (Guru Dharma) to serve anybody. Hence it is not desirable to allow this System to continue, instead, the duty of Guru is to serve the disciple. This has been shown practically by Sri Lala Ji Saheb.

You have complained about the remembrance. This is not a complaint but a very good symptom. Kabir has written Ek-Ek Ka Keraun Vichar, Jahan Milauni Tahan Vichar.

There remains still some duality in you, so the longing of remembrance is still there. When one can not remember 'oneself' then other's remembrance increases and when the other is not present before us, he is not remembered. I have written a sentence in my book, 'Sahaj Marg Ke Dus Usoolon Ki Sharah'. Though I do not correctly remember it at this time but I am writing its meaning that "The remembrance should be such that it should never come" or in other words the remembrance of the remembrance may be lost. The Lonliness that you feel in any way, is the example of a deserted place and we have to reach there.

Your letter dated 22.12.54 contains some conditions. The first thing amongst those is Satisfaction which has not yet developed in you and it should be felt at the time when there may be no condition. You have written that "previously you used to feel the condition of Forgetfulness but it is now not felt as such." It means that you have forgotten even the condition of Forgetfulness and this is very good sign of Laya-Awastha. You have mentioned in your letter a very good point that Bondage and Liberation both appear to you meaningless. This a very high thought. If anybody ponder over it deeply, the liberation itself is a sort of Bondage, because we thrust imaginary bondage in it and decide a limit in it. The condition of limitlessness is not present there which produces this defect that there is no limit in our thought and that is the reason that we fail to proceed towards limitlessness. The world is craving for liberation. The freedom from bondage is Liberation and freedom from Liberation is Reality. We have to leave both of them only then we can proceed towards Infinite and after that it is also not there. If the thought of Infinite is present in our mind, it means we are bound by limit and we fail to proceed towards Unlimited. If anybody may think deeply over the instructions of our Guru Lala Ji Sahab, reality will be dawned upon him. We do not let the thought of Finite and Infinite come from very beginning. We also say for sake of saying

that we have to go towards Infinite because there is no other word for it where we have to reach. In this letter, the rest is the good condition of Laya-Awastha.

Every feeling of the letter of 27.12.54 which you have sent, can be explained fully but it is not needed here because saving of time is also necessary. One thing I like very much in your letter that both life and Death are seemingly alike. This thing is giving proof of Originality and it is not possible to explain it. Your letter of 29.12.54 needs no reply. The water of glass which appears to have fallen at the top and due to which there seems to be one hole, is meant that Master has established a place for transmitting His news. This thing while reaching there, may disclose its condition. Now you are at point 'A¹' and the spiritual journey of it has also started but in a very slow speed. Your health is improving so now I will concentrate towards spiritual Journey. My health is also good now.

Master Saheb says and I also desire to write something in Book form. But when I think, I feel as if I have written everything that I know. Now my thought does not go towards writing any thing. It seems that the matter has got exhausted. Now you tell me what should I write. One book, which I have received for you through Ram Chandra Mission is being sent to you. Narain conveys his pranams to all there.

Your well-wisher,
Ram Chandra

Letter No.-453

Revered Babu Ji,
SadarPranam,

Lakhimpur
4.1.55

Received your letter and book through Putti Babu (an abhyasi). I am trying to become healthy before reaching there for Basant Panchmi celebration so that you may become glad to see me. By reading about Brother Shukla Ji's condition, I was really very worried but it was because of your correct Reading that you have found out some ways to improve his condition. If he would have cared for himself,

his condition would not have deteriorated.

Respected Babu Ji, now I feel some fastness in my movement towards the Goal but somebody remains pulling the reins (strings) I feel if it is not so, the abhyasi will get tired. To me it is better that the chain of my Master may remained tied around the neck and I may go the way He pulls. (Gale Ram Ki Jevri, Zit Khechey Tit Jayon) My condition is like a lamp which is extinguishing, but kindles oft and on. In the same way by seeing the love in others, the flames of love begins to rekindle in me but there is no more oil in it so how long the lamp will lit. Revered Babu Ji, the condition is such that it has no consciousness of oneness and how it is possible because it appears to be meaningless for me. All the places where ever I go, appears like deserts and uneven fields but I am so unconscious that I do not know whether my steps fall anywhere or not. I do not know whether I am unconscious or not. If I would have been conscious, I would have certainly know this. Now Master knows better. When I regain consciousness, I find myself like an unclaimed and unknown dead body lying in the deserted and lonely field. Not only this, now every thing whether animate or inanimate seems to me dead without any cause. When there is no cause, everything is meaningless and purposeless for me. My Babu Ji, same is the case with my remembrance also. I do not know its (Remembrance) name because for a dead body, there is no meaning and purpose of a name. As I had written to you earliar that, if somebody took the name of the Master, I used to press my heart but now it is not the case. Now the condition is such that I am not concerned if anybody may throw stones on the dead-body or offer flowers. Even I have lost my own meaning and purpose. I do not know why there is a lonely field or place all around me.

Revered Babu Ji, you have asked me about the Topic for writing but what should I tell you because I have no knowledge of it. Whatever you tell me, I know only so much. Respected Babu Ji, please forgive me. Whatever you would write, would be for the benefit of all the world.

My Babu Ji, truly speaking my condition is meaningless and purposeless, so it can be called a corpse. God knows it better. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. - 454

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
9.1.55

You must have received my letter. I along with Master Saheb and others would reach Shahjahanpur on 25.1.55 at about 11 PM. I am writing about my spiritual condition whatever it is by the grace of the Master.

Revered Babu Ji, I am now meaningless and worthless creature. I do not know what has happened to me that even my soul has left me. I do not know whether the corpse had remained lying in the lonely forest and now it disappeared somewhere. It is not seen to me. I do not feel happy to call my condition as Brahma-Gati because by saying this I feel slight restlessness within me. The same is the condition of soul that if I say soul, I feel some strange uneasiness within me. But respected Babu Ji, my body remains alive without soul. You know it better. I do not know anything now. Neither I have intelligence, nor voice, eyes and ears, what should I say then. But anyhow the article is completed, But I recollect that while writing the article, I had nothing in me. Probably I myself was not there. What and how it had happened, is not known to me. Only Master knows if better. What am I, when my soul has left me. Revered Babu Ji, not only I but everything appears to me soulless meaningless and worthless and without cause. If the words, 'It appears' may be taken out, perhaps my condition will be represented correctly. If I say I fear from myself everybody will laugh on me. My Babu Ji, it seems that my back is eaten by worms and now it is only the structure of bones in which there is only one straight bone in place of ribs and spinal cord. If I call my condition a corpse',

the same corpse appears to me unacquainted. I do not know whose corpse it is, because when there is no soul, then whose dead body is this? If I touch it (dead body) and scratch it, I do not have any feeling of touching. God knows whether it is a cloth or dead body. The condition is such that either the corpse died or became silent. Now you can tell me correctly what it is. My condition is such that I was never in search of God nor I have any hope to search Him somewhat but while writing this, I feel suffocated. I have become indifferent. What has happened to me that if I think that I would go to meet you and attend the Function, I feel so much perturbed (with this thought) that I can not retain this thought for a moment. Though I do not allow happiness to creep in my heart but nothing happens if I may make preparation for going there. Not only this even if I may remain absorbed in the ocean of thoughts, I can not develop any thought in my mind. If I live as I am then there is no anxiety. I do not know about all these conditions. Revered Babu Ji I have caught hold of Your holy feet. It can not be removed from me. If you yourself want to remove it, it is not possible, But my condition is such that I am not conscious of it, and not conscious of my Master. I have only firm faith in me. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. -455

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
14.1.55

I have not received your letter since long due to your busy schedule. You would have received my letter. Now only two weeks time is left for the Function. I am writing to you my spiritual condition whatever it is by the grace of the Master.

Revered Babu Ji, now I feel that my condition is no more desolate instead I myself become lonely, deserted and Zero. I am just like an indifferent person. I forget soon whatever I see and sing. After some time if I try to recollect it, I feel as if I am

trying to recollect some dream and as I leave it, it is all over. I see that my mind is always occupied with thoughts which are beyond me to understand How they are and why and where they are. I do not know. Revered Babu Ji, I see that there are thoughts on one side; and in the other side I am alone. If both the above aspects do not live together, it is just possible that the word 'Practical may not remain in my dictionary. I feel that a deserted and indifferent condition is getting absorbed in me, but it will be correct to call it a natural form of melancholy because I see that I have become simple and natural which gives me the impression of Nothingness. This whole condition is getting absorbed in me which has no end. God knows the reason that when I see within me, there is no other feeling than the flow of a Natural-Samya-Awastha. (A Natural condition of Equilibrium). Not only within me but in everything, at every place and every time a natural flow is felt by me. Perhaps this condition has attained maturity after spreading into the eyes but the heart is quite cheerless. The condition of cheerlessness or emptiness is assimilating in it (heart). I myself is nothing (Zero). The state of cheerlessness is spreading in the heart also. Not only this I always feel that everything is joyless. Whether it should be called my condition or my plain. What it is? I do not know I am totally absorbed in cheerlessness and remain there only. Every particle of my body nay all the particles of universe are zero now. What is that zero? I do not understand. Besides this, I do not know what and where and who Sri Babu Ji is. If He (Babu Ji) is in Shahjahanpur, I see His divine light in every atom. I do not know what should I say now because I do not remember anything Still I am not justified in saying that I do not remember anything because if I recollect the remembrance, I remain without Remembrance. The fact is that the secret of Kasturi's thought is no more secret now and all open to everybody and the reality of the condition is revealed and come to light. It is only the whim of my condition that I call it cheerlessness or Zero. Amma conveys her blessings to you.

Your humble Daughter
Kasturi

Letter No. - 456

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
15.1.55

Received your two letters dated 4.1.55 and 9.1.55. Kashi Ram along with his wife had reached here on 9.1.55 for attending the Function. I was glad to see the spiritual condition of Kashi Ram. It is very good. His wife is also interested in learning spirituality. I had written to her for an abhyas (Practice) in Assam and she is doing it continuously. Now she wants to learn it systematically. I have informed her that Kasturi would be here on 26.1.55 and she would tell her the method. Kashi Ram has done a good publicity of this Mission in Assam.

In fact your rein is in my hands. The reins of those, who have progressed much remain in my hands. The reason behind this is that they may not be enchanted by any miracle and may get involved in it. The training of my Guru Maharaj (Sri Ram Chandra Ji Maharaj of Fatehgarh) is such that if thousands of abhyasis deserve to go on progressing higher, their reins will automatically remain in my hands. It has many advantages. Firstly whenever I require any information about their condition, I remain informed about it every minute. Secondly their speed of progress is regulated as required in a natural way and they remain getting strength of moving forward automatically. Your this writing is also correct that one can get tired without it. But you have not thought over one point which is the result of this rein. In fact it shows and proves the greatness of my Master. Abhyasi whose rein is in the hands of the Master, feels very soothing effect and he never feels nervous. This can be realised by those abhyasis who remain attached to their condition which is bestowed to them by God.

You have mentioned in your letter about your remaining unconscious. I had written to you in one of my letters that the state of unconsciousness remains in you but you could not feel it at that time, but now you are feeling it. In fact what is this unconsciousness? This is the reflection of the soul which can

only be visualised when the world is lost from our thoughts. This reflection goes on deepening till we become one with the God and attain Laya-awastha in Him. If it is done, the same air remains with us in which we have taken shelter. In other words, the unconscious state itself lost its consciousness. I am narrating my own story. This is a peculiar story. I can call my condition as complete unconsciousness and it is actually so but I realised it at that time when I was talking to some one and this thought strike to my mind that I was saying something to someone else. This also happened when to make someone understand or to give answer to some question, I have to adopt that limit of Super Conscious State where there is state of unconsciousness. Daughter, in fact we have a sort of consciousness even in the state of unconsciousness. It is a truth, but it is possible that people may not generally be able to understand it, because their approach is not upto that limit.

When an abhyasi remains absorbed in his condition and the fondness and interest go on developing, at that time his condition appears to be spread all over the world. The reason is that the outlook gets changed. The same is your condition that you see lifelessness spreading everywhere and for a corpse everything is dead because the deadman has no attachment with anything. This condition can only be obtained if all sorts of attachments die out.

Now I am replying to your letter dated 9.1.55. I am writing about a dream that I had seen on 13.1.55. I had seen that you are present in your house with your sisters and mother and I am transmitting you on point A. "That day I had transmitted several times on that point. Now I come to the point. You have written about such a good condition that I have become so happy that when I was on that condition, I would have not felt such a happiness. The condition is that the 'lifeless' condition has also died." This is my good luck that I have been informed of this condition from an abhyasi. This is a very good condition and it is called the laya of Laya-Awastha. After this the condition of Baqa (Maturity) has started. This condition of Baqa has been named by Lala Ji as Turia-Awastha. People want Turia Awastha very much

but there are many kinds of Turia. The Turia Awastha is already present in you but now the Turia which would come, would be more radiant. When the laya-awastha increases in an abhyasi, the remembrance of God gives rise to perplexity because we remain separate from God at that time (time of Remembrance) which our heart does not tolerate. This is the reason why I had told you that you need not do meditation or pooja. This is also the reason when you think of attending the Function, you feel restlessness because this thought creates in you a feeling of Duality and you are absorbed in One only. In this letter, lot of points are worth replying but whatever I have written, is enough for you. You have also written that, "You fear from yourself". This is such a good condition that it is beyond me to explain it in words. It is such a secret that my heart does not want to open it. In fact it is the secret of God. It is good that all of you are coming here. My Pranam to Amma & chaubey Ji.

You well wisher,
Ram Chandra

Letter No. - 457

Dear daughter Kasturi
May God Bless you.

Shahjahanpur
5.2.55

All of you have left for your home on 2.2.55. First I thought to reach the station but at once a thought came in my mind that when I will return from the station you will feel the pangs of separation. But I certainly did the job of reaching you all to your home and after that I returned on 3.2.55 at about 1 P.M. You would have felt less trouble during the journey. Whatever meditation I have told you for your health, do it regularly. You would get lot of relief from it.

By the grace of God, you have come to point B but it appears to me that there is some intensity in it. I am telling you its cause because you teach others also. When you did not want to shift from the Point A, I had then created vibration at this point and if I would think this vibration proper and

more beneficial, I shall absorb it (vibration) at point B and then bring the condition of spiritual journey. Now I have decided that I shall absorb vibration in it and then produce the condition of its journey. But I shall keep you on point B till that time that the same thing may go beyond that place. By doing this that condition will not arise that you would not want to come out from any place because when that thing will be with you, there would be no question of becoming stationary there. Where there is motion in subtle form, stationary condition can not exist there because motion and stationary condition are two opposite things. Where there is motion there can not be stationary condition and that movement will be made so subtle by me that its effect will only remain there. Afterwards I shall do whatever I think necessary. But this is the thing of that place where it is required. I will wait till your health should become alright. Convey my pranam to Amma.

Your well-wishes,
Ram Chandra

Letter No. - 458

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
4.2.55

It was a pleasure to receive your letter. When I left Shahjahanpur, there was no end of my agony and fire of separation but on reaching here, it will be turned to a faint and dim shadow. I do not know the reason of it. All this became a whim that I had gone to Shahjahanpur, attended the Function and came back. When I returned from Shahjahanpur day before yesterday, my condition was such that if there would have been anybody else, he would have longed for committing suicide, but to-day my condition is such that I even do not remember where I had gone. It seems to me as if I had never gone anywhere, nor return from anywhere. I am there where I was and also I am the same as I was without any difference. I do not know that the Function is over. The only difference is that I used to get ready for going to attend the Function but

now it is not there. Only there is a dim whim of attending the Function and the persons I saw there, were the object of a dream for me. Now I am writing to you about my spiritual condition whatever it is by the grace of the Master.

I feel that in my whole head and from the head to the lower portion of the spinal cord something has spread over like a smoke. It is such a light condition that for the sake of expression, I call it smoke. It seems that in my brain a peaceful fog remains falling. I see that I myself become such a peaceful sea in which even the bubbles do not arise. I see that Master's kindness provides me Natural consciousness (Sahaj-Chetna) and this Natural consciousness can be called the pain of the heart otherwise I remain static and stand still somewhere. The same chetna after giving me consciousness reminds me of my condition. It absorbs, fills and digests, otherwise all my particles are motionless. Not only mine but the whole universe seems me motionless and stable as if it is mingled in my condition. I do not know why my condition is thoughtless.

My Babu Ji, you have pulled me upto point B for which I am very thankful to you. The condition is such that only a whim of consciousness remains in me but at the same time I am not unconscious. Moreover the present condition has become my own form. I feel that my present condition is my own Form otherwise there is nothing. Where should I meditate when my own heart has spread over the entire universe. My present condition is only that my heart is for the purpose of meditation. This has become my natural (Sahaj) condition. Revered Babu Ji, what should I write about my peculiar natural condition. Something has happened that even the Master remains before me but I am unable to recognise Him. Now a days I find lot of courage in me. Now the condition is like a mirror. It seems as if the unconsciousness is my form and the feeling of the present condition is my consciousness. Not only this, but a unconscious condition is spreading over both internally and externally. I do not know that at which point there should be consciousness which guides me on

the path of spirituality. It means that inspite of the reign of unconsciousness everywhere, the consciousness is certainly there. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 459

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
8.2.55

Now I see that apart from courage, such a condition has developed which is getting absorbed internally. It (condition) is at such a level that if it may come a little upward, it is just possible that I may crave for committing suicide. It can not be called either longing or craving. My own heart itself has become some condition. I am now getting saturated in the same condition. It seems to me that the whole universe has become an eye from head to feet. Nay, it has become entire light hence there is no need of eye. The condition is such that if I close my eyes, there is no feeling of shutting the eyes while sleeping or awakening. I do not know why it appears to me that I myself has become like a mirror but , I do not understand what type mirror it is. Please tell me what it is? The condition is so soft that it is difficult to explain. Some secret has been opened up and everything has become such a light in which there is no scope of light but Light remains emitting out of it. Even myself has become such a light and has become one with everything. The condition is such that even in the darkness, there is no feeling of darkness and the light is also not felt. The condition is very soft. I can not use the word 'Some' for it because it (word) brings blot to it and by saying No, it seems indecent. Now beyond all this whatever it (condition) is, it is there and the same Light is also coming out of it. This light can be called such a humble unconsciousness in which there is no consciousness of unconsciousness. This condition pervades both internally and externally. I am seeing that the whole condition is converging in my small-Heart. It appears that

the whole ocean is getting absorbed in a drop but the drop remains the same. It has no consciousness. It is absorbed in such a humble unconsciousness that it has become a condition of a humble spiritual beggar. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 460

Dear Daughter Kasturi
May God bless you.

Shahjahanpur
13.2.55

Received your both the letters of 4.2.55 and 8.2.55. The conditions are so subtle that it is difficult to reply, still I am writing something about them. Your real condition is such that if anybody wants to explain it correctly, it is difficult to find appropriate words to explain it fully. You write very correctly about the changed condition which is due to real condition. Your real condition according to my reading is like that of a man who neither sleeps, nor remains awakened. In fact it is the condition in between the two (sleep & awakening). I am thinking at this time about Point B which has enough force. It is due to the reason that I had vibrated Point A to a large extent and had placed you in Point B. I had written in my previous letter why I had done this. I had given this force after enough thinking with utmost care. In your letter of 4.2.55 you have mentioned that simple and natural consciousness remains within you. In our system two conditions run parallel to each other. The one which is real condition and the other which is the result of the real one. The condition which is due to Real condition remains telling us that this is the change of the Inner condition. In other words the inner progresses due to this. The meaning of progress is that we should move from lower plains to Higher plains and while progressing when the heart becomes laya in its Reality, the Changeless condition is developed which even the God does not get. This is the Right of Bhooma only. This is the fact and now listen about your condition. You

have written that the natural-consciousness (Sahaj-Chetna) makes you feel your condition, It is the state (Gati) of the Inner (Manas) and this thing remains in every person till he is alive. He might have progressed much spiritually, it (Sahaj Chetna) remains in any form. It is a fact that the Inner remains so much absorbed in the real condition that it remains unconscious of its real condition. You have also written that you do not even remember that you had gone somewhere and whom you saw there, they looked like a dream. This means that the inner has got attachment with the Real. The more it gets attached to Reality, feeling of oneness goes on developing and the feeling of duality fades out. Feeling of duality begins to get Laya. It is clear that a new life starts after death. Anybody who dies, will certainly take a new life. In the same way when an abhyasi dies while remaining alive, the same type of spiritual life begins in it. Now the question of Re-birth in this world does not arise. Because the life which comes due to the death of such type, it also becomes the subject of death. Its style is certainly different and at last or in the end that life comes for ever which is called the life in the true spiritual-sense and there is no morning and evening there.

You have written in your letter of 8.2.55 that you feel light everywhere. If it has any intensity (I hope, it would not be there), the condition of B point has not yet reached its real condition. You also write to me whether you feel any pressure on your brain (mind) which can be possibly due to vibrated condition. To-night, after watching your condition, it would be put in right direction. The light which you feel emitting out in the whole universe is not the light but it is the expansion of the Force and vibration of Point B. Where there is Reality, there is neither Light, nor Darkness. It is something unique. I have received the Diary of Chaubey Ji. His condition is slightly clear and better. You also try to see whether my this reading is correct and write to me whatever you think proper.

Every person should try to save himself from the Anger. My condition is such that I fear Lala Ji Saheb at every step. I

am afraid of my own anger. Because of my anger He (Lala Ji Sahab) also gets angry. I try to remove my anger through Prayer. We should help each-other in every matter.

Your well-wisher,
Ram Chandra

Letter No. - 461

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
11.2.55

Received your affectionate letter and it was a pleasure to go through it. You must have received my letter. I am writing to you about my spiritual condition, whatever it is by the grace of the Master.

I do not know what this condition is that all the things of this world appear to be dipped in the colour of unconsciousness. I am having slight pain in my navel for the last several days and when it increases, I feel lot of pulsation or vibration. Behind the head where there is hollow in the neck, there is a lot of pulsation in the straight line to it. While serving food to my father in the morning I felt a jerk and thereafter a very light yellow Light spread before my eyes. Again there was the same type of jerk and I feel as if I opened my eyes or I had awakened after the sleep. What it is, you know it better.

Now it seems that I fail to feel my subtle-form. If I may think over it, the form of Master comes before me. He Himself has obsorbed in me and become one with me, then how can I get Him even after search. It seems as if He is free from the bondages. Now the condition is such that if I may talk about you, a kind of unpleasantness enters into my condition. I do not know the reason why my condition seems unpleasant if I may speak loudly. What has happened to me that I treat God like me and if I may treat Him superior to me, it is not bearable to me. What I am? Just like a humble plain condition. This has become the condition of Laya-Awastha as I feel that I myself have become Laya-Awastha. In fact I do not see laya-awastha anywhere. Then the question of becoming laya does

not arise. The condition is such that if I may call it a Balanced State, it becomes meaningless for me. Now the condition is such as if somebody has made me to stand as it is and there is no place for sorrow. You may call it a plain and clean condition. What else I should write. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 462

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
21.2.55

Received your affectionate letter and it was a pleasure to go through it. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

It seems that now I am far away from the feeling of love. I feel that my condition is completely vacant and empty. Both the words-deep and shallow are meaningless to me because both are incapable of expressing my condition. There is no meaning of Heaven and Hell for me. There is no knowledge of Liberation to me or you may say that there is no meaning of words to me. The condition is so much blank and dull that 'yes' and 'No' both are the same to me. Now when there is no change of any kind in my condition then it is as it would be. For my condition neither I say it is like ocean nor like a drop. When I say nothing about it then I feel satisfaction otherwise there might be doubt or confusion. I can say that the condition has got separated from Oneness because now patches of duality are not there. It can not be called Oneness which is attached to my natural condition of the Inner.

My condition is such as I used to write earlier that I have become a heart or a vessel of receiving something but now the condition is such that neither I realise the object nor I feel anything. Now I feel myself quite clean internally as well as externally. Everything is empty and blank and so is myself. A blank condition is spreading both internally and externally but

I am not feeling any emptiness. Some rest-like condition is spreading everywhere but inspite of all my efforts to express it, I am unable to do it. For example as the rest is felt after some trouble or disease in the body, the same is my condition now a days. The condition is like that of complete Rest. Within and outside all the particles of my body have become Rest like. Now the Laya and Pralaya both have no meaning for me. For me there is no significance of anything or it can be said that I am unnecessarily becoming an odd number because I see that my condition is such that nothing can be added to it. Inspite of that something is to be said and I say something about it also because I certainly see that inspite of being drowned in Rest, some restless condition is still present there in some corner of the Inner. Now the condition is such that there is a ocean infront of me which is flooded with Rest but what is there in it nothing definite can be said. It can be said that a corpse is trying to read a corpse. It can be said that there is a very peaceful atmosphere. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 463

Revered Babu Ji,
Sadar Pranam

Lakhimpur
1.3.55

You must have received my letter. I am writing about my spiritual condition, what ever it is by the grace of my Master.

I am just realising that the real destruction is before me and likely to come soon. The ocean on the dry earth, the mountains in place of ocean and the whole earth and firmament seem to be echoing and resounding with the thundering sound of earth-quakes and volcanos. Everything seems topsy and turvey. I feel as if from the forehead to the back portion of the head where right hand ends and in its straight line below the distance of four fingers so many holes seem to have come up and all are connected with each other.

I do not know the reason why while sitting, I often remain attached with some other condition and become inactive. At that time if anybody wants to lift me by holding my hand, it appears that there is no activity in my hand and after a short time it regains its original condition. Now anybody may call it as the condition of forgetfulness or anything else because it happens all of a sudden. Since you gave me sitting to-night, I feel as if all the force has got saturated with the condition and has lost its individuality. Now only two scenes remain in my eyes, one is connected with the inactivity and the other to move forward remaining drowned in my own condition. Now the condition is such that the world may change its place but my condition remains changeless. What I should talk or do, there is no difference in it, instead I become inactive and remain in forgetful state. Often I feel as if my condition is shivering (Thrilling) within me, but this thrilling is in a circle taking turn towards the left side, but in my stable condition there is no effect of this. It remains in a uniform condition. It is not a condition but it has become my own structure. This structure is built in order to achieve my Master and the inactiveness which is touching it is its life. I used to write that unconscious state is spreading both within and outside me but now I am writing the conscious state is spreading because some colour of conscious state is coming up in unconscious state. It can be said that the present condition is the mixture of conscious and unconscious states. Now I forget its feeling also. It seems as if the blank condition has itself become blank. It appears that in all the atoms of the universe, Construction has been filled and its result is destruction. Love to younger brothers and sisters.

Your humble daughter
Kasturi

Letter No. - 464

Dear daughter Kasturi
May God bless you

Shahjahanpur
22.2.55

Received your all the letters. My coming there or not

coming appear to be the same, is the proof that the weight of Ego from your thoughts has become less to a large extent. The meaning of Ego is taken as 'I am' and this thing comes within the domain of Ego (Ahankar). This is its dark side and its bright side is this that the weight of the feeling of the other may come on our heart. In fact this is the subtle condition of Ego. Both of them are harmful. I am very much thankful to my Master that there is no weight of the first one and the weight of the second is very less, but it is still there. Your feeling of sticking with Inactivity is actually not sticking to it. But instead of one-you have to stick to its condition of further smoke. In other words you are sticking to the vapours of hot water but you are not still the hot water yourself. You have written in your letter that world may change but my condition remains changeless. This is not known as changeless condition. It should be called the condition of firm Renunciation or it should be called a very higher stage of Renunciation. This thing develops in changeless state. But there is difference between this condition and the pure changeless condition. In this condition of Renunciation, the eyes do not see that whether the world is becoming good or bad but in that changeless condition, eyes see towards the good and bad of the world. The first thing which I have written is the effect of intoxication of renunciation and there is no feeling of intoxication in the changeless condition. The Dictate of Swami Vivekanand Ji- "what a nice expression and quite correct. Can a Swami give this kind of expression? Has anybody dare to say so? This is the Divine wisdom. I would have given you a thousand words as a reward for this sentence, but as you have a word of your own on these things have no value."

Lala Ji Saheb- "This thing is worth writing in Golden letters. I have not seen such a good expression"

Swami Vivekanand Ji- This is a very important letter.

As you have written about the shivering in a circular way on your left side, observe it and then write to me whether your heart does not shiver along with this shivering. There after I

shall reply to it. Now I am giving you the reply. If your heart shivers it would mean that the vibration are coming more forcefully from the Real Source and it has its own effect. If only some sensation is felt, then it would mean that the heart is not taking its effect completely. Whatever you have written about consciousness and unconsciousness is the effect of the spiritual journey of point C'. Here the condition is like a shadow which has no weight at all.

In your second letter, you have mentioned about the constant flow of thoughts. Can you tell me what are these thoughts? In fact when the effect of real thing falls on rough layers then there is some rattling sound produced. Because we have life in us so this rattling sound is compared to thoughts. Now understand it according to your condition. Convey my Pranam to Amma and Chaubey Ji. Blessings to your brothers & Sisters.

Your well-wisher
Ram Chandra

Letter No. - 465

Revered Babu Ji,
Sadar Pranam

Lakhimpur
4.3.55

Hope you must have received my letter. I am writing to you about my spiritual condition whatever it is, by the grace of the Master.

Now my condition is such that everything is Nil to me. Even every condition becomes Nil to me at the end. Thoughts are coming in abundance but I have not been able to decide till now whether these are thoughts or unknowingly the result of some vibration. The condition can be called clear and simple otherwise what should I write. It appears that Point C', after being cleaned, has started spreading before my eyes and I find that I am already united with that condition. I do not know the reason why I am unable to do whatever I want because the condition is such that I will have to move forward carefully. Now I see that my Master is taking

me forward in a natural Course, so all the particles of my body have come to a strange Natural condition and the condition remains the same internally & externally. I have become such a 'proof' that the word 'Hai'(Ah) has become a worthless thing for me or it can be said that now there is no effect in my Hai (Ah). Even after seeing my Master, the feeling of love does not develop in me. I have become such an instrument that even it is twisted or broken or anything is done to it, but the instrument remains as it is without any effect. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 466

Revered Babu Ji,
Sadar Pranam

Lakhimpur
8.3.55

You must have received my letter. Everybody is alright here and hope that you would also be alright. I am now writing about my spiritual condition, whatever it is by the grace of the Master.

Sometimes it so happens that when I get up early in the morning, I feel that I am seperated from myself. Though this seperated condition is nothing but the replica of Samya Awastha. It seems as if I have come out of myself. Besides this, it is also the case that I am never seperated from the self and the aforesaid condition also remains. I am unable to understand this. It can be understood in this way that as a person comes out of his house in the courtyard, but he remains connected with the house as well as he has also come out from his house. I see that this condition does not exist only when I get up from sleep, but it happens in the day also. While walking or when all of a sudden I get up or some consciousness creeps in unconscious state, I find the same condition. Now I will say that when I feel the unconscious state in conscious state, I find the same condition. It seems there is consciousness in my house but there is a feeling of

unconsciousness outside. Though I remain always in my house and never feel separated from it (house) at all but it is perhaps necessary to come in the courtyard and while coming out of the house I remain in between the condition of sleeping and awakening. It appears that the condition has also left the condition of Samya-Awastha. Not only this, even the God is not present in the house due to which the relationship with the condition of God Realisation is broken. I do not feel but I get His fragrance in the courtyard. My one leg is in the house and the other is in the courtyard but my eyes remain lost in the house. Now the house has become my house (a dwelling place). It also happens that the courtyard itself has become my house because I am becoming my own house myself. I say house but I find it as my own form but I have already forgotten my own form. It can also be said that the bubble has recognised the water. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 467

Dear daughter Kasturi
May God bless you.

Shahjahanpur
13.3.55

Received your letter of 8.3.55. I want such a man who should think and acknowledge Him the Master whose Kingdom is spread everywhere and who thinks himself poor and pauper. The Master always gives to the poor, but the person, who does not need anything and always remain occupied with his material problems, does not possess that begging-bowl which the Master may fill-up with alms.

You have written a very good thing in your letter that when you get up after sleep, you think, as if, you have come out of yourself. It is a special feature in our training that we link the heart with its Real condition. This is the reason why it is said that an abhyasi should not be awakened and should not get-up all of a sudden from his sleep because he feels a jerk in this. The above condition has highly developed in

you and during your sleep your expansion increases considerably hence when you get-up from sleep, you feel as if you have come out from yourself. If you may ponder over deeply at that time you will feel that there would have been certain joy or pleasure during the sleep. That pleasure is of this nature that you will find out the difference between the two the condition while sleeping and the condition while awakening. Though it would be difficult to experience it. Your condition has reminded me my own condition but I fear that nobody should think that I am praising myself. I do not have any control on my tongue and I have made it such a habit of mine to enable the abhyasi to develop interest in reaching that state. Anyway I am writing this to you. When an abhyasi sleeps, he wanders generally in the field of his spiritual journey but when limitations and bondages break, his expansion becomes vast and I will say that this is the time for meeting the God. I am telling you one thing more that why it is necessary and why it happens after all the bondages get broken? The reason is this that the energy which is below the centre, is distributed to all, through his expansion. In fact everybody gets energy from the Real Source but when this spiritual Energy goes on becoming less, then God sends a Personality on the earth. Now I have written the condition and you may observe and understand who's condition it is. I really feel great pleasure in sleeping and I like the sleep of Kumbhkaran (Brother of Ravana) because I wander in my home in that condition and wander in the Brighter world also and whatever I get from there, I do not keep anything with me. This is the reason whether this condition is mine or that of anybody else. Each and every particle remains flooded up with spiritual energy. Those Saints or Mahatmas who grasp it, got more benefit from it. Now tell me daughter! who has a peaceful and sound sleep. I do not know whether in Vedas it would be called Turia-Awastha, Turiateet-Awastha or some other awastha. Dear daughter, you write to me after asking your father (Chaubey Ji) as to what words are used for this in Vedas, which type of sleep it is? Do ask him. Possibly he might be able to tell you. I have already replied

your one query and now the rest things are connected with the point C'. You have explained them nicely but still it is undescrivable. I am seeing one thing that you want to stay in the condition of Point c, but the condition of Vibration which I put in point B', has now again developed at point C' so that your wish of going higher may remain alive. When I was at Lakhimpur, vibrations were almost silenced by me, but I had not destroyed its seed. Now if you wish to stay at any place, this vibration would not allow you to stay there. In fact, now my help is not needed much. Vibration itself has accelerated your movement. You may not wish to come out of it but vibration would pull you up. My responsibility of observing you has increased to some extent but a small work is still to be completed or it can be said that it has become my responsibility to control the vibration. Whenever I feel necessary, I will silence it (Vibration), because chaubey Ji (Your father) is giving very small pay to me for this watching But he is giving something But in these hard days, it is difficult to fill in the stomach. Tell him that he should raise my pay for the same. In South India one or two persons are starting meditation but it seems difficult that they will join the Mission. They want training from there. I shall write to them the method. God is Omnipresent. He Himself would take care of them. By the grace of God, some signs are visible that this thing would progress soon. Inform Amma (your mother) that as she celebrates my Birthday the expenditure incurred in this connection should not exceed more than four or five rupees.

I want that there should be some forty or fifty pages in the Book entitled 'Sahaj-Samadhi' which you are writing and this is my blessings to you that the day you wish to write it, you would write it so nicely that you yourself will be astonished. I am sure, this would be done so by the grace of God. If possible and you may think proper, you may incorporate some quotations from my letters and books. I am telling you the technique in short about destroying the effect of curse. Lala Ji Saheb has told me all these techniques. Normally the saint would give blessings and curses as per his present

condition. So if you want to neutralise its effect you should concentrate on the higher point than that for neutralising the effect of the curse or if anybody has complete Brahma-Gati as is possible, he can just neutralise it in a jerk and he should not search any point.

Your well-wisher
Ram Chandra

Letter No. - 468

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
15.3.55

Received your letter and it was a pleasure to go through it. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

Now there is a deep silence remains prevailing within me, everywhere and everytime. As is the case after the death of anybody. When the dead body is carried away a peculiar type of silence prevails everywhere. I always remain lost in this atmosphere everywhere and everytime. Neither I want to come out from the meditation-room nor I want to talk to anybody. I only want that nobody should speak to me. Though I do not meditate in the meditation room but remain sitting there. How can I meditate when I do not have any love for meditation and how there can be love with meditation when there is no love for the Master because I even do not want to talk or listen about the Master. I do not have any interest in Him. My condition is such as if the tears of the heart have also dried up. Now the heart is like a graveyard for me. There is an extinguished condition in my heart from which only ashes come out. It can be said that now the spiritual-journey is covered with the help of the heat of the Invisible and it has also become so cold that no heat is felt in it at all. Some very strange condition is experienced now. I feel as if my Master has also disappeared from me. Previously the condition was that the picture of the Beloved is in the mirror of the heart (Dil ke Aiyne Main Hai Tasveere yar) and now the heart has itself become an

extinguished picture which (picture) is becoming invisible. It can be termed as a strange scene. As the Master is disappearing, in the same way the scene and the sight are also sinking along with it and one day there would be reign of Maha Pralaya.

I feel such condition during sleep and awakening that there nothing is felt in awakening except some limit but in sleeping the condition becomes limitless. It can be said in this way also that, while awakening the heart remains separated from the Master and in Sleeping the heart remains linked with the Master. It seems that the spiritual-journey of point C has been completed. I also see that the heart wants to remain awake but inspite of that somebody forces me to go to sleep. I also feel that in Awakening, the condition remains in limit but in sleep it remains free from any bondage. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 469

Revered Sri Babu Ji,
Sadar pranam

Lakhimpur
24.3.55

You must have received my letter. Hope you will be alright. Now I am writing about my spiritual condition whatever it is by the grace of the Master.

I do not know what is this condition that now it becomes very difficult for me to weep, to laugh, to walk, to eat and even to remain alive. Even in life the deep effect of death overcast me. People, who see me, think that I am sick but when I fail to tell about my sickness, they think that I am hiding my sickness. It appears as if it has become Pralaya for me. Tendency of my mind has become Tamsi i.e. I have no desire for taking bath or washing and cleaning my body. I have become just like a blind man and this tendency (Tamsi Pravriti) appears to be prevailing alround me. My eyes are closed. The heart avoids to attend the Pooja or Satsang. If anybody speaks to me. I get angry but in a controlled way. The life is overpowered by death but death is not there. My Babu

Ji, I do not know what has happened to me.

The condition of Inactiveness as is said above remains in me only when I do not come out from my innerself and remain lost within me. The deep effect of Pralaya has overpowered me because I notice that when I come out of my innerself, the effect seems to be fade out. The eyes get opened because it appears that even the Nature has become laya in it. I am seeing since yesterday that even living in the condition of Mahapralaya (Laya of Self) I begin to live outside me. Now it appears to me that I do not have any fear of getting lost in the condition because my thought has directed its face beyond it. Now for my condition, the word Surat-Suhagin has become totally unfit for me. Now I see that the effect of life and death is finished. The condition in between Sleeping and Awakening is also over. There is neither ocean nor plain for my condition. I do not know what it is because there is no meaning of heart and mind for me now. Even my soul gets lost for me. Previously I used to feel the presence of my Master whenever I thought of my inner-self, outer-self and even the physical body but now it is not so. Everything has disappeared from my eyes. I do not see anything now. My understanding has also finished. The condition of Liberation has become useless for me. Now it seems that the end of every condition is Nil or the end of mine is also Nil. It seems that the treasure of my heart has become empty or it has been robbed. Now there is a reign of Silence or total Pralaya within me and outside me. Now there is no effect of the changes on me. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your humble daughter
Kasturi

Letter No.- 470

Dear daughter Kasturi
May God bless you

Shahjahanpur
28.3.55

Received your all the letters. Now a days the work is somewhat more. I am receiving many letters from Abhyasis from Madras and they are to be replied. We have only three

or four persons in our Mission who realise their responsibilities towards the Mission. Now if we may think for the expansion and progress of our Mission, it is like the morning that dawns after the fading out or death of thousands of stars and same symptoms are now started developing in this world and it is the will of God that we should see the face of the dawn. It is expected that there would be disturbances everywhere. Who knows that the river Brahmaputra may change its course towards Bengal. Many things can happen like the above. One large part of Pakistan may become barren, rivers may begin drying up, poverty may start spreading. Whatever is happening is the responsibility of those Saints and Sages who sell barley after showing wheat to the customers. Hence the darkness is spreading. I have not concentrated on these things because I have no time for it. There is heavy pressure of work on me and my mind becomes tired. If I had any other man like Master Saheb (Ishwar Sahai Ji), I would have concentrated on these works which are main and very important. I would have made a man like him (Master Saheb) but nobody is available and those who are here have no desire to become so. I have written so many things to you. I would like to give you a good news that metallurgy of Gold has started now in India and that too at the place where Kashi Ram Ji (an abhyasi) lives (Assam). Good days are coming for India and at many places it has started. In South specially some special type of metal is in making condition. Whatever you have written in your letter, I am not reading it again. The sign and symptoms of Reality are seen in it. I pulled you on the point D yesterday night at 11 hrs. You would get some changed condition of Inactivity at that point. you have written that the effect of life and death seems to be over. When this is really over, it would be called a good condition of Reality.

I had given you some Godly-Works but now there is no need to do them. They are completed now. Whatever you are doing for the upliftment of the Mission should be continued. Convey my Pranam to Amma.

Your Well-wisher,
Ram Chandra

Revered Sri Babu Ji
Sadar Pranam

Lakhimpur
28.3.55

Received your affectionate letter today and it was a pleasure to go through it. I am thankful to you for pulling me up to the point D. I am writing about my spiritual condition whatever it is, by the grace of the Master.

It seems that sometimes the condition becomes like smoke, sometime like the deep effect of unconsciousness, sometimes like a whim and sometimes completely lonely and peaceful. I feel in my full senses as if I love my Master by becoming the Master myself. It appears that Salutation (Sijda) have ended from my life. The condition otherwise is such that I bow and place my head not only on everyman's feet but also before the animals too. It is a peculiar condition that there is Salutation alaround me but it has gone from my life. Now I find My Master within me completely as if He has got laya in me. The condition is such that I never become unconscious and consciousness never comes. Both subtle body and physical body have all disappeared from my life as if these were not made for me at all. Only the presence of soul is felt in my body and it seems that the Master has become one with it (soul). Now if I say 'Nothing' my heart feels some heaviness. It appears as if the bird has flown away from the cage and has settled somewhere else. There is no feeling of His slightest presence. The loneliness is reigning everywhere, nay, the loneliness has also become silent because it also does not allow me to take its name because by saying that, there comes a blot on that condition. The real fact is that only the empty cage is lying here. Now it seems that while seeing my condition for a short time, I begin to become stable. What is this, I do not know. Only you know it better. Amma conveys her blessings to you and Kesar conveys her Pranam to you.

Your humble daughter
Kasturi

Dear daughter Kasturi,
May God bless you

Shahjahanpur
1.4.55

Received your letter of 28.3.55. Today is Ram-Navmi. It is a very auspicious day. I have recited the name of Ram only a few times with the result that I made all the Arithmetical calculation by regular counting of the name of Ram but I put myself in difficulty. Difficulty remained and Ram disappeared. Now if we want to realise Ram, we should get rid of this Arithmetical calculation and should come on that point which is the base of this calculation. What can be that thing? It can be zero which is present in every number and writing and unless it is not included in every number, its importance is not proved. In fact this helps us in recognising all numbers and everything around us. Now we have forgotten this zero which is present in everything, only the things, which are before us, are remembered. It is just like that we lost the Master in His home. We may become Mandleshwar or Maha Mandleshwar but if there is no change in our standard, we infact expand ourselves (our ego). We have hidden zero and expand ourselves. If we develop the idea of becoming Mandleshwar or Maha Mandleshwar, then a square is put in all our Arithmetical Expansion. Now it has become more difficult that for removing this Status we started remembering the Formula of Square-Root. We have to read it uptill that time till we become unconscious and do not get rid of this bondage (knot). It is difficult to become unconscious because in our dream, our status is hovering and it is become complex and more complex repeatedly. Who can be there to let us get-rid of it except God who may involve Himself in creating and destroying with the same power. But why God may wish to do it? If you think your wish as His wish then it is possible that the jerk of your thinking may reach to Him.

Now while replying your letter, I am putting your thought on the condition written above. You did not have the calculation effort but the effect of the heat of the feelings of Mandaleshwar,

Maha Mandaleshwar and other saints on the common-men & women is still there. It is just like the smoke of their talks on your thoughts but now it is not there. The calculation is over. The eyes are on the zero (God). It seems that presently you have put your Master in your sight so your head remains on the foot of men and animal. You have to rise higher. Then your sight, unless you desire, would not remain on the foot of men & animal. This is a condition in which the feeling of the presence of the Master remains in everyone. This is the condition of (Tavamasi) Thou Art That. It is higher than the condition of Aham-Brahmasim. (I am Brahm) Aham knocks the Brahma silently because ultimately it has to come to its changed-condition. For the people, to attain the condition of Aham Brahmasmi, real or unreal, is a great achievement. God knows what it is? He can know it who has no knowledge of it. This is a very high condition and after that so many things are there. This can only be known by him who has neither taken birth nor died. You have written that you peep in every particle but you are unable to find Kasturi. The reply of this is that, in fact, Kasturi is certainly lost somewhere but her fragrance is still present there. That is why you yourself have written that you love Master by becoming the Master yourself. This thing and the fragrance show that the forgetful state of the soul is still not started. You have also written that you never become unconscious and you never regain consciousness. This is the real condition of Soul (Atma). The other things in the letter are all connected with the above condition. It is very difficult to reply them one by one. Convey my Pranam to Amma and chaubey Ji.

Your well-wisher
Ram Chandra

Letter No. - 473

Revered Sri Babu Ji,
Sadar pranam

Lakhimpur
1.4.55

Received your loving letter and it was a pleasure to go through it. I am writing to you about my spiritual condition,

whatever it is by the grace of the Master.

I feel that the bondage of Inner-Happiness is broken. There is unlimited happiness in the inner but there is a check of Master's lotus-hand on it. He is holding the string and never allows it to be loosened. It appears that He loosens it a bit and again pulls it. Now it seems that the store of happiness, after melting, has filled all the particles within and outside me.

My condition is such that the Laya-Awastha has become meaningless for me. I very much praise Laya-Awastha to others but I do not feel its any impact on my heart. It appears that even the Inactivity has become silent and got laya in Samya-Awastha. I do not know the reason why the importance of the Master, The greatness of Him and praise of His virtues are all absent from my heart and I do not want to tell about them anything. I have no interest in spirituality now. Whatever condition it was, a dim shadow or the unconsciousness has now become completely cleaned. Something has happened that the check of the Master which I used to feel everytime, has now become very dim. I feel that I am living like a most ordinary homely human being, but when I see my Master in the same manner, I feel somewhat troubled and think what has happened to my eyes. But it is not my fault. Now I do not have any intoxicating effect of unconsciousness nor its after effect (laziness) but it can be called a stable and fresh condition. It would be more appropriate to call it as innocent condition. The glow of my condition has gone. Now there is such a glow which does not dazzle anybody. The speciality in anybody, or anywhere is totally finished for me. A simple condition is prevailing. Amma conveys her blessings to you.

Your humble daughter
Kasturi

Letter No. - 474

Dear daughter Kasturi
May God bless you

Shahjahanpur
7.4.55

I had sent a letter on the address of Master Saheb, you

might have received it. In that letter the reply of your letter dated 1.4.55 was given. Same is the condition now. The condition of D' is not get opened but it may open soon. You have written in your letter that "the store of Happiness, after melting, has filled all the particles within and outside me." This is infact the condition of Atma in which there is neither happiness, nor sorrow, neither anybody is mine nor a stranger. You have entered into this plain (क्षेत्र), but laya-Awastha is not there. You have written the same condition in different ways.

You have written that the greatness of the Master is not present in your heart. This condition is far better than the previous one. Till the condition of greatness is there, we will not become free from bondages. Nothing can be done in the beginning without it (feeling of greatness). Rest is the condition of Atma.

Now I am writing to you a new thing, apart from your letter. One book named 'Mana Se Vartalap' is printed by Gita press. In this Swami Sukhdevanand has also given great emphasis on this topic. (Mana-Se-Vartalap). You have experienced it in your house which proves that people fall in great distress due to this (Mana Se Vartalap) condition. Swami Sukdevanand has earned a great reputation by this book. Now you can analyse how much harm is being done to the public by the saints. God wants that spirituality should develop and Swamis do not want to fulfil His purpose. I do not know what would happen. If such Swamies may be punished, its experience will only be felt by them after their lives. Though they are punishing themselves. This is also good that the Will-Power of Swamies is not very much developed otherwise the poison would have been more rampant and deep. Convey my Pranam to Amma & blessings to your brothers & sisters.

Your well-wisher
Ram Chandra

Revered Sri Babu Ji
Sadar Pranam

Lakhimpur
8.4.55

You must have received my letter. We are all well here and pray to God that you should also remain healthy, so that we may remain enjoying your blessings continuously. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

In my previous letter I had written about drowsiness but now I understand that it was not that. It is a subtle condition of Forgetfulness which was spread over but now it is not there. I see that it is becoming laya in me by getting close and close from inside and outside. The colour of it is somewhat light brown. I do not know the reason why some kind of unconsciousness spreads on me, if I remain involved in it or remain seeing it or trying to come closer to it. But now the condition itself has become myself. So there is no question of getting laya in me. In spite of all this, there remains some craving in my heart. It (craving) is also such that there is no relationship with duality in it because there is no aim of it (craving). I see that all the particles of the Inner and the outer get laya in Satisfaction or they themselves become Satisfaction but the craving is beyond me. It has also happened that there is no 'Desire' in the Godly-Path. Whatever Master bestows, is accepted by me. There is no interest left in anything as if monotony is deep-rooted in me. There is no interest in His meditation, in constant-remembrance, in my life and death as well. I feel such condition that whatever I speak or write seem literally new to me like a child when he opens his first book. Now the condition is such that every phase of life even the morning and the evening is a new phase for me, but I have no interest in them. The world in front of me-animate or inanimate is all like a light smoke and nothing else. Now the condition is such that a new phase of life may not be there but the old phase-the condition of Forgetfulness is there and nothing else. you may call it Simplicity or Purity but there is nothing new or old. Though

I call it within and outside me but without any sense. I do not feel anything inwardly and outwardly.

Now the condition is such that I do not understand what to do the whole day. In the centre of the head, adjacent to Mang (centre line of the head), it is felt in a vein as if somebody may leave a thin-wire after pulling it by His fingers. It remains tinkling and some coolness is felt in it like peppermint. Sometimes the coolness reaches upto the forehead but it is very thin. It seems that the role of Master has come to an end. Love to younger brothers and sisters. Amma conveys her blessings to you.

Your humble daughter,
Kasturi.

Letter No- 476

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
13.4.55.

We are all well here and hope that you would also be well there. I am writing to you about my spiritual condition, whatever it is by the grace of the Master.

Now the condition has become so (stable) that neither it is said to be conscious nor unconscious. If I may call it blank, it is not there and if I may call it Nothing or Zero, the real condition is not expressed. For me everything is useless. The condition is such that neither there are words nor there is any sound. Whether there is any touch or not, I am not aware of it. If I call it 'Brahma Dasha (condition)' it is not well expressed. The condition seems to be connected with Complete Nothingness or Maha-Shunya. It appears as if blankness or loneliness and the feeling of surrender has totally eliminated. I do not know the reason why my heart does not remain so happy during the function as it remains afterwards. A peculiar Samya-Awastha is there in which there is no Samya-Awastha. It appears as if the condition of Forgetfulness is lying away from me. Such Condition remains that I fear whether the relationship with the Master is not broken? Although it is a fact that Master goes on

loving the person whom He accepts. Though my condition remains indifferent towards Him as well. I do not have any craving to meet Him. I do not know the reason of it. I have only some craving to see Him (for His Darshan). The Divine-attraction of the Master which used to attract me does not attract me anymore. It seems that whole of the Back is eaten away by white-ants and now these have started eating up my head also. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No-477

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
17.4.55.

Received your letter of 13.4.55. You are at point D. You have expanded in it almost half or more than that. I am giving you this information about your condition. In fact there is no consciousness or unconsciousness. If you have the slightest feeling of consciousness, it is also a kind of involvement and if you have the slightest feeling of unconsciousness, it means that your mind is somewhat involve in the feeling of consciousness, hence remains the idea of consciousness. It is good not to have both unconsciousness and consciousness so that it's impression does not remain on us. One more condition comes after that which is known as 'Potentiality'. When we may cross it also, it should be then understood that the Goal is very near. In order to save time, I am writing about it precisely. You have the Brahma-condition. There is no doubt about it but in order to make you understand it can be explained in this way. As anybody is experiencing the dirt (Gubaar) of Brahma or he remains in His Mandal. All these things are of Brahma but its feeling that you call it 'Brahm-Gati', only remains for words. This thing tells us that you have developed some idea of its (Brahma) purity due to which it is hoped that you would go higher than the condition of Dirt of Brahma. Abhyasis experience these things (conditions)

in the way of spirituality. The reply of all other letters in which you have written about Laya-Awastha etc, is the same as written above. Get rid off this idea that your relationship with the Master has broken. I think that the relationship with the Master's Jaat (body) is broken but it is linked very strongly with the Master. In the West we call the saints but here these are called Sants. But you have not developed the condition of Sant (Sant-Gati) yet. I am really hopeful and so I have started writing you Saint instead of Sant. As you have written in your letter about the chewing (eating) of your back and head by white-ants(Deemak), I am unable to understand it. Are you feeling any trouble by this? Whatever it may be, it seems to be in your spinal-cord as per your feeling or in all the back? If it is experienced in the head, then at what point or place? Have you written the eating away by the white-ants instead it is thrilling or vibration in the back? Convey my Pranam to Amma.

Your well-wisher
Ram Chandra

Letter No-478

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
16.4.55.

Received your loving letter. It was a pleasure to go through it. There is no meaning and importance of the word 'Saint' for me. There was importance when you had started writing the word 'Saint', but now it is not the case. If I may say that the condition is blank, it is also not come in estimation. Now the paint of 'Saint' has also faded out, whatever it is, you know it better. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

I see, when I remain silent without saying anything, then the sense of my condition felt a little bit. If I say it the molasses of a dumb i.e. there is no sweetness. Now I am not unconscious, but if anybody informs me that Babu Ji's letter has come for me, I do take it but I do not know who Kasturi is, and who Babu

Ji is? Not only this, whether anybody is saying something, I do not know. Even I do not know that 'I do not know. "My Inner Power and Inner have slept. I do not know what has happened to me that my heart might have not left the pure feet of my Master because I do not find my heart there. The condition is somewhat peculiar. Neither I sing, nor weep and I do not remain silent as well. Even the movement of the condition is not felt. It seems to me, my Master, that I have moved towards that place where only darkness exists and the darkness is such in which there is no darkness. In it some dark and sleeping condition is spread. God knows what has happened to me that I remained layⁿ in my condition uptil now but now I am unable to do so. Amma conveys her blessings to you and Kesar conveys her Pranam to you.

Your humble daughter,
Kasturi

Letter No- 479

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
19.4.55.

You must have received my letter. I am writing to you about my spiritual condition, whatever it is by the grace of the Master.

I often feel as if somebody has showered the drops of Peppermint on my whole body. It remains for some time at the left side. It is felt in the head, the whole of the forehead and adjacent to the right side of my Mang. It appears to me that I have entered in such a plain in which 'Sushapt Awastha' is spreading in a sleeping state. If anybody calls me dead, I am dead and if alive, I do not care for it. I do not know the aim of my life. My condition is such that if anybody shows sympathy towards anybody by calling her a child widow, I still remain silent. I do not distinguished between married and widow. whatever anybody calls me, I understand the same. If my Master would not have kept a watch on me all the time, this world would have said many things about me, but I do not care

for this world because I am unable to see the world. Some such very light condition has merged within me and such a innocent condition has been bestowed to me by the Master, though I do not feel it but like to remain silent but if you remove 'like' with this condition, then it would be proper. I feel saturated in this condition of silence, Neither had I ever spoken, nor I will speak. I fail to hear my own voice or the voice of others. Such an unknown and silent condition it is that only the Master can understand. I can not explain it and I also do not remember this ignorant condition. Love to younger brothers and sisters.

Your humble daughter,
Kasturi.

Letter No- 480

Dear daughter Kasturi,
May God bless you

Shahjahanpur
23.4.55.

Received your both the letters dated 16th and 19th April-55. I am replying to your both the letters. you have misunderstood the meaning of my one sentence which is noted in the letter of 19th of April, 55. It is this, "You should not think that your relationship with the Master is broken." This means that your relationship is not at all broken and you should not think that it is broken. You are an Initiated member. Those who have established this relationship are maintaining permanent relationship. The second thing is higher than this (Initiation) and it is the path of love and spirituality.

Now I make you understand. While loving the body, an abhyasi reaches such a higher stage where the relationship with the inner condition of the Beloved goes on becoming closer and closer to the abhyasi and the eyes of the Abhyasi sticks to it. In other words he not only enters the inner condition of the Beloved, but he gets laya in it. Now when he gets laya in it then the relationship with the body of Guru is delinked and remains linked with Him. The Guru is not a body and if He is

understood to be a body, then according to the saying of Kabir that abhyasi becomes Guru-Pashu but Rishi Yagyavalkya has uttered very hard words with his wife which means that the Guru should be worshipped like a Guru. At first body is loved and there after abhyasi begins to become laya in the soul of the Guru. I have written in my previous letter that your relationship with matter has broken but it is linked with me very strongly. I had meant the same when I had written it above. Some relationship of the abhyasi is always linked with the body of the Guru but it (relationship) is felt at that time when he attains that condition. To go higher means that he becomes laya in the innermost condition of the Guru and if it does not happen, then the aim of life can not be achieved. You are going higher so how you have misunderstood my words. You have already felt this. I hope, you would have understood it now. If you have failed to understand, I can try to make you understand again. I had already replied to your letter of 13.4.55. Now the reply of your letter dated 19.4.55. is given below. You have written in this letter that you do not want to live in this world. It means you remain indifferent with your life. Further it is written that if anybody says, "I am dead," you do not care and if he talks of life, You also do not care." It means that you should remain as you are and your condition proves that you might begin to realise that neither you were ever born nor you would ever die. This is the beginning of a very good condition. I had written to chaubey Ji (your father) about this condition. But the True condition is that when there is no feeling about it and the abhyasi may develop such command that he may adopt any previous condition according to his wish. These conditions can only be developed when an abhyasi starts reaching in the Inner condition of his Guru and thereafter reaches there. If Guru's body is taken it is also made of the same elements with which the body of an animal is made. The real thing is the divine consciousness which is behind it. You have asked about your aim, The real aim of life is to get laya in His Reality. Everyone should attain this aim in whatever way it is possible under the circumstances. If this condition can be attained by living in the forest and his thought presses him for that, he should do the

same. But if there is stability in the heart and mind that even by living in the house his heart goes towards the Reality then he should remain in his own house (In Grahastha Ashram). If living in the house, his heart craves for Sanyas (like a hermit) , then he should try to live in the same capacity. Some people are there who do not marry though they live in the house because their this action can be fruitful by following this process or they can attain their aim by remaining such in their lives, it is also correct. You can, therefore say that in order to attain your aim of life, you have developed such a tendency due to your Sanskars that the condition in which you are, was suitable for attainment of your aim; because the main thing is to attain the goal of life as mentioned above and whatever sacrifices are necessary for this, should be done. You have already made sacrifices to attain the goal. Every conscious man should be happy with this and should also respect you.

You have written somewhere that there is hardness at point D. Your this feeling is correct. If God so wishes, this thing will also be set right. The letter of Dr. K.C. Vardhachari has been received and I am sending one copy of the same to you also. You should go through it and understand it. In whatever way you think fit, help him. He wants to see light. He has also written in his letter that I should write to him the date of my birth and time and the dates on which some important events of my life have occurred. My horoscope is with chaubey Ji (your father) You should intimate me my date of birth by seeing it, because my mother is not here otherwise I would have asked her. My pranam to Amma and Chaubey Ji, blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra.

Letter No- 481

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
1.5.55.

Received your kind letter. It was a pleasure to go through

it. I see that my condition always remains constant. I am writing to you about my spiritual condition whatever it is by the grace of the Master.

I have seen, that neither I was ever born nor I had ever died nor I will ever die. My condition is such that I do not remember now whether this condition was ever in me or can ever be in me. If I may look back, I hope, I can only enjoy its bliss and can not call it my own. Not only this whatever condition I can feel is temporary because I find myself dry like the Lotus-Leaf which remains in water but always remains dry. But feeling of that dry-condition is itself helpless in realising it. My condition remains Ignorant. In my condition there is no feeling of high or low. My condition is like a corpse in the hands of the person who gives it a bath otherwise I do not feel elevated at any moment in my life. In whatever way it moves, it is moving. My life has become very simple, ordinary and domestic.

On the night of 24.4.55. I saw Revered Babu Ji removing some blot from my subtle condition. I saw that even in the face of death, I do not feel any fear within me. There is no movement in it (Inner condition) also. There is no ecstasy in the condition. It can be called as selfless condition and that too is in forgetful state. Previously I used to enter inside the home but now the home is entering in me because I have no feeling of the home. God knows the reason why I feel a drowing condition in me then I became somewhat lazy. Otherwise I remain alright. I am going forward with the help of the vibration of the Master's grace and kindness and love otherwise I am not feeling any inspiration and love in me. Not only this my own movement is not even felt but I recognise the stagnant condition immediately.

Some such has happened that the steadiness in my condition is now not felt but it can not be called weariness. Now steadiness, inspiration and love are foreign to me, For the sake of obeying the order of the Master, I develop steadiness in me and thereafter it is gone. Whatever the Master bestows is the real thing and after that nothing is felt

that is why I do not loose temper and do not feel any anger in me. If anybody sits in meditation, I can not say whether the transmission is going in him or not, but the abhyasi says that he has felt transmission. I have no anger or coolness in me. Whatever Master gives me for a short duration, He gives me but sometimes drowsiness (khumar) overcasts me and creates laziness. But I see that inspite of laziness nothing comes in me. The condition is of Ignorance but I remain unmindful of it. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No-482

Dear daughter Kasturi,
May God bless you

Shahjahanpur.
4.5.55.

Your letter of 1.5.55. has been received. The copy of Dr. Vardhachari's letter is sent herewith. Go through it and where you can not understand, take the help of chaubey Ji (your father). I am sending the copy of his letter to you because you are giving him training and his condition must be known to you also so that you should also understand his short -comings and try to remove them. I gave you the list of names of the abhyasis. Add some names in it. I have forgotten the following names:-

1. S.K. Raja Gopalan, engineer at Delhi.
2. Kumara Swami and his wife.

It has become difficult for me to reply your letters because only two conditions are becoming deeper and deeper in you i.e. breaking from one side (worldly) and adding on the other side (spiritual-side). The condition is becoming such that you are getting laya in it in such a way that you are losing yourself. You have written in your letter, "If a letter is written for Kasturi, it would be handed over to her by me." In it, such a condition is hidden that the more it is praised, the less it is. This is the complete proof of your getting lost.

When an abhyasi becomes completely laya, the real life then starts and these three conditions begin to develop:- 1. Divine thought 2. Divine Action and 3. Divine wisdom. Whatever you have written in your letter, is all a good description of Laya-Awastha. The end of it is far away now and after that whatever life comes, it also starts becoming laya. The ultimate end which I feel is that reaching the state of oneness one is not conscious of it. I think, this is enough for reply. By the grace of God, you are a very intelligent girl. The Mission will be benefitted a lot from you. Convey my Pranam to Amma.

Your Well-Wisher,
Ram Chandra

Letter No- 483

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur.
12.5.55.

Received your kind letter. I am writing you about my spiritual condition whatever it is by, the grace of the Master. You have pulled me to the point E for which I am very much thankful to you.

Now the condition is such that if the talks about Kasturi are going on, I remain listening but it does not come to my mind that the talks are going on about me. I see that my inner-self is such that even if I may go out and roam about, no gate is found in the way. Every thing is lying open whether anybody comes or goes. If I peep in my inner-self, I find the aforesaid condition. Moreover, when I try to see at the heart, it seems to me that the heart itself has become my eyes. There is some such thing that I have never seen my heart, I have seen only my Master. I have never seen my house but my eyes remain following the Master of the house. Now the condition is such that I am ignorant of my own house. As I remain running after the Master, the remembrance of craving or the craving of His remembrance is present somewhere and it is such that it is not known that where it exists and why. This craving does not

remain in my inner but it will be proper to call it Divine. The heart is only a Divine House and nothing beyond it. Not only this, my condition is also nothing, my soul is no where. The Divine condition and the Divine Soul and the Divine spirit are within me and are representing the house named Kasturi. It seems that my condition is not within me but it is in somebody's possession. I am only feeling it.

Now my condition is such that He is neither seen as 'One' nor 'as Many'. Nobody is seen to me. Though nobody is seen yet I do not think why I do not misunderstand Bimla for kesar and vice-versa. I am unable to see the individuality of anyone and do not realise any similarity because I do not find any meaning in these words, Everybody seems to be immortal. No body has ever been born nor would ever die. I do not feel about it even in my dreams and the dream does not appear to be a dream at all, because sleep does not appear to be sleep and awakening does not appear to be awakening, the world does not appear to be world and the body does not appear to be a body. There is no feeling at all. Now I even do not have any expression of my condition.

What should I write about my condition. Now the bliss is not the bliss and it can not be called the condition of pain and sorrow. There is activity but not the feeling of this but it can not be called the condition of inactiveness. I used to write you previously that I am living in some other world but now I have no meaning for the other world. Now I have no world of mine. Man speaks, man sings but I am totally insensitive to the voice though I reply the questions without committing any mistake. Not only this, I sing the devotional songs but I am unable to listen my own voice. I talk but I do not realise whether I am speaking truth or lie and there is no scope of the sound of my speech. Thus I have no confidence in me. If anybody tells lie, it seems alright to me and if he speaks the truth, it seems to be so. If I conduct sitting and someone says that to-day he could not concentrate. "Have you not given me sitting. I have the same feeling but it does not happen. The satsang is conducted by the Master and I have full faith

in Him. How can I have any feeling of another world when my living has no place. The word 'Living' is not there, hence how can there be any place for it. Amma conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No-484

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
14.5.55.

I am now writing my spiritual condition whatever it is by the grace of my Master. Now the condition is that during the period I sing or listen the devotional songs, my Master is seen everywhere and after that, I do not know what happens to me. Not only this when I remember my Master, He is present there as if He remains present there in advance. I fail to find appropriate words for the expression of my condition because there are not such words which express my condition exactly the same. The words remain untouched by my condition. Some condition of Ignorance remains there but there is no stability in it. The condition is such that the Master is everywhere and is no where as well. It seems that the Master brings His Rememberance with Him and takes it away with Him. On whom He can leave it behind because I am completely poor and weak. Every nerve of mine is powerless but still I walk My body is not weak but it seems that there is lack of mental-power in me. When my Master provides me power for His work, then there is feeling of its (power) presence. As soon as the work is finished, the power also disappears. One thing is more. I feel that I am expanded somewhere. It appears as if some condition has been digested in me but now that digested condition is also finished and it is just possible that it might be some kind of Laya-Awastha. But I see that my Master brings this Laya-Awastha along with His rememberance and then takes it away. Now my condition is such that He is all in all for me because when I see Him and have His darshan, only then I

feel all the conditions otherwise there is nothing. Even there is no consciousness felt. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No-485

Dear daughter Kasturi,
May God bless you

Shahjahanpur
20.5.55.

Received your letters dated 12th and 14th March, 55. Due to some Educational needs, I have diverted Kesar's attention from spirituality a little bit but she has suffered some loss in spirituality due to this. Now after her result is declared, I will set it right.

Now it becomes very difficult to reply to your letters because now the Laya-Awastha and after that it's (laya-awastha's) life will go away. The meaning of life is Baqa and Baqa is called Turia. I think that after each laya-awastha, there comes Turia and this process continues. There is only a difference of Fine and Super Fine. Whatever spiritual condition you have mentioned in your letters, points towards the laya of laya-awastha. The spiritual condition of the persons on whom you are working is good. Pranam to Amma and blessings for your brothers and sisters.

Your well-wisher
Ram Chandra.

Letter No-486

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
23.5.55.

Received your kind letter. It was a pleasure to go through it. Everybody is well here. I am writing my spiritual condition, whatever it is by the grace of the Master.

Now the condition is such that a few days before, one day

I laid down in the day time and closed my eyes. As soon as I closed my eyes, it appeared as if a very big snake laid down all around my head and disappeared at once. I immediately got up and saw but there was nothing. This had happened all of a sudden. Now what was that, you know it better.

Now the condition is such that if I take a baby in my lap, I do not have a feeling of his (baby's) touching. Not only this but it seems that some Divine Power is used to pull my mind and heart in this world which helps us in feeling about the worldly duties which we have to perform. If the doctor says something to me about my physical condition or any satsangi tells me his spiritual condition, I very often have seen that some divine Power is pulling my mind and heart below. Due to this I am listening all the talks of others. My condition is such that 'If I say One and only One, it is not there, and if I say there is second, it appears to me as an abuse.' Not only this, I have heard and seen that God is 'omnipresent and Omnipotent' but I am unable to feel His virtues and speciality at all. The fact is this that I do not even feel Him. It can be said in other words that there is no God and nothing else. It was all my misconception. The reality is this that there is nothing. Neither anybody constructs nor destroys. Nothing is constructed or destroyed. There is no power anywhere. When there is nothing what is to be constructed & destroyed. Neither there is Time, neither Adi (Beginning) neither middle nor the End. It was all a misconception. Now only God knows the reality. It appears as if the cataract of my eye is removed. Amma conveys her blessings to you. Love to my younger brothers and sisters.

Your humble daughter,
Kasturi.

Letter No-487

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
27.5.55.

By the grace of the Master, all are well here and hope that you would also be well there. I am writing to you my spiritual

condition whatever it is by the grace of the Master.

I feel since yesterday that the spiritual-journey of the point E is completed. Now everything is in the hands of the Master. As I have written to you in my previous letter that now my sight has become quite clear so I feel that the spiritual journey of point E' has been completed. Now it appears that there is no meaning of the word 'Master' for me. I have no curiosity for Him at all. There is no change in my Inner. It appears as if I myself have absorbed and expanded in the word 'Master'. Kesar conveys her pranam to you.

Your humble daughter,
Kasturi

Letter No-488

Dear daughter Kasturi,
May God bless you

Shahjahanpur
3.6.55.

Your two letters of 23rd and 27th May, 55. have been received. The letter of Kesar has also been received. There are no strings in her system now but it still appears that the strings were there. It means that they are still remained in some subtle and light form. The rest of the condition which she (Kesar) has written in her letter shows that gradually she is progressing well. Why I waste time in explaining it because it (condition) itself is praising her.

Your thought is correct that the spiritual journey of E' is completed. I had already noticed it but to see this place and specially to see its purity. I liked to keep you on this place for sometime more, that is why I do not pull you above this point. But I will not keep you here anylonger. you have written in your letter that "there is no meaning of the word Master for you." It is correct. Whatever you are searching or for whom you are in need, now you yourself is becoming the same. To keep a conception for the Master or Guru in your heart is itself a bondage. You have written that the 'God itself was a misconception, but you can not express it correctly. This is very good feeling. This also tells that now you are connected

with the condition of Maha-Pralaya where everything is destroyed. But the real condition of it will take a long time to come because a number of conditions remain changing in it. This has automatically happened that keeping the idea of Unity much has been finished. You have written that "when I will attain the Master and how I will attain Him" etc. When love increases, this thing happens and by doing so, it becomes such a habit that while reaching the Goal, we remain searching the Goal.

'Mureed Khal-Khal Hote Hain, Aur Fidai Hajaroon Main Yek'. i.e. worshipers are found everywhere but the real devotee who surrenders himself to God is rarely found. Blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra

Letter No- 489

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
6.6.55.

Received your kind letter. I was happy to go through it. I am writing to you my spiritual condition whatever it is by the grace of the Master.

One day after prayer when a devotional song was sung, you were in front of every abhyasi. In the second devotional song this line was sung, "Jago Mana, Neku Vichar Karo" i.e. Oh Manas, awake and think over it, "As the word 'Awake' was sung, actually it happened that the Divine-light had come towards us and at once the lamps of Divine-light lit up in everybody's hearts together but it was not lit up in my heart. I do not know why? In fact Master loves us much than we love Him. I have forgotten even the definition of Love and Devotion. What is the use of remembering the definition of above when there is no effect of these words on me. Previously I used to see that even remembering the name of Love and Devotion, melting begins in the inner. It seems as if the tears of the

heart begins to flow. But now the condition is such as if the Inner has become stable and immovable. Now I am in such a plain which has no limit. I do not know the reason why I have no feeling of Unlimited. There is loneliness all around. My inner and outer are also become lonely. I do not know the reason why my heart is restless for the Darshan of the Master, but I see that there is no such anxiety in my heart that you should come over here definitely. It appears that my heart has left me and has begin to live with you. The condition is such that this was never happen when I was not there and not I would be ever there. Everywhere -the loneliness prevails. There is no expression except it.

My condition is such that if anybody puts very good pictures before my dead or stoney eyes, there is nothing but darkness. I write the condition of 'lonliness' but do not feel it. I do not know what is there now. I only use this word for expression. Though my Reality is opened before my Master. Now it can be said:- Beeti so toa Bisar Gie, Aagey Ki Sudhi Nahin, Pathrai Akhiyan So, Abb Toa Deekhat Nahin." The meaning of this is that - I have forgotten the Past and I do not know what is before me. My eyes become stoney, so I am unable to see anything.

To-day you have pulled me from the point E' and put me on the point F for which I have no words to express my gratitude. Now it seems that there is a lonli-plain in my inner and outer. There remains nothing to read in my condition except whatever Master bestows in my experience. No one is mine in this world and I am not of anyone's. The world is there or not, I do not know. Now I am going there where there is no light, I may say it Darkness but do not know whether it (darkness) is there or not. Amma conveys her blessings to you. Love to younger brothers & sisters.

Your humble daughter,
Kasturi.

Letter No- 490

Dear daughter Kasturi,
May God bless you

Shahjahanpur
11.6.55.

Received your letter of June 6th, 55. It was a pleasure to go through it. I am thankful to my Master that someone amongst us is started becoming a viewer with stony eyes. In fact for seeing the beauty of Brahma-Vidya stony-eyes are necessary. When the eyes which see the world are closed then one can see the scenes of the above. The closing of wordly-eyes does not mean that like Surdas (a Bhakt and poet) one can damage his eyes and remain drowned in Bhakti. It is possible that at that time it may be desirable for him. If this thing (to damage one's own eyes) is available elsewhere, it has to be said that this is cowardiceness and sin. The whole matter in your letter is an evidence that this is the condition of Innocence. When the love is increased then it (innocence) is developed. I tell you one thing more that if in this love feeling of madness or insanity is developed then it is not the real love of the Atma (soul). The real love is such which is not known to anybody but it remains burning inside, in the heart. You have written the condition of Nothingness and also have written that condition is not at all felt. It would be appropriate to call this condition of Emptiness.

Your thought that you have stepped in on the Point F¹ is quite correct. This step you have put yourself. But the condition was such that one of your foot was on E¹ and the other foot was at F¹. Now yesterday on the night of 10th June, 1955 at 11.53 hrs., I pushed you to the point F¹. Now your place is F¹ or you are on the point F¹. The letter of your sister Kesar has also been received. Her condition is also becoming good day by day. You have written in your letter lot of details (Ram-Kahani) and she (Kesar) has written about her condition of Love. I am having very good health now a days. No trouble is troublesome to me. I am taking meals both the times. Dr. Sen (an abhyasi) is giving me medicines. A Ganeshan has gone to Trichanapalli. I hope,

he must be satisfied. Convey my Pranam to Amma and blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra.

Letter No- 491

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
12.6.55.

Received your kind letter. I am very happy to note that your health is normal. Now I am writing to you my spiritual condition whatever it is, by the grace of the Master.

Now my condition is like such a mirror in which no photo can be seen. Even my own face is not visible. I walk the whole day in front of the mirror but still there is no photo or reflexion is visible in it. It seems that it is such a mirror which has not been made nor can be destroyed. It is lying as it is.

My Babu Ji, everybody says "Do not pick up the cot; do not keep any child in your lap; do not pick up any weight". But what I may say about my condition that I never feel that I have touched any weight. Not only this, I always remain silent. I do not know I would speak ever. Sometimes I spoke something but I did not know. Neither I have voice, words nor I have any feeling. For me neither there is night nor day. There is no condition but if I say it 'no condition', I do not have any consciousness. If I say that I have a pure condition then I do not feel it. If I say that it is a light condition then there is no meaning of it. Only it is said that it is an effectless condition. If I say it Turia-Awastha then I am totally ignorant of this.

I do not know what it is that while speaking , I feel shocked myself. I am unable to hear my own words. It appears as if my soul (Atma) has melted and spread over everywhere. I feel that my inner, outer and every particle of my body have become Atma (Soul), When I hear that we have to realise my self (Atma), then I think that what I will Realise when there is no Atma in me. In fact the word

'Realisation' has no meaning for me. I have an ignorant condition so I do not understand what to do or what not to do. I am His (Master's) it is fully known to me otherwise I do not have the feeling of this also.

Now I feel continuously the shock of some vibration on my heart. Whatever clothes I wear or anything touching my body is seemed to be filled with Sri Babu Ji but if I see myself, I feel that there is no Babu Ji. I peep in all the corners of my heart but I do not get the presence of Sri Babu Ji. Now it appears to me that restlessness searches me and remains in the back. I do not know even myself then where should I take it (Restlessness). In fact I do not recognise my photo now. Amma conveys her blessings to you. Kesar conveys her Pranam to you.

Your humble daughter,
Kasturi.

Letter No - 492

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
15.6.55.

All are well here and hope the same for you all. I am writing to you my spiritual condition whatever it is by the grace of the Master.

Yesterday I heard about Sri Babu Ji for about four or five hours from Tau Ji (father) but instead becoming happy, a feeling of unique indifference had filled in me. I do not know the reason of it. I notice that in my heart there is a feeling of deep indifference that it does not know how to remain happy.

Outwardly there remains some happiness but this happiness is kept only by the Master Himself. But this outer happiness is quite a different thing. It does not touch the heart because I am unaware of this (outer) happiness. Something has happened to me that prayer, devotional songs, pooja etc appear to me as the things of daily routine.

Now my eyes are turned into stone but I do not have any feeling for this. I am unable to understand your letters too. Now the condition is such that neither there is Peace nor Disturbance. Only there is a kind of pain in my heart. You may say the feeling of this pain as restlessness and if you do not feel it, call it Peace as well. I am seeing that I am wandering in darkness where darkness is simply to say. Now it is such a place where there is nothing in it. There is no sound but still there is no fear. How can be there fear when it has become my own form or I myself has become 'fear'. When there is nothing, my heart gets saturated in Emptiness. When I try to read that 'Something', it appears like the natural Grace of my Master. This Empty place seems as if a soothing way for me. My story is almost finished, because I have nothing left to say saying. Amma conveys her blessings to you and my love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No - 493

Dear daughter Kasturi,
May God bless you

Shahjahanpur
19.6.55.

Your letter of 12th and 15th June-55 have been received by me. I am replying both the letters together. By going through your letters, I remembered one line. I do not remember whose saying is this. But I think that it is written by Saint Kabir. He said, "What is between "Yes or No' is, as it is". There are two conditions in this world-Cold and Hot. The thing which is prominent in them, think that we are in that form and when this prominence is over, then what is remained is Reality. Now your swimming in it has begun but it is heavy than Reality. One thing I liked in your letter that for you night never comes and day never dawns. This means that a balanced condition is there in you" your condition will be said a balanced-condition but there is heat in the ashes still but it is very difficult to feel it. You have written that there is a shock of Vibration in your heart. It

may be possible that Vibration of my heart might be reaching your heart. I say it because after having a good progress in spirituality, this vibration always is felt by me continuously in the form of the 'Shock', which used to come to me from my Guru Mahraj (Lala Ji Saheb). You have written that your soul has dissolved completely. But it appears that the soul still is not dissolved completely. This is the last point of the aim. I hope it will become more subtle in the future. You have also written that there is no meaning of the word 'Realisation' for me neither there is any importance of it. It is correct because one who has absorbed himself in Love, did not know the aim of his love.

The reply of the letter of 15th June has been given. Your laya-Awastha is increasing day by day. My respect to Amma and Chaubey Ji (your father). Blessings to your brothers & sisters.

Your well-wisher,
Ram Chandra

Letter No - 494

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
21.6.55

Received your kind letter. Whatever you have written is nothing but the result of the kindness of you on me. Now I am writing to you about my spiritual condition whatever it is, by the grace of the Master.

God knows what has happened to me that I want to sleep all day long. I do not want to wake up, because if I awake I feel a sort of restlessness. I do not feel better. I do not get that solace which I get in sleep.

I do not know what has happened to me that if I do not work for one or two days, it appears as if I do not know that work at all. For example-if I do not go to the kitchen for two days, I begin to think that I can not prepare chapaties but when I enter the kitchen my Master helps me in preparing

everything correctly. If I do not take bath for one day, I do not have the desire to take bath any longer. Now I feel that every point does not estimate the expansion of the plain. It is beyond it. My condition is such that I do not know whether I have any care or desire for my progress or I am carefree about it. I feel as if the point is not yet fully opened. I never feel inner happiness. Neither I feel anger nor feel anything bad. All persons say that there is lot of bliss in meeting the God, but I fear whether I will get any happiness in it (Meeting) or not. I have no desire at all. I am not confident whether I can conduct meditation or not.

Mostly I feel that in my head, on the left side of Mang, five fingers are kept. I feel some heaviness there and I also feel a lot of vibration and sensation there. It also happens in the right side but it is less felt than the left side. The vibration and the sensation become more in the bone of the left side and the whole nerves remain effected by it. As a result of this I feel pain in the nerves of my head. More pain is felt in the front side of the head and less in the back side. Where the Mang ends, there I feel a hollow. In both sides of the Mang, I feel light in the bones. A little light is also felt in all the bones of the head. This light can not produce dazzling effect around.

Now my condition is such that all the animate and unanimate things of the world seem to have the same condition and same existence. The real condition is that in the above statement the words-'same and existence' should be removed. Everyone says that you do not care for yourself. But whom should I say and what should I say that life was just a play which ended with and death was an excuse which was finished now. I do not even think whether in such a vast life, I ever remember God or not. Whether it (remembrance) will come or not. You all know about it. I am not least concerned about it. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No-495

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
29.6.55

We are all well here and hope the same at your place also. I am writing about my spiritual condition whatever it is by the grace of the Master.

Now the condition is such that, if I am existing, there is no cause and proof of it. I am seeing that there is a place where there is no proof whether God is present there or not. Not only this, even everything here has become without any base and support for me. Now the condition is such from which the colour of the God has also been washed out. Previously I used to feel the presence of God everywhere-in animate and inanimate objects, within and outside as well, but now I do not feel the presence of God anywhere. I exist, but there is no cause and no proof of it. Now I feel whatever was there till now, is also no more, though I can not distinguish between what was there and what is no more. I do not know the reason why the condition of an ordinary abhyasi appears better than that of mine. My condition is such that neither I feel hunger nor the stomach is ever filled. I observe that an ordinary abhyasi is full of love but I remain devoid of it. Now the condition is such that even if there is enough work and if many people may come and I may not get any leisure even for a second within twenty-four hours, I do not feel any disturbance at all. It appears that as my condition is concerned, disturbance has become useless. Sometimes I think that when I do not work at all, the question of disturbance does not arise.

Amma conveys her blessings to you and Kesar conveys her Pranam to you.

Your humble daughter,
Kasturi.

Dear daughter Kasturi,
May God bless you,

Shahjahanpur
3.7.55.

Received your both the letters dated 21st and 29th June, 55. I could not let you make the spiritual journey of point F1 completely. I simply thought of it which resulted in the expansion of power and now the spiritual journey will start soon. It has become very difficult to reply to your letters because of good Laya-awastha and thereafter its Turia-awastha is coming side by side. This is such a thing which can not be explained in words. There are many points inside the head. The thrilling sensation and vibration speaks of the fact that they are coming in awakening condition. You feel five fingers are there on the left side of your head, now I understand why these fingers are there. Here is a Power which has got a dazzling light. Unless it comes under control, the hand of Guru remains on it. To leave it loose before it comes under control, harms the abhyasi himself. The presence of throbbing sensation indicates that the sleeping thing of that place has now awakened. I have already replied about this sleeping thing. I have also replied about the presence of ditch in your head in one of my letter. You feel sensation (Vibration) in the back part of the head, that is the central Region. In our system, some reflection is felt almost everywhere. All have a homogenous existence, is the indication of enough swimming in Reality. You have asked a very peculiar question whether you have ever remembered your Master? The person who is remembering is also lost when he remembers one, who is already lost. In search of the lost one, the person himself gets lost. This is a good news. It gives an indication that the preparation for estimation of Infinite is going on. You have asked me this question. It is like asking the person who is blind since birth, that 'What is light.' You have mentioned that 'There is no cause or proof of my existence' is correct but certainly you still exist whether cause and proof of existence is understood or not. It is another matter that the feeling of your existence is finished to some extent. This is the condition

of losing your existence. He would have got the darshan who is living but who has lost himself and is like a corpse, he would only feel that the colour has been faded and if I am lost, it seems as if everything is lost. If you are drowned, the whole world appears to be drowned.

Sri Vishwanathan is practicing Mahayoga of Maharshi Raman and side by side he is also Practicing Sahaj Marg Sadhna. I am doing something for him but he lacks co-operation. Rest all are progressing. The letter of 5th July-55 of Dr. Vardhachari has been received and a copy of the same is being sent to you for understanding his condition. The letter does not have commitment and is remained very guarded. My Pranam to Amma and love to your brothers and sisters.

Kasturi's Note: Revered Babu Ji told me that as I entered the point F1, entrance in the fourth circle started.

Your well-wisher,
Ram Chandra.

Letter No- 497

Revered Sri Babu Ji,
Sadar Pranam.

Lakhimpur
2.7.55.

Received your kind letter and it was a pleasure to go through it. Now I am writing my spiritual condition whatever it is by the grace of the Master.

Now the condition is such that what to speak of wind and storm, even the cold breeze does not blow for it (condition). Both spiritual as well as worldly condition have become one and the same. I myself am unable to understand whether I am writing my spiritual condition to my Master or something else because my condition is such that neither it can be justified to be called wordly nor spiritual. I see that some unchangeable condition is continuing. Now the condition is such that neither I want to run away from my home nor remain in the house. The condition is so blank that loneliness has no place in it because it appears to me that I am spread over in a pure empty plain;

instead my own form has become so empty that often, I am afraid of my own self. I do not want to speak at any time. Though I never meditate and see that my condition is such that I never conduct satsang to anybody. I do not know that the abhyasis coming to me for meditation, are getting transmission or not. I know nothing. My condition is just an example of itself. What should I say and write to you. Amma conveys her blessings to you.

Your humble daughter.
Kasturi

Letter No- 498

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur
9.7.55.

I came to know about you through Master Saheb's (Ishwar Sahai) letter. It gave me immense pleasure to know that you are healthy. I am writing to you my spiritual condition whatever it is by the grace of the Master.

Now I feel that there is no expansion in my condition because I have no power for expansion. It is so because I have no power to observe and think about my condition. Till now these two things (Power & expansion) remained in dim condition before me but now I feel that there is a simple and stable condition. The state of stability is such that the particles both within and outside have become embodiment of stability. They have become stationary. It appears as if it is unchanged and constant. For me everything remains as inert because I see that everything as trees & Plants have become inert like the earth & sky for me. Every particle within and the whole body seems to become inert. I am even unable to feel the palpitation of my heart. If anybody talks about the Master in such a way which inspire everybody but I remain the least affected. Though this very thought does not strike me but as I was once told during talks by everybody in my house about my above condition, so I am writing to you. I have such a condition that if I am called effect-proof,

it has no impact on me. I see all the effects as correct. God knows the reason why? if anybody discusses about the Nirgun & Nirakar, I see that the Nirgun and Nirakar (God) has absorbed me in Himself. If there is no talks about God, I do not feel anything.

Yesterday when I was coming back from my Music-School, I felt all of a sudden that some nerve got splitted on the back of the head on the right side of the point of central Region just three fingers apart in the straight line. It splitted so forcefully that I kept on standing and pressing that point for five minutes. There was no pain. At the same place, the same sensation was again felt but it was light. Now there is nothing. Love to youngers. Amma conveys her Pranam to you.

Your humble daughter,
Kasturi.

Letter No- 499

Dear daughter Kasturi,
May God bless you.

Shahjahanpur.
14.7.55.

Received your letter dated 9.7.55 in which Kesar had also written about her condition. Her condition is very good but there is certainly some disturbance in her system; it would become alright gradually. From the letter of Kesar (your sister), I could know that your health is not good. Have you stopped drawing energy from the Brahmand Mandal? If so, start practicing both the methods again. If God wishes, you would recover physically to a large extent in a week.

You are so careful about my work that my heart gives you blessings. Do not care for money or for the pay etc. Whatever God wants to give, He would Himself give and I think that there is no need to ask anybody for this. When inspiration to give would come from His side, people would automatically think about it. The saying: "It is not proper to demand money even from Father; if God wishes, He will save the self-respect."

For you all, I only beg from the Almighty about spirituality and its price can only be that you should think Him the Real Master and remained contented with what He gives. You would not have noted one aspect during your satsang that the number of selfish people is more and they do not want to do any kind of sacrifice. This would also be removed if God so wishes.

You have written that there is never any expansion. The reason for this is that expansion has already become complete and now it is in such a natural way that it is not felt. You have written that you feel yourself inert just like the earth and the sky, that means that all the thoughts are completely diverted towards that side, hence there is no feeling about physical body. Whenever you are reminded of it you should indulge in deep breathing so that your body may assimilate enough oxygen. My condition is such that I do not breath for a very long duration. When I am reminded of it after a gap of about one or two months, I begin to breath heavily. Now I shall also take care of it.

You have mentioned in your letter about the splitting of some vein near central Region, I had also experienced this during my practice. It means that the power of that place is awakened. You have written about the burning sensation at the top of the thumb of right leg. It is not a burning sensation but the heat of projection. When the foreign matter of that place gets removed, this feeling will go away. It is connected with the central Region from a distance. I have written some points on the training of sahaj Marg Sadhna. In it I have written that the vein in the middle of the thumb is related to the central Region, so on meditating on it the central Region opens and have also mentioned many things about it. It is a thing of great pleasure that an article of your mission was published in the third world Religion conference which was held in Japan.

One point I am writing for your understanding and thinking so that this should also be published along with your letters. This point refers to all of those who are sitting idle with the

pride of the caste. (There is no benefit from this, there is only loss in it.) If Brahm feels that He is Brahm, He would fall down from His position. Here the people who are not even in Brahm Gati try to force others on the base of physical strength to think them as Brahma, are very far from Brahm but this thing is against the Human civilisation. I do not have any loss from this thinking that anybody may become Brahma but when they create conditions for their downfall, I am highly pained but there is a helplessness. When Brahma Vidya is not in the store of somebody's fortune and God does not want to attract him towards Him, he meets with the same condition. If this is created in anybody's Group, it (the Group) becomes a stone and does not remain a human being. He has spread such a false notion which harms others. Pranam to Amma and blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra

Letter No- 500

Revered Sri Babu Ji,
Sadar Pranam

Lakhimpur.
19.7.55.

Received your kind letter and came to know the news of your side. I am quite well now. Now I am writing my spiritual condition whatever it is by the grace of my Master.

I see that I have completed the spiritual journey from A¹ to point F¹ but I did not feel any charm and happiness anywhere. You look to be gracious & charming to me otherwise I do not feel any happiness anywhere. Now I am feeling that, in every condition whether there is disturbance or peace and whether there is any spiritual condition or not, there remains vibration of everlasting bliss within me. I feel it within me all the time. I do feel it but the condition remains such that I feel that I am not there because even having the vibration of everlasting bliss, I do not know whether it is within me or somewhere else. In fact I feel it slightly when I am physically sick otherwise I am so blank and empty that I remain completely blank. The

conditions remain changing and passing but I remain completely as I am. Hence I do not find any kind of feeling within me. This bliss appears spreading all over within me and outside me. Only then I feel as if the treasure of Divine bliss is spreading over everywhere but my sight and eyes are lost somewhere else. It is such that I notice the vibration at every place and it is just like a sort of flash. Though it is not at all connected with my condition still it appears to me as such.

Now the condition is such that I remain sitting with closed eyes but I fail to observe the condition. My condition is like a plain screen on which the painters make many pictures and thereafter destroy them but that lonely screen does not know about this. My condition is such that I do not know what this condition is. Respected Babu Ji, I do not write now about my condition but it is only a sort of hint. My condition is such that I see everything that has been turned into nothing. It can also be explained like this that everything is as it is but my understanding and eyes are gone. But what should I say because I do not know anything. It seems as if by entering into the empty condition, I got absorbed in it. Now wherever I see, I find nothingness or emptiness. I do not know the reason why even saying the word 'Empty', it does not add to the grace of the condition. Now you know it better. Amma conveys her blessings to you and Kesar her pranam.

Your humble daughter,
Kasturi



English Translation

1. Anant Yatra Part I - July, 1992
2. Who Was He - February, 1995
3. Realisation to Ultimate Reality - Oct, 1996
4. Anant Yatra Part II - February, 1997
5. He Loves All - July, 1998
6. Divinity-In the Light of Sahaj Marg - Nov, 1999
7. Anant Yatra Part III - September, 2000

